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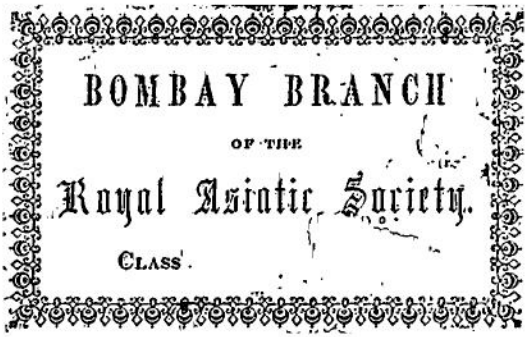

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THE

CHRISTIAN OBSERVER.

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

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VOLUME I.

FROM FIRST OF JANUARY, TO THIRTY-FIRST OF DECEMBER, 1802.

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1802.

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PROSPECTUS.

A MONTHLY Publication, conducted upon the true principles of the Established Church, has been long desired by many of her members. In concurrence with these wishes, THE CHRISTIAN OBSERVER is undertaken; in which it is intended so to combine information upon general subjects, with religious instruction, as to furnish such an interesting view of Religion, Literature, and Politics, free from the contamination of false principles, as a Clergyman may without scruple recommend to his Parishioners, and a Christian safely introduce into his Family.

The superior advantages of a Periodical Publication, for rendering the various departments of useful knowledge easy and accessible, and giving a more ready currency and a wider circulation to topics of general concern, are sufficiently known, and have been confirmed by the testimony of long and unequivocal experience. By this mode of conveying information, subjects the most interesting in their nature, such as are intimately connected with the real welfare and true happiness of mankind, may be discussed with a plainness and brevity which would be unsuitable in works of a different construction; prejudices and misapprehensions of a local and temporary nature, springing from a wrong education, or originating in the fashion and temper of the times, may be conveniently exposed and corrected; and the most prevailing and malignant errors of the day may be combated as they arise.

These, and various other conveniences, peculiar to undertakings of this kind, are so generally understood and acknowledged, that few periodical works have failed of conciliating the patronage and favour of the public, where the subjects have been selected with tolerable judgment, and the plan has been executed with care and regularity.

At a period like this, when Dramatic Compositions, Novels, Tales, Newspapers, Magazines, and Reviews, are disseminating doctrines subversive of all morality, and propagating tenets the most hostile to piety, order, and general happiness, some friends of civil government and revealed religion, have felt it incumbent on them openly to oppose the progress of lawless opinions, to strip scepticism and imposture of their artful disguise, and, by displaying the true features of libertinism and impiety, to expose them to deserved contempt and abhorrence.

But the Conductors of THE CHRISTIAN OBSERVER have no design of confining their labours to a defence of, what may be called, the Outworks of Christianity. They will, indeed, zealously co-operate with those who are employed in that important warfare; yet, their chief object is to promote the increase of sound theological knowledge, and to delineate the characters of primitive and unadulterated Christianity. As members of the Established Church, they will occasionally examine, in a temperate manner, the principles on which that Church is founded; and they will endeavour to explain and enforce the pious tendency of her Rites, Ceremonies, and Liturgy. But in these, and in all other discussions, they will endeavour carefully to avoid whatever may tend to lessen that Christian love, which ought to unite the members of CHRIST of every denomination; and it will be their constant object, through the medium of their publication, to excite and cherish the affections of charity, piety, and fervent devotion, and to direct their fellow Christians in the paths of truth and righteousness.

In the prosecution of this work, the Conductors particularly solicit, and hope for, the support of the Clergy, who are labouring in their respective parishes to advance the knowledge and practice of pure and undefiled religion. They likewise hope to receive communications from many of the Laity, who are concerned for the best interests of mankind.

The materials for this work will be subject, before publication, to the review of a Committee. It is hoped, therefore, that Correspondents will permit slight alterations to be made in the phraseology of a paper, when it shall be deemed expedient; and this liberty will always be supposed to be granted, unless expressly withheld. It is hoped also, that no apology will be required for declining to insert any paper not strictly conformable with the plan of this publication. The Conductors are determined to admit nothing harsh nor intemperate towards any sect of Christians; nothing implying disaffection to the Government, in Church or State; nothing which can have the remotest tendency, in their apprehension, to promote scepticism or infidelity, or to undermine the essential truths of Christianity; and though they will encourage discussions of the subordinate points, upon which real Christians may differ, as long as such discussions are conducted with candour and charity, they cannot be considered as adopting the particular sentiments of their Correspondents, upon these subjects, as their own.

The Work is intended to contain as follows, viz.

1. Religious Communications, comprising Religious Biography; Biblical Criticisms; Practical Reflections on Passages of Scripture; Illustrations of Prophecy; Evidences of the Truth of Revelation; Theological Essays on the Principles and Practice of Christianity; Select Extracts from Theological Writers; Examinations of popular Works, containing fundamental Errors; Illustrations of Ecclesiastical Antiquity; Observations on the Nature and Constitution of the Christian Church; and Remarks on the Principles, Rites, Ceremonies, Liturgy, and Advantages of the Establishment.

2. Miscellanies, comprehending interesting Particulars respecting the State of Man throughout the World; Anecdotes; Poetry; together with all such original Papers or Extracts, of an useful and instructive description, as cannot with propriety be classed under the first general head.

3. A Select Review of New Publications, connected with Religion and Morals; in which it will be the aim of the Editors to assert and defend vital Christianity, and to vindicate it from misconception and misrepresentation. To this department will be attached a Review of Reviews, intended partly for the purpose of correcting their own mistakes, but chiefly to watch over the conduct of other Periodical Works; many of which, it will be acknowledged, require such a check.

4. Intelligence, Literary, Philosophical, &c. &c. containing Notices of intended Publications, and of useful Discoveries in Science and Philosophy.

5. A Select List of New Publications.

6. Religious Intelligence; being an Account of the Institution and Progress of Plans for promoting the Cause of Religion and Morals at home, and propagating the Gospel abroad.

7. A View of Public Affairs, British and Foreign.

8. An Obituary.

PREFACE.

THE first Year of our labours being completed, we are unwilling to close the volume before we have addressed our readers with respect to some circumstances arising out of our situation, or derived from the peculiar nature of our exertions.

If we had entertained any doubts of the expediency of engaging in a work of this kind, the handsome patronage we have experienced from the public, would have dissipated such apprehensions. We judged our undertaking to be both seasonable and important; and our opinion has been sanctioned, while our labours have been approved by the most unequivocal and honourable testimonies; which, while they call for our gratitude, will, we hope, animate us to deserve future encouragement. An increase of our correspondents in general, with renewed assurances of approbation and support, even from quarters where we were not sanguine in expecting them, inspire us with confidence to proceed, and afford a flattering presage, that the value and utility of this publication will rise in some proportion to the growing demand for it.

It is not our design, however, to impress our readers with an idea, that THE CHRISTIAN OBSERVER has proceeded without difficulty or obstruction, in one uniform tenour of acceptableness and applause. On the contrary, we have encountered considerable opposition, been exposed to many suspicions, and incurred much severe censure, in various quarters.

When the publication of this work was first undertaken, we declared ourselves to be firmly attached, both as loyal citizens and sincere members of the Church of England, to the constitution of this kingdom, ecclesiastical and civil. In conformity with these

pretensions we have been forward to defend the doctrines and discipline of the Establishment, and have uniformly opposed the language and the designs of the disaffected and factious.

But although decided in our own principles, we did not feel authorised to treat all who dissented from us with severity, much less with contempt. We conceived that a spirit of forbearance and Christian Charity was perfectly consistent with the strictest orthodoxy, and we indulged a sanguine hope that Christians, in general, would concur in this sentiment. Our expectations, however, have, in this respect, been considerably disappointed.

Some of our correspondents have complained of our manifesting too great mildness and conciliation towards Dissenters and Separatists; interpreting a language without bitterness into blameable partiality, and misconstruing our reluctance to irritate, and give needless offence, into want of zeal, or defect of courage. On the other side, some Dissenters have charged us with being bigotted persecuting Churchmen, and have not only treated us as adversaries of the dissenting interest, but as the enemies of Christianity itself.

Our religious principles have been no less the subject of contradictory animadversion. By the rigid Calvinists, we have been branded as Arminians; while by many Arminians, we are classed with the disciples of Calvin. The cold and formal professor of Christianity stigmatizes our doctrines by the terms of cant and methodism, while the heated enthusiast denies that spirituality, or evangelical truth, can be traced in our pages.

It is certainly favourable to our cause, that the charges adduced against us, are so discordant and contradictory as to require no distinct refutation; and we are encouraged, by the very circumstance of our having offended the angry and intolerant of these different parties, to hope, that we may have proceeded in finding that due medium, which is equally remote from bigotry, and the latitudinarian spirit. Having engaged, as we think, in the cause of truth, piety, and charity, we rely on the Divine Providence to give success to our endeavours, and stability to our labours; nor are we either to be intimidated, or depressed, by the voice of indiscriminate censure, or the clamour of intemperate zeal. We feel no ambition to become the leaders of any party. We have no interests to serve, but those of true Christianity: no schemes to

prosecute, but those of making our fellow-creatures good subjects, and good Christians; teaching them to fear God and honour the King*.

After these declarations, it cannot scarcely be necessary to inform our readers, that we shall support, with undeviating constancy, the same system of evangelical truth, and adhere to the same measures of moderation and charity, which we deliberately resolved on at the commencement of our undertaking. In respect to doctrines, we acknowledge no supreme authority but the Holy Scriptures; approving, at the same time, that exposition of them which is contained in the Articles, the Liturgy, and the Homilies of the Church of England. Beyond this, we do not engage to submit implicitly to any human authority. We claim the privilege of thinking for ourselves, and feel less solicitous to keep within the prescribed boundaries of a system, by whatever names it may have been sanctioned, than to embrace the whole doctrine of the Bible, neither refusing to acquiesce in any revealed truth, nor presuming to be "wise above what is written."

* It may not be amiss in this place to acknowledge the honour conferred upon us by the Dean of Peterborough, who, conceiving himself to be injured by our remarks on his late publication, entitled "The Articles of the Church of England not Calvinistic," &c. has condescended to publish a reply to that part of the Christian Observer. Dr. Kipling has made the following charges against us:—

1. Extreme scurrility against himself, p. 4.
2. Misrepresentation, p. 7.
3. A design of overturning the established Church, and plunging the nation in anarchy and blood, p. 8 and 18.

We shall, probably, find a more convenient opportunity of replying to these charges. We shall, therefore, at present only briefly advert to the last.

Whoever attempts to subvert an ecclesiastical establishment must either oppose its doctrine, impugn its discipline, or try to corrupt the moral principles of its members. Now it will be found, on examination, and we challenge the enquiry, that the Christian Observer has defended the doctrines, and enforced the discipline of the Established Church, and has uniformly inculcated the obligations and necessity of practical holiness. General charges, unaccompanied with specific proof, cannot easily be replied to, and, therefore, unless the Dean of Peterborough explain the grounds of his allegations, we can take no other measure than that of referring to the twelve numbers of our work. If Dr. Kipling has not read the work which he harshly charges with bad motives and wicked designs, he is neither a fair, nor competent judge of its tendency. If he has actually perused it, and now seriously declares his deliberate belief, that it is calculated to excite a spirit of disloyalty in the State and of aversion to the Established Church, we apprehend that Dr. Kipling must possess some mode of interpreting language which is peculiar to himself.

On some points, indeed, we profess to have no very strong opinion. But let not our readers, therefore, suppose, that we mean to be neuter, where points essential to the faith and practice of a Christian are the subjects of discussion. Upon these occasions we always have spoken, and shall continue to speak, with plainness and decision, not giving place for a moment to any thing derogatory to those great truths, by which sinners are made "wise unto salvation." We contend, however, that there are theological questions, on which diversity of sentiment may be fairly allowed; and we are persuaded, that an intimate knowledge of such subjects will make men slow in regarding those who differ from them in judgment, as biassed by improper motives or stubborn prejudices, by the blindness of party zeal, or the fervour of disorderly passions; and will lead them, in contending for what they suppose to be "the truth," to the uniform exercise of charity and forbearance. It were greatly to be wished, that those who are willing to confess and lament the vanity and deceitfulness of their hearts, would learn to entertain a modest diffidence in their own conclusions. To be well instructed in the doctrines of Christianity, is a high and inestimable privilege; but if the man, who possesses this advantage, be captious, conceited, harsh, and disputatious; or if, invariably contending for some part of gospel truth, he should exhibit the pride of a Diotrephes, or the malignity of a fallen spirit, the soundness of his logic will furnish a very inadequate apology for the indulgence of tempers, so directly at variance with the precepts and example of our divine Master.

THE

CHRISTIAN OBSERVER.

No. 1. *JANUARY*, 1802. [No. 1. Vol. I.

Miscellaneous Department.

I. BIOGRAPHICAL.

*** *While the Introductory Article to each Volume of our Work will connect the History of the Church of England with the Lives of its chief Founders and Supporters, the First Place in each Monthly Number will be assigned to* A Series of Lives of the Apostles, Fathers, Reformers, Divines, &c. *particularly keeping in view the connection of these Lives with the History and State of the Church of Christ.* Detached Articles of Biography *will be occasionally added, chiefly of persons more recently deceased. We shall always be ready to admit authentic Memoirs of eminently pious and useful persons deceased; and if the friends of such persons should wish to perpetuate the memory of them, by presenting their Portraits to this Work, they will be thankfully received. Before we enter upon the Series of Lives, we shall present our Readers with the following*

INTRODUCTORY VIEW OF THE FIRST PROMULGATION OF CHRISTIANITY.

Preparation of the world for the coming of Christ—State of the Gentile world at his birth—State of the Jewish nation at that period—Life and death of Christ—Divine purpose in the death of Christ, and in the separation of the Jewish nation from the rest of mankind, little understood by the disciples themselves—Preparation of them for their mission by the effusion of the Holy Spirit—Progress of the gospel in Jerusalem.

THE *preparation of the world for the coming of Christ* was suitable to the grandeur of the event itself, and of the purposes which it was designed to accomplish. A mind rightly instructed can see in the incarnation and sacrifice of Christ a glory which eclipses all that the universe ever beheld. Christ in the manger and Christ on the cross, are scenes of such infinite importance, in their causes and in their consequences, that such a mind can see the highest wisdom in that long preparation for the exhibition of them, which seemed good to divine providence. That God should "at sundry times, and in divers manners, speak to the Fathers by the Prophets," might seem the ordinary and natural method of his intercourse with men; but, that he should "speak to us by his Son," that he should "send forth his Son made of a woman," and that "God" should be thus "manifest in the flesh," is a "mystery so great," that it might well wait till "the fulness of time was come" for its completion. It becomes us, indeed, in no case, to prescribe what it is fit God should do; but it is not unsuitable, either to our state or character, to enquire, with humility and reverence, into the fitness of what he has done.

This preparation, however, consisted not merely in various and increasing intimations of the approach of the Redeemer, calculated to awaken expectation and desire of that event, but in suffering the world to arrive at that pitch of spiritual darkness and moral depravity, which might demonstrate the necessity, and illustrate the mercy, of a new and brighter dispensation. This will appear upon a view of the *state of the Gentile world at the birth of Christ.* All the nations which occupied the vast extent of the Roman empire were degraded by the grossest superstitions and vices, varying according to the genius and circumstances of the respective people. Paganism had manifested itself to be so dreadfully vicious in its nature and tendency, that it was become the just object of contempt to the wiser part of mankind. It had been suffered to demonstrate its utter inefficacy to benefit man; yea, it had left him, and, in part, had led him, to debase

himself lower than the very brutes. The Apostle draws an awful picture of the immoralities of the Gentile world, in the latter part of the first chapter of his epistle to the Romans. And all this was at a period when human genius shone with greater splendour than at any other; and when the most refined and sublime intellects were occupied in the investigation of truth! But, "where," asks the Apostle, "is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"; and hath he not demonstrated how despicable are genius, and acuteness, and almost intuition, when compared with "soberness, righteousness, and godliness?" The Apostle plainly tells us that it was "in the wisdom of God," for his own wise purposes, that "the world by wisdom knew not God." (See 1 Cor. i. 18. *ad fin.)*

We may trace the same design in the *state of the Jewish nation at this period.* Our Lord chose that period for his appearance upon earth, when his own people were brought to the lowest state of degradation. Subjected to the Roman authority, with scarcely the shadow of liberty under Herod, and reduced after his death to the form of a province, they imbibed the worst vices of their masters. The priests and rulers were, in general, profligate men; their religion had wholly degenerated from its primitive purity and simplicity; the multitude were grossly ignorant and superstitious; the learned were captious, disputatious, and trifling, and split into various sects and parties; and the whole body of the nation, a very few persons excepted, had lost the true sense of their own Scriptures, misunderstood the character of the expected Messiah, and, instead of a spiritual deliverer from sin, looked for a mighty conqueror, who should free them from their servitude. The Pharisees, Sadducees, and Essenes disputed with one another, not only upon subordinate points, but even upon the points essential to salvation. The oriental philosophy had infected their religious opinions. Their ritual was augmented by human inventions. The spiritual intention of it was lost. It was regarded as an external service, and their reliance upon it, in this view, for acceptance with God, was a fatal delusion, and their practice of it was carried to a ridiculous pitch of extravagance. Such was the state of the most highly favoured of nations when the Messiah appeared. That this picture is not overcharged, the reader may satisfy himself, by turning to the account which St. Paul has given of his own nation in Rom. ii.

It is scarcely to be conceived, that the moral state of mankind could more loudly call for divine and peculiar aid. The civil state of the world too, was peculiarly favourable to the opening of a new dispensation. The Roman empire extended, at this period, over a great part of the known world; and, being under the controul of a single man, and enjoying an uncommon state of tranquillity, these circumstances facilitated the spread of the Gospel, in a manner that no former period could have done. At this juncture the Saviour appeared. The *Life and Death of Christ* demonstrate him to have been appointed to rescue wretched man from the bondage of darkness and sin. He came, indeed, in such a form, and taught such a doctrine, that he proved a "stumbling-block" to the carnal apprehensions of his own nation, and "foolishness" to the captious minds of the Greeks. But every circumstance attending his appearance upon earth was calculated to correct the false views and taste of mankind. Born in privacy, of humble parents, in circumstances of external meanness, and living retired and unknown, probably in the laborious occupation of his reputed father, but certainly in dutiful subjection to his parents, for by far the larger portion of his life, and proving hereby to a mind rightly instructed, that his "kingdom was not of this world;" yet, born above the course of nature by miraculous conception, he wanted not the acclamations of the heavenly host at his birth to reproach, as it were, the stupidity of his people, nor the homage of distant sages to reproach their ingratitude. He wanted not a harbinger to prepare his way, and make proclamation before the approaching king; but it was a proclamation of the true nature of his kingdom. He wanted not the clearest marks and evidences, that he was the very person who had been the object of the Church's expectation for several thousand years, and the subject of prophecies, types, and

ritual institutions. And though the prophetical records of the nation pointed out the very spot, the minute circumstances, and almost the very moment of his birth, yet so infatuated and sensualized were the nation, though there was among them at this very time a lively and eager expectation of their Messiah, that none were found to bid him welcome, to do him homage, or to bear testimony to him, but the few spiritual and heavenly persons, whose minds were raised by divine influence above the tone of their nation, who entered into the true intent of the Scriptures, and "waited for redemption in Israel."

Before his entrance upon his public ministry, the divine wisdom that dwelt in him beamed forth with such clear indications, as to awaken surprise in the learned of his nation, and high-wrought expectations in the breasts of his mother and the faithful few. When he entered upon his ministry, it was to a life of sorrow, of want, of poverty, of meanness, and of contempt. He had nothing of the greatness and bravery of the world. A voice from heaven had uttered, "This is my beloved Son, in whom I am well pleased, hear ye him," (Mat. xvii. 5.); yet, though he acted upon this authority, "he was despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him: he was despised, and we esteemed him not." (Is. liii. 3.)

The world has no notion of greatness and dignity but as it is connected with noise and display; but it was foretold of him, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets." (Is. xlii. 2.) "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Is. liii. 2.) "His visage was so marred more than any man, and his form more than the sons of men." (Is. lii. 14.) His life was a demonstration of the nature of the religion which he came to inculcate. It embodied it, and brought it out to the eye. His actions, more perhaps even than his teaching, were a reproach to the leaders of his nation. His modest character reproached their ostentation; his mildness, their severity; his holiness, their impurity; his spirituality of mind, their sensuality; his laboriousness, their love of ease; and the largeness of his charity, their narrow and selfish feelings. Beamings forth these were of spiritual authority, before which the worldly, and the hardened, and the profane, and the covetous, hurried from the precincts of the Temple; the subtle reasonings of the captious were silenced, and the obstinate pride of the haughty was abashed.

His whole system of teaching was rather directed to a rectification of error, by rescuing the Scriptures from the false interpretations put upon them, and to bringing men back to a discernment of true religion in its spiritual and ritual nature, than to a full and explicit declaration of the nature of his kingdom, and the means of obtaining the divine favour. Much, indeed, he spake by way of anticipation, and which could not be fully understood till after his ascension, and that effusion of the Spirit which instructed the disciples in the true nature of his kingdom.

To pour farther contempt upon the objects of human estimation, and to evince without reasonable contradiction the divinity of the Gospel, he chose his companions, the future instruments of propagating the faith, from the unlearned and the poor. These he sent forth to announce the glad tidings throughout the province of Judea, with a charge to seek "the lost sheep of the house of Israel." (Mat. x. 6.). To these he added seventy other disciples, whom he "sent, two and two, before his face, into every city and place, whither he himself would come." (Luke x. 1.) To the Jews, the personal ministry of our Saviour was almost exclusively confined, his usual seat of abode being Galilee; and though his ministry was comparatively unsuccessful, yet many, who ranked not openly in the number of his followers, yielded to the authority and power by which he spake. Five hundred brethren are mentioned as witnesses of his resurrection. (1 Cor. xv. 6.)

The circumstances of his appearance were, like those of the whole dispensation of the Gospel, adapted to try the state of men's minds, he "being set for a sign that should be spoken against,—that the thoughts of many hearts might be revealed." (Luke ii. 34, 35.) His glory was so veiled, that, while the believing eye could discern, and the humble heart receive him as "the Holy one and

the Just," yet the proud and the carnal could "desire a murderer to be granted to them, and kill the Prince of Life," (Acts iii. 13, 14); for "had they known," says the Apostle, *i. e.* with irresistible evidence, "they would not have crucified the Lord of Glory." (1 Cor. ii. 8.) And though his death was necessary for the salvation of his very murderers, and "the Son of Man went as it was determined," yet "woe to that man by whom he was betrayed." (Luke xxii. 22.) He was betrayed by an apostate disciple, dragged to the tribunal of his own creatures, abandoned by his nearest friends, arraigned and condemned upon false accusations, mocked, and insulted, and spat upon, and scourged, and led away to consummate at once his sufferings and his sacrifice upon the cross, the bitterness of which hour he had already anticipated in his conflict in the garden, when his agonies had drawn from him as it were great drops of blood. But over him the grave had no power. As he died for our sins, he rose again for our justification; and, after giving sufficient evidence that he had raised out of the grave that very body with which he entered it, he ascended into heaven to assume his mediatorial throne, and exercise that office of intercessor for which he had been qualified by his own sufferings, and that dominion which was the reward of his obedience.

The *nature and ends of their Lord's death, and the divine purpose in the separation of their nation, were very imperfectly understood by the disciples themselves*; much less had they any notion of the extent of that commission which they had received, though it was expressed in such general terms, "Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.) But their prejudices as Jews were to be removed gradually. Many things, our Lord told them, he had to say to them, but they could not bear them then. For wise reasons it had seemed good to the great Head of the Church to separate the Jewish nation from the rest of mankind, by a peculiar hedge of distinction; not, as was repeatedly declared, for their own deservings, for, to illustrate the freedom of his acting and its independence of any merit in the creature, he chose for this end a nation peculiarly obstinate and rebellious; but to preserve upon earth, till the coming of the Messiah, some traces of true religion, and to be a picture and shadow of his peculiar favour to his spiritual Israel. In common with the rest of the nation, the disciples had imbibed the prejudice of peculiar privileges being attached to the Jews, and admitted with great difficulty the disagreeable truth, that this peculiarity of privilege was to be annihilated, the wall thrown down, and the Gentiles received into a full participation of Christian blessings. This discovery is spoken of in the Epistles as "the mystery hid from ages and generations."

Previously, however, to their being enlightened in this mystery, they were to receive a *preparation for their mission by the effusion of the Holy Spirit.* It seems that their first apprehensions of the extent of their commission were, that, after beginning at Jerusalem, they should go into all nations, but confine their ministry to the Jews dispersed in these nations. Christ had promised his disciples the presence of the Holy Spirit under the appellation of The Comforter, or, as the word imports, an inward monitor or invigorator; and his influence upon them on the memorable day of Pentecost was not only of that extraordinary kind, which was peculiar to the first preachers of the gospel, and whereby he endued them with the knowledge of tongues, which they had never learned, and with the occasional power of discerning spirits and of working miracles, but it partook also of that ordinary influence which is common to all Christians, though carried, in the case of the Apostles, to a higher degree than common, because their circumstances required it. Light burst in upon their minds; the Scriptures of the Old Testament were seen to bear one uniform testimony to the spirit, the character, and the kingdom of their ascended Master; his own words, which were forgotten or misunderstood, or not comprehended at all, were called to mind, and, in general, fully apprehended; fears, and doubts, and reluctances were removed, and fortitude, boldness, love, and an ardent zeal for the interests of Christ and the salvation of their brethren, fired their breasts. They lost their prejudices of a temporal kingdom; they acquired a deep sense of their own depravity and helplessness, and of their infinite obligations to redeem-

ing mercy; and, with affections set on things above, and an ardent desire to follow their Master to a better world, they went forth to exhibit a pattern of simplicity and godly zeal to all their followers in the Christian ministry to the latest age. Little had they understood of the expected influence of the Holy Spirit. Some indistinct ideas they had, no doubt, by this time acquired of the true nature and intent of his effusion; but it is highly probable that worldly hopes and expectations still occupied their minds; but, as "they continued in prayer and supplication" for the promised blessing, it was not long withheld.

The *progress of the Gospel in Jerusalem*, after this effusion of the Spirit, was great and rapid. Such were the effects of this extraordinary effusion upon the Apostles, that, while some wondered at the miracle, others mocked them as intoxicated with wine. But Peter directed them to the prophet Joel for an explanation of what they saw and heard. In his interesting discourse upon this occasion, which is recorded in Acts ii. he labours to convince his hearers of sin, and, the divine blessing accompanying the word, multitudes being pricked in their hearts cried out, in the spirit of true penitents, "Men and brethren, what shall we do?" The Apostle replies as a minister of reconciliation, in fulfilment of what his Master had declared to be his purpose, "that repentance and remission of sins should be preached to all nations, beginning at Jerusalem." (Luke xxiv. 47.) Three thousand souls were added to the Church. From a miracle wrought by Peter and John upon a lame man, Peter took occasion again to preach repentance and remission of sins. The Church was increased to 5000. The Apostles being brought before the Sanhedrim, Peter with undaunted courage charged upon them the death of Christ, and asserted the great truths which he had before testified to the people. The assembly enjoined silence upon the Apostles, but they boldly urged the superior authority under which they acted; and, returning to their companions, united with them in fervent prayer for boldness and success. And their prayers were answered. The falsehood of Ananias and Sapphira was an occasion of impressing the Church with reverence and godly fear. Signs and wonders were wrought in great numbers by the Apostles, "in the name of the holy child Jesus," and great multitudes were added to the Church. The Apostles were committed to prison, and again brought before the Sanhedrim, and this opportunity was seized by St. Peter of again boldly declaring Christ to the great council of the nation. How much is the effect of divine grace upon the mind of this Apostle to be admired! He who dared not to avow his Master in the face of a simple maid, now boldly charges home the murder of him upon an enraged assembly, and attests that there is salvation in no other name! The Sanhedrim would have proceeded to violence, but were diverted by the wise counsel of Gamaliel, and contented themselves with causing the Apostles to be beaten, and dismissing them with a charge to speak no more in the name of Jesus. "And they departed," says the sacred historian, "from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts v. 41, 42.)

There is something in the picture which the first chapters of the Acts of the Apostles draw of the rising church, upon which the mind dwells with singular satisfaction. The simplicity of her doctrines, the faithfulness of her pastors, the subordination of her members, the strictness of their unity, the fervour of their charity, and the purity of their conversation, exhibit the true nature of Christianity. If the scoffer reproach us with the divisions, and disorders, and corruptions of the Church and her members, we will refer him back to this account of what Christianity once was; and we will boldly assert, that this it still is and ever will be, so far as it is in reality received. Our own minds may be perplexed and confounded when we enter into the subtle and endless wranglings of after times, and our own hearts sicken at the prostitution of sacred things to every wicked inclination of man, but we will revive ourselves by turning back to drink at the pure fountain of truth and holiness.

The means of propagating the faith have ever been the same. The history of the Church demonstrates, that success has accompanied the preaching of the Gospel, in proportion as the

Ministers of the Church have held forth the doctrine of the Cross with fidelity and fervour, and her members have adorned it by their charity and purity. And if "the kingdoms of this world" are to become "the kingdoms of our God and of his Christ," we must expect it will be accomplished in the same manner. The true obstacle to the spread of the Gospel is the state of the Church; and out of her present state of discord and defilement she, perhaps, is not to be brought but by "the spirit of judgment, and the spirit of burning." (Is. iv. 4.) But whatever may be necessary to prepare her as a fit instrument for evangelizing the world, and whatever her true members may suffer while she is in the furnace of trial, still they will continue daily and earnestly to pray, "Thy kingdom come!"

II. BIBLICAL.

For the Christian Observer.

CRITICAL ILLUSTRATION OF GEN. iv. 23, 24.

OUR present translation of Lamech's speech is nearly unintelligible, though undoubtedly it is perfectly accurate. It may therefore be useful to remark, that the Hebrew is capable of three different interpretations, all equally literal; consequently we are at liberty to choose that which is the most agreeable to the context. The first interpretation is that of our translators: "I have slain a man to my wounding, and a young man to my hurt." The second, and perhaps the best, is offered by Bishop Lowth, and before him by Howbigant. "I have slain a man for wounding me, and a young man for striking me." (Prælect. Poet. iv. p. 52, 53.) In this case, the sense will be, if Cain, who slew his brother *unprovoked*, shall be secured by the deity sevenfold from all human vengeance (see Gen. iv. 15.) surely Lamech, who slew a man *in the act of self defence*, shall be secured seventy and seven fold. The third interpretation is that of Wickliff, to be found in his MS. Bible, which at least is more intelligible than our present translation. "I have slayn a man by my wound, and a yong wexynge man by yyolent beetynge." It is a singular circumstance, that all these renderings are equally literal. G. S. F.

CRITICAL ILLUSTRATION OF ISAIAH ix. 5.

IN our present translation, this passage is rendered as follows: "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." These words immediately precede the famous prediction of the Messiah, with which, as they now stand, they certainly appear to have very little connexion. Dr. Kennicott therefore proposes a different translation: "Every weapon of the warrior used in battle, and the garment rolled in much blood (or often rolled in blood) is for burning, even fuel of the fire." This agrees very well with the promise of peace at the advent of the Messiah, and is the counterpart of the words of the Psalmist. "When God maketh wars to cease in all the world, he breaketh the bow, and knappeth the spear in sunder, and *burneth* the chariots in the fire." In the abovementioned MS. translation of Wickliff, this passage is thus rendered: "Al violent raveyn with noyse, and a cloth medlid with blood, shal be into brennynge, and shal be the meate of fyer." G. S. F.

PRACTICAL ILLUSTRATION OF GENESIS, CHAP. XX.

ABRAHAM AND ABIMELECH.

ABRAHAM, on the occasion of the destruction of Sodom, supposed the number of righteous men in it to be much greater than it was. "Peradventure," said he, "there be fifty righteous in the city," and it proved that there were not ten. On his coming to Gerar, he erred on the contrary side; for he fancied that there was neither religion nor morality in the place. "Surely," thought he, "the fear of God is not in this place." Some men have a fancy that they know, as it were, by intuition, who is religious and who is not; and that they are in possession of the precise number of the

pious in every place to which they come. Such men are wiser than Abraham, the father of the faithful, for he twice erred in respect to this very point. Let us be slow and modest in judging, and let us be charitable to such as may not be altogether of our party.

Abraham's error, on the occasion of his coming to Gerar, tended to draw him into a sin. He thought that Abimelech, the king of Gerar, being wicked, and his people wicked, they would kill him without scruple, with the view of taking to themselves Sarah his wife, if they should know that she was his wife. He, therefore, declares that she was his sister. Now it is very true that she was his sister, that is to say, his half-sister; so that, literally speaking, no lie was told. He, however, intended, by saying that she was his sister, to convey an idea that she was his sister in such a sense as not to be capable of being his wife. Was Abraham, therefore, free from sin in this matter? Certainly not; for the evil of a lie consists in the deceit of it. That man tells a lie, whatever his words may be, who conveys an impression to the hearer, which the speaker intends that the hearer shall understand in a way that is contrary to fact; or, to put the observation into fewer words, that man tells a lie who speaks in order to deceive; and there are a thousand ways in which we may contrive to tell no literal lie, and yet may tell one in substance, and may have all the benefit, as well as all the sin, of having uttered a falsehood; let us not then deceive, or prevaricate; let us not give a false colour to facts, nor try to put any thing in an unfair light, but let us aim to have, in every respect, "the testimony of our consciences, that in simplicity and godly sincerity we have our conversation in the world."

Abraham, it is worthy of remark, did not profit by his deceit. It was worldly policy which led him to it. He did not dare to act in a direct manner, trusting God with the consequences; but his faith failed, as it is once said to have done in a former case, and he trusted for his safety to his own crooked policy. Now the very artifice which he used, in order to secure his life, was the occasion of his wife's falling into a danger, which it proved that she would not have incurred if he had been open and simple in his conduct. It also appeared, that his own life would have been in no danger by his speaking the truth, since the men of Gerar were not so void of the fear of God as he imagined. God, nevertheless, was pleased mercifully to interpose in favour of his erring servant, by appearing to Abimelech in a dream. Abimelech is angry with Abraham for his deceit, and Abraham the prophet is put to shame before this stranger. The evil, however, is repaired, through God's goodness; and Abraham, being had in honour by these foreigners among whom he sojourns, receives numerous presents at their hands.

Let us take occasion from this error of Abraham to notice still more particularly a like fault in some persons of this day, who possibly, nevertheless, may, like Abraham, be justly termed believers. They have set out perhaps, like Abraham, in the real exercise of faith; they have committed their bodies, their souls, and all their interests, to God; and though it is through faith that they have been enabled to begin to walk with God, yet their faith sometimes evidently fails them by the way. In particular, it is apt to fail them, when they come into the company of the wicked, or rather of those whom they suppose to be so. "Surely, say they, "the fear of God is not in this place. I must, therefore," they add, "take good care of my interest, now that I am among unbelieving people: I suspect them of every thing that is bad; I must, therefore, in some measure, treat them in their own way; I must use a little craft with these heathens; I will indeed tell them no lie," perhaps they say, "but I must stretch a point in the present case; I must contrive a little to mislead them; I will save my own conscience, at the same time, by some words of a double meaning, which I will understand one way, and they in another. It is not, therefore, a lie that I will tell; or, at the worst, it is an excusable one. It is necessary that I should thus defend myself from the evil which, I fear, they will otherwise bring upon me."

But this is not faith. This is walking in unbelief; and though our end should be good, yet if our means are crooked, the good end will not justify the bad means. Abraham's end was sufficiently good. It was very fair and right that he should try to save his own life, but it was not proper that

he should resort to crooked means; and the crooked method which he took, in truth, did not tend to save it. Nay, we scruple not to say, that though our end should be the promotion of the gospel, yet if we take crooked means of promoting it, we do but hinder the cause which we mean to serve, and disgrace it in the eyes of unbelievers. Abraham himself might have pleaded, that the cause of religion moved him to use deceit; for the Messiah, who was not yet born, was to spring from him, and if Abraham were to be killed, "how," he might be tempted to say, "will the promise be fulfilled?" Afterwards, however, he grew stronger in faith; for at God's command he offered up even his son Isaac, accounting that God would sooner bring him again to life than fail of his promise.

Let us then fear to expose ourselves to the just censure, even of those whom we deem unbelievers. How might the men of Gerar, and Abimelech their king, have exposed, if they had thought fit, the deceitfulness of the prophet, and have taken occasion to revile both him and his religion! and just so, how justly may the men of the world expose and revile us, if they see us descending to their own crooked acts, in order to further our cause!

Let it, however, be here particularly noticed, that the men of Gerar did not revile Abraham, but, on the contrary, respected him, notwithstanding his lamentable infirmity; and this, perhaps, is one of the proofs of their having had more of the fear of God than Abraham had the charity to suppose. He stood indebted for favour and protection to the very people whom he had just before condemned without distinction.

Let us learn then, on the one hand, from the evil example of Abraham, to fear all uncharitableness; and, at the same time, let us learn also, on the other, from the good example of Abimelech, not to condemn the servants of God, for an occasional failure of faith, into which they may have fallen. Let us throw a veil of charity over their faults; and, if some good men are, like Abraham, uncharitable towards us, and too ready to term us unbelievers, let us prove, like Abimelech, by our courtesy and kindness to the very men who have been over suspicious of us, that we are not so void of the fear of God as they may have supposed.

B. R.

III. THEOLOGICAL.

To the Editor of the Christian Observer.

SIR,

IN the PROSPECTUS of the CHRISTIAN OBSERVER we are told, that the Editors chiefly intend to promote the "increase of *sound* theological "knowledge." What do they mean by *sound* theology? You will say, perhaps, the answer is obvious; for the Prospectus informs the world, that the "Editors are members of the Established Church;" and, with them, *sound theology* must mean the doctrine of the Church of England. But, Sir, there are various opinions upon this subject; and, there has been much dispute upon the question, *What is the doctrine of the Church of England?* Will you refer me to the xxxix Articles? But this is the very point in dispute: *What is the true sense and meaning of the xxxix Articles?* Ask—ask—No, Sir: ask Bishop Jewell, who, as Burnett affirms, "had a great share in all that was done in Queen Elizabeth's time, and whose works are a sure commentary on our Articles." But, I would look into no other part of his works than the Apology, to determine the point in question; because in this Apology he professes to give a full and explicit statement of the doctrines, the public and avowed doctrines, of this Church—non alienum, aut inutile, fore existimavimus, si *apertè* et *liberè* proponamus fidem *nostram in quâ stamus*, et *omnem* illam spem, *quam habemus* in Christo Jesu; ut *omnes videre possint*, quid *nos* de *quâque parte* religionis Christianæ *sentiamus*—and, I would look no further than to the statement of the doctrines in the Apology, for this reason especially; because the Apology is not, what it is commonly called, Jewell's Apology, but what it is called in the title page, APOLOGIA ECCLESIÆ ANGLICANÆ. It was not published by Jewell, as his private offering to the Catholic Church, but by Queen Elizabeth, at the expense of the

Crown, with the consent and approbation of all the Bishops who were then in London, as *the Apology of the Church of England:* and it was not only approved, after it was published, by the whole Church of England, clergy and laity, but, was regarded by them as their glory and defence.

I wish the Editors of the CHRISTIAN OBSERVER would print a translation of this statement of the public and avowed doctrines of the Church of England: and I hope they will explicitly declare, that it shall be their standard of orthodoxy, and what they mean by "sound" theology. And let them declare, that if they admit any thing into the CHRISTIAN OBSERVER which exceeds this standard, the excess shall be set to the account of the private opinions of their correspondents, and not be regarded as their view of the doctrine of the Church of England. If they make this declaration of their principles, and adhere to it, I believe the CHRISTIAN OBSERVER will meet with encouragement from very many of the clergy and laity, who will readily conspire with its Conductors to promote the increase of "sound" theological knowledge; and I plainly foresee, if they will not avow their adherence to some such standard, the Editors and Patrons of the CHRISTIAN OBSERVER will be regarded by the public, and very deservedly, as the agents and patrons of a sect, or party.

Wishing you, and all who are engaged with you in this work, wisdom, prudence, zeal, simplicity, and godly sincerity, the blessing of heaven, and the favour of the public,

I am, &c. J. S.

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* *Our Correspondent will allow us to improve upon his hint. We wish to state unequivocally the theological principles which will obtain in this work, so far as the sentiments of the Conductors are concerned. We have already drawn the line, towards the close of our Prospectus, between the sentiments of the Conductors and those of their Correspondents, with respect to the doctrines of Christianity; but it may be asked, what our views of these doctrines are; and it may not be sufficient to reply, as our Correspondent justly suggests, that they are the views which the Church of England maintains, because it is matter of controversy what those views are. We shall, therefore, occupy this division of our miscellany, at present, with the republication of three works, which will most clearly define the sense of the Church in all matters necessary to salvation, and by which sense we wish our own sentiments to be inferred; we mean, the* CATECHISM OF KING EDWARD, *the* DECLARATION OF DOCTRINES IN JEWELL'S APOLOGY, *and the* CATECHISM COMMONLY CALLED DR. NOWELL'S.

The present Bishop of Oxford, Dr. Randolph, republished the whole of these three pieces a few years since, in a collection of tracts, for the use of students in divinity. In his Lordship's Preface, he speaks of these works in the following terms: "The Catechism, published in the time of King Edward VI. was the last work of the reformers of that reign; whence it may fairly be understood to contain, as far as it goes, their ultimate decision, and to represent the sense of the Church of England as then established. In this, according to Archbishop Wake, the complete Model of our Church Catechism was first laid; and it was also, in some measure, a public work; 'the examination of it having been committed,' as the injunction testifies, 'to certain Bishops and other learned men;' after which it was published by the King's authority. It was printed both in English and Latin, in the same year, 1553.

"Jewell's Apology is an account of the grounds of our separation from the Church of Rome, as maintained after that separation had finally taken place: Nowell's Catechism, of the doctrines of the Church at the same period, when it had been restored and established under Queen Elizabeth. Both these works were publicly received and allowed. They have also a claim to the attention of the reader, both for clearness of argument, and for eloquence of language."

In speaking of his views in this compilation, the Bishop had said:—"It is another object of the present plan, to show the genuine sense of the Church of England in her earliest days, both as to the grounds of separation from the Church of Rome, and the doctrines which, after a long struggle, having entirely emancipated herself from that yoke, she at length finally adopted and ratified. For this purpose my choice has been principally directed to

such works as had the sanction of public authority, and which may, therefore, be relied on as containing the final and decided opinions of our Reformers, approved of, in the general, by the Church at large; whereas, in other cases they may have delivered opinions which they afterwards changed, or private opinions which they did not venture to propose on the part of the Church. Of this kind, that is, thus publicly received, were 'Jewell's Apology' and 'Nowell's Catechism;' the former of which is said to have been published with the consent of the Bishops, and was always understood to speak the sense of the whole Church, in whose name it was written; the latter had the express sanction of Convocation. The doctrines of the Church of England will thus, I trust, appear, upon a fair and candid interpretation, clear of many exceptions which have been rashly urged against them. The propriety, indeed, of thus understanding our Church from its very foundation, first suggested this compilation.

We entirely adopt these sentiments of his Lordship, and would only subjoin, that though the private sentiments of our Reformers were what are now termed Calvinistic, and many of their writings carry these points farther than the public documents of the Church, as seems to be the case with Nowell's Catechism, which, though published by authority, was not established by law, yet these public documents of the Church, to which she requires subscription as the terms of admission to the exercise of her ministry, are constructed with such singular wisdom and moderation, that all who hold upon these controverted questions the great and fundamental truths, THAT MAN'S SALVATION IS WHOLLY OF GRACE, *and* THAT HIS PERDITION IS OF HIMSELF, *may conscientiously subscribe to her terms, however they may differ in their modes of speaking. She excludes, and to us it appears that she meant to exclude, none who hold the essential points of truth, though they who approach nearest to the known sentiments of the Reformers may find most congeniality in the language of her public writings to their own modes of expression.*

With regard, then, to our own views upon the points in controversy between Calvinists and Arminians, we take this occasion of stating, once for all, that though on the full disclosure of our private sentiments, some of us would be claimed by the one party and some of us by the other, yet, we would rather desire to lose the two appellations altogether in the more catholic term of Bible Christians, and would give the right hand of fellowship, as to true believers and true churchmen, so far as these points are concerned, to all who unequivocally and with the heart regard SALVATION AS ORIGINATING WHOLLY IN GRACE, APPLIED THROUGH THE INSTRUMENTALITY OF THAT FAITH WHICH IS THE GIFT OF THE HOLY SPIRIT, AND WHICH BRINGS THE BELIEVER INTO A STATE OF ACCEPTANCE WITH GOD, BY MAKING HIM PARTAKER OF THE MERITS OF CHRIST, AND PREPARES HIM FOR HEAVEN BY MATURING HIM IN LOVE AND OBEDIENCE.

A SHORT CATECHISM OR PLAIN INSTRUCTION,

CONTAINING THE SUM OF CHRISTIAN LEARNING, SET FORTH BY THE KING'S MAJESTY'S AUTHORITY, FOR ALL SCHOOLMASTERS TO TEACH. 1553.

AN INJUNCTION

Given by the King our sovereign Lord his most excellent Majesty, to all schoolmasters and teachers of youth, within all his Grace's realm and dominions, for authorizing and establishing the use of this Catechism.

EDWARD the Sixth, by the grace of God King of England, France, and Ireland, defender of the faith, and of the Church of England, and also of Ireland, in earth the Supreme head, to all schoolmasters and teachers of youth.

When there was presented unto us, to be perused, a short and plain order of Catechism written by a certain godly and learned man; we committed the debating, and diligent examination thereof to certain Bishops, and other learned men, whose judgment we have in great estimation. And because it seemed agreeable with the Scriptures, and the ordinances of our realm, we thought it good, not only for that agreement to put it forth abroad to print; but also, for the plainness and shortness, to appoint it out for all schoolmasters to teach. That the yet unskilful and young age, having the foundations laid, both of religion and good letters, may learn godliness together with wisdom; and have a rule for the rest of their life, what

judgment they ought to have of God; to whom all our life is applied; and how they may please God, wherein we ought with all the doings and duties of our life to travel.

We will therefore and command, both all, and each of you, as you tender our favour, and as you mind to avoid the just punishment of transgressing our authority, that you truly and diligently teach this Catechism in your schools, immediately after the other brief Catechism which we have already set forth; that young age, yet tender and wavering, being by authority of good lessons and instructions of true religion established, may have a great furtherance to the right worshiping of God; and good helps to live in all points according to duty. Wherewith being furnished by better using due godliness toward God the author of all things; obedience toward their King, the shepherd of the people: loving affection to the common weal, the general mother of all; they may seem not born for themselves, but be profitable and dutiful toward God, their King, and their country.

Given at Greenwich, the 20th of May, in the seventh year of our reign.

THE CATECHISM.

It is the duty of them all, whom Christ hath redeemed by his death, that they not only be servants to obey, but also children to inherit; so to know which is the true trade of life, and that God liketh that they may be able to answer to every demand of religion, and to render account of their faith and profession.

And this is the plainest way of teaching, which not only in philosophy, Socrates, but also in our religion, Apollinarius, hath used; that both by certain questions, as it were by pointing, the ignorant might be instructed; and the skilful put in remembrance, that they forget not what they have learned. We therefore, having regard to the profit, which we ought to seek in teaching of youth; and also to shortness, that in our whole schooling there should be nothing either overflowing, or wanting, have conveyed the whole sum into a dialogue, that the matter itself might be the plainer to perceive, and we the less stray in other matters beside the purpose. Thus then beginneth the master to appose his scholar.

Master. Since I know (dear son) that it is a great part of my duty, not only to see that thou be instructed in good letters; but also earnestly and diligently to examine what sort of religion thou followest in this thy tender age; I thought it best to oppose thee by certain questions, to the intent I may perfectly know, whether thou hast well or ill travelled therein. Now, therefore tell me (my son) what religion that is which thou professest?

Scholar. That, good master, do I profess, which is the religion of the Lord Christ; which in the xith of the Acts is called the Christian Religion.

Master. Doest thou then confess thyself to be a follower of christian godliness and religion, and a scholar of our Lord Christ?

Scholar. That forsooth do I confess, and plainly and boldly profess; yea, therein I account the whole sum of all my glory, as in the thing which is both of more honour, than that the slenderness of my wit may attain unto it; and also more approaching to God's majesty, than that I, by any feat of utterance, may easily express it.

Master. Tell me then (dear son) as exactly as thou canst, in what points thou thinkest that the sum of Christian Religion standeth.

Scholar. In two points, that is to say, true faith in God, and assured persuasion conceived of all those things, which are contained in the holy Scriptures; and in charity, which belongeth both to God, and to our neighbour.

Master. That faith which is conceived by hearing and reading of the word, what doth it teach thee concerning God?

Scholar. This doth it principally teach, that there is one certain nature, one substance, one Ghost and heavenly mind, or rather an everlasting Spirit, without beginning or ending, which we call God, whom all the people of the world ought to worship with sovereign honour, and the highest kind of reverence. Moreover, out of the holy words of GOD, which by the prophets and the beloved of Almighty God, are in the holy Books published, to the eternal glory of his name, I learn the law, and the threatnings thereof, then the promises and the gospel of God. These things first written by Moses, and other men of God, have been preserved whole and uncorrupted, even to our age; and

since that, the chief articles of our faith have been gathered into a short abridgment, which is commonly called the Creed, or Symbol of the apostles.

Master. Why is this abridgment of the faith termed with the name of a Symbol?

Scholar. A Symbol is as much as to say, as a sign, mark, privy token, or watch word, whereby the soldiers of one camp are known from their enemies. For this reason the abridgment of the faith, whereby the christians are known from them that be no christians, is rightly named a Symbol.

Master. First tell me somewhat what thou thinkest of the Law; and then afterward of the Creed or Symbol.

Scholar. I shall do (good master) with a good will as you command me. The Lord God hath charged us by Moses, that we have none other God at all, but him; that is to say, that we take him alone, for our one only God, our Maker, and Saviour. That we reverence not, nor worship any portraiture, or any image whatsoever, whether it be painted, carved, graven, or by any means fashioned howsoever it be. That we take not the name of our Lord God in vain; that is either in a matter of no weight or of no truth. Last of all, this ought we to hold stedfastly and with devout conscience; that we keep holy and religiously the sabbath day, which was appointed out from the other, for rest and service of God.

Master. Very well. Now hast thou rehearsed unto me the laws of the first table, wherein is, in a sum, contained the knowledge, and true service of God. Go forward and tell me, which be the duties of charity, and our love towards men.

Scholar. Do you ask me (master) what I think of the other part of the law, which is commonly called the second table?

Master. Thou sayest true, my son, that is it indeed that I would fain hear of.

Scholar. I will in few words dispatch it, as my simple wit will serve me. Moses hath knit it up in a short sum, that is, that with all loving affection, we honour and reverence our father and mother. That we kill no man. That we commit no adultery. That we steal nothing. That we bear false witness against none. Last of all, that we covet nothing that is our neighbours.

Master. How is that commandment of the honouring father and mother, to be understood?

Scholar. Honour of father and mother containeth love, fear, and reverence, yea, and it further standeth in obeying, succouring, defending, and nourishing them, if need require. It bindeth us also most humbly, and with most natural affection, to obey the magistrate, to reverence the ministers of the Church, our schoolmasters, with all our elders, and betters.

Master. What is contained in that commandment, do not kill?

Scholar. That we hate, wrong, or revile no man. Moreover it commandeth us, that we love even our foes; do good to them that hate us, and that we pray for all prosperity and good hap to our very mortal enemies.

Master. The commandment of not committing adultery, what thinkest thou it containeth?

Scholar. Forsooth this commandment containeth many things, for it forbiddeth not only to talk with another man's wife, or any other woman unchastely; but also to touch her, yea, or to cast an eye at her wantonly, or with lustful look to behold her, or by any unhonest means to woo her, either ourselves, or any other in our behalf; finally herein is debarred all kind of filthy, and straying lust.

Master. What thinkest thou of the commandment, not to steal?

Scholar. I shall shew you, as briefly as I have done the rest, if it please you to hear me. It commandeth us to beguile no man: to occupy no unlawful wares: to envy no man his wealth: and to think nothing profitable, that either is not just, or differeth from right and honesty. Briefly, rather willingly lose that is thine own, than thou wrongfully take that is another's, and turn it to thine own commodity.

Master. How may that commandment be kept, of bearing no false witness?

Scholar. If we neither ourselves speak any false or vain lie, nor allow it in other, either by speech or silence, or by our present company. But we ought always to maintain truth, as place and time serveth.

Master. Now remaineth the last commandment, of not coveting any thing that is our neighbours, what meaneth that?

Scholar. This law doth generally forbid all sorts of evil lusts; and com-

mandeth us to bridle and restrain all greedy insatiable desire of our will, which holdeth not itself within the bonds of right and reason: and it willeth that each man be content with his estate. But whosoever coveteth more than right, with the loss of his neighbour, and wrong to another, he breaketh and bitterly looseth the bond of charity and fellowship among men. Yea, and upon him, unless he amend, the Lord God, the most stern revenger of the breaking his law, shall execute most grievous punishment. On the other side, he that liveth according to the rule of these laws, shall find both praise and bliss: and God also his merciful and bountiful good Lord.

Master. Thou hast shortly set out the ten commandments: now then tell me, how all these things that thou hast particularly declared, Christ hath in few words contained, setting forth unto us in a sum the whole pith of the law?

Scholar. Will you that I knit up in a brief abridgment, all that belongeth both to God and to men?

Master. Yea.

Scholar. Christ sayeth thus: Thou shalt love the Lord thy God, with all thy heart; with all thy soul; with all thy mind; and with all thy strength. This is the greatest commandment in the law. The other is like unto this; Thou shalt love thy neighbour as thyself. Upon these two commandments hang the whole law and the prophets.

Master. I will now that thou tell me further, what law is that which thou speakest of: that which we call the law of nature? or some other besides?

Scholar. I remember, master, that I learned that of you long ago; that it was ingrafted by God in the nature of man, while nature was yet sound and uncorrupted. But after the entrance of sin, although the wise were somewhat after a sort not utterly ignorant of that light of nature; yet was it by that time so hid from the greatest part of men, that they scarce perceived any shadow thereof.

Master. What is the cause that God willed it to be written out in tables; and that it should be privately appointed to one people alone?

Scholar. I will shew you. By original sin and evil custom, the image of God in man was so at the beginning darkened, and the judgment of nature so corrupted, that man himself doth not sufficiently understand what difference is between honesty and dishonesty, right and wrong. The bountiful God, therefore, minding to renew that image in us, first wrought this by the law written in tables, that we might know ourselves, and therein, as it were in a glass, behold the filth and spots of our soul, and stubborn hardness of a corrupted heart; that by this mean, yet acknowledging our sin, and perceiving the weakness of our flesh, and the wrath of God fiercely bent against us for sin, we might the more fervently long for our Saviour Christ Jesus; which by his death and precious sprinkling of his blood, hath cleansed and washed away our sins; pacified the wrath of the Almighty Father; by the holy breath of his Spirit createth new hearts in us; and reneweth our minds, after the image and likeness of their Creator, in true righteousness and holiness; which thing, neither the justice of the law, nor any sacrifices of Moses, were able to perform. And that no man is made righteous by the law, it is evident; not only thereby that the righteous liveth by faith, but also hereby that no mortal man is able to fulfil all that the law of both the tables commandeth. For we have hindrances that strive against the law; as the weakness of the flesh, froward appetite, and lust naturally engendered. As for sacrifice, cleansings, washings, and other ceremonies of the law, they were but shadows, likenesses, images and figures of the true and everlasting sacrifice of Jesus Christ, done upon the cross; by the benefit whereof alone all the sins of all believers, even from the beginning of the world, are pardoned, by the only mercy of God, and by no desert of ours.

Master. I hear not yet, why Almighty God's will was to declare his secret pleasure to one people alone, which was the Israelites.

Scholar. Forsooth, that had I almost forgotten. I suppose it was not done for this intent, as though the law of the ten commandments did not belong generally to all men; forasmuch as the Lord our God is not only the God of the Jews, but also of the Gentiles; but rather this was meant thereby that the true Messiah, which is our Christ, might be known at his coming into the world; who must needs have been born of that nation, and none other, for true performance of the promise: for the which cause, God's pleasure

was to appoint out for himself, one certain people, holy, sundered from the rest, and as it were peculiarly his own; that by this mean, his divine word might be continually kept holy, pure, and uncorrupted.

Master. Hitherto thou hast well satisfied me, dear son. Now let us come to the Christian confession, which I will that thou plainly rehearse unto me.

[*To be continued.*]

IV. ECCLESIASTICAL.

*** *The Readers of the Prospectus, which announced the publication of the Christian Observer, will have seen, that among the subjects which the Conductors of it propose to illustrate, they mentioned the "Nature and Constitution of the Christian Church," and "the Principles and Advantages of the Establishment."*

To the discussion of these subjects, a due portion of our future pages will be devoted. In the mean time, we shall indulge ourselves in quoting two passages, which express our ideas so precisely, that our own language could not do more justice to our sentiments, nor so much justice to the subject.

EXTRACTS FROM MRS. H. MORE, ON THE ESTABLISHMENT.

"THE principles of just and equitable government were, perhaps, never more established, nor was public justice ever more exactly administered. Pure and undefiled religion was never laid more open to all, than at this day. I wish I could say we were a religious people; but this at least may be safely asserted, that the great truths of religion were never better understood; that christianity was never more completely stripped from all its incumbrances and disguises, or more thoroughly purged from human infusions, and from whatever is debasing in human institutions, than it is at this day in this country."

"In vain we look around us to discover the ravages of religious tyranny, or the triumphs of priestcraft or superstition. Who attempts to impose any yoke upon our reason? Who seeks to put any blind on the eyes of the most illiterate? Who fetters the judgment or enslaves the conscience of the meanest of our protestant brethren? Nay, such is the power of pure christianity, that genuine christianity which is exhibited in our liturgy, to enlighten the understanding, as well as to reform the heart, and such are the advantages which the most abject in this country possess for enjoying its privileges, that the poorest peasant among us, if he be as religious as multitudes of his station really are, has clearer ideas of God and his own soul, purer notions of that true liberty wherewith Christ has made him free, than the mere disputer of this world, though he possess every splendid advantage which education, wisdom, and genius can bestow. I am not speaking either of a *perfect* form of government, or a *perfect* church establishment, because I am speaking of institutions which are human; and the very idea of their being human involves also the idea of imperfection; but I am speaking of the best constituted government, and the best constituted national church, with which the history of mankind is yet acquainted. Time, that silent instructor, and experience, that great rectifier of the judgment, will more and more discover to us what is wanting to the perfection of both. And if we may trust to the active genius of christian liberty, and to that liberal and candid spirit which is the characteristic of the age we live in, there is little doubt but that a temperate and well-regulated zeal will, at a convenient season, correct whatsoever sound policy shall suggest as wise and expedient to be corrected."——*Remarks on the Speech of M. Dupont, by Mrs. H. More.*

"Most sincerely attached to the Establishment myself, not, as far as I am able to judge, from prejudice, but from a fixed and settled conviction, I regard its institutions with a veneration at once affectionate and rational. Never need a Christian, except when his own heart is strangely indisposed, fail to derive benefit from its ordinances; and he may bless the over-ruling providence of God, that, in this instance, the natural variableness and inconstancy of human opinion is, as it were, fixed and settled, and hedged in, by a stated service so pure, so evangelical, and which is enriched by

such a large infusion of sacred scripture."

"If so many among us contemn the service as having been, individually, to *us*, fruitless and unprofitable, let us enquire whether the blessing may not be withheld, because we are not fervent in asking it. If we do not find a suitable humiliation in the *Confession*, a becoming earnestness in the *Petitions*, a congenial joy in the *Adoration*, a corresponding gratitude in the *Thanksgivings*, it is because our hearts do not accompany our words; it is because we rest in 'the form of godliness,' and are contented to remain destitute of its power. If we are not duly interested when the select portions of Scripture are read to us, it is because we do not, as 'new born babes, desire the sincere milk of the word, that we may grow thereby.'

"Perhaps there has not been since the age of the apostles, a Church upon earth in which the public worship was so solemn and so cheerful; so simple, yet so sublime; so full of fervor, at the same time so free from enthusiasm; so rich in the gold of christian antiquity, yet so astonishingly exempt from its dross. That it has imperfections we do not deny; but what are they compared with its general excellence? They are as the spots on the sun's disk, which a sharp observer may detect, but which neither diminish the warmth, nor obscure the brightness."——*Estimate of the Religion of the Fashionable World, by the same Author.*

V. VARIOUS.

*** *This Division of our Work will be precisely what its title expresses. It will contain* SUCH MATTER AS WILL NOT RANGE WITH PROPRIETY UNDER ANY OF THE OTHER DIVISIONS; *interesting Particulars concerning the Works of God in* CREATION *and* PROVIDENCE; *the History and State of* MAN *throughout the World;* ANECDOTES; LETTERS; CHARACTERS OF BOOKS AND AUTHORS, *selected from eminent Writers;* SHORT SENTENCES, *original or selected;* PRIVATE THOUGHTS; POETRY, *occasionally and when really excellent;* MISCELLANEOUS ARTICLES *on useful subjects; &c. &c.*

To the Editor of the Christian Observer.

THREE DISCOURSES ADDRESSED BY M. PASCAL TO THE DUKE DE ROANNEZ. TRANSLATED FROM THE FRENCH.

SIR,

M. PASCAL had attained so high a share of reputation for wisdom and piety, that young persons of an elevated rank and fortune were frequently introduced to him, to enjoy the advantage of his instructive conversation. Mr. Nirole was present at three of these visits, made at different times by the young Duke de Roannez, and the world is indebted to him for the preservation of the following discourses, which were delivered on these occasions by M. Pascal. n.

FIRST DISCOURSE.

THAT you may acquire a just and correct notion of your true condition, contemplate it, Sir, under the following image: A man was thrown by a tempest upon an unknown island, at a time when the inhabitants were anxiously seeking their king, who had suddenly disappeared. This shipwrecked stranger happened to resemble the king they had lost, both in the form of his body, and the features of his countenance, and the whole island immediately acknowledged him as the sovereign. He was, at the first, in some doubt whether he should assume the regal character; but he resolved at length to embrace this unexpected good fortune, and, accordingly, accepted all those expressions of deference and respect which were offered to him, permitting himself to be treated as their lawful king.

This man could not, however, forget his original state, but while he received the homage due to royalty, he was conscious that the empire of the island did not belong to him; hence, his mind was actuated by two distinct trains of thought, one of which was predominant while he acted the part of a king, the other, when he reflected on his real condition, and recollected that it was a fortuitous circumstance which had placed him on a throne. In his ordinary intercourse with his

subjects, he was influenced by the considerations which belonged to his assumed character; but in conversing with his own heart in solitude, he remembered that he was a ship-wrecked mariner.

Do not imagine, Sir, that you are the master of ample possessions by circumstances less contingent than those by which this man was made a king. You have no more a natural right to an estate, than he had to a kingdom; and it is not only by a series of fortuitous incidents that you are the son of a Duke, but that you are even an inhabitant of this world. Your birth depended upon a marriage, or, rather, upon the successive marriages of all your ancestors. But what gave occasion to these marriages? Perhaps an accidental visit, a foolish conversation, a variety of other unforeseen circumstances. You have derived your estates, you say, from your ancestors. But was it not in the midst of a thousand hazards that your forefathers acquired and preserved them? Thousands of other men, with capacities equal to theirs, have either never gained riches, or having acquired them, they have been afterwards impoverished.

You likewise imagine, that your fortune has descended from them to you, by some law of Nature; but this is a gross mistake. The laws of inheritance were derived from the will of the legislators, who had, no doubt, good reasons for what they ordained; but certainly they never supposed that you had a natural and original right to those possessions. If they had thought good to enact that parents should only enjoy their property during life, and that after their decease their wealth should devolve to the republic, you would have had no just ground of complaint. Hence, the title by which you hold your estate is not founded upon a natural right, but is derived from a human Establishment; and a different turn of mind in those who made the laws, might have reduced you to the condition of a poor man.

Since it was, therefore, by a concurrence of contingent circumstances that you came into being, it was by incidents no less casual that you are now in the possession of your fortune. I do not say that your Estate does not lawfully belong to you, or that any one has a right to deprive you of it; for God, who is the supreme lawgiver, has delegated authority to human legislators, to frame laws for the division of property, and when these are once enacted, it is highly unjust to violate them. There is this difference, therefore, between you and the man of whom we have been speaking; he holds the kingdom by an error of the people, and God does not authorize him to retain it; while your Estates are held by a just and legal title: yet you, nevertheless, resemble each other in one material circumstance, that the title, by which you and he enjoy your possessions, is not founded upon any superior excellence or intrinsic merit, giving you a natural claim to them.

Your soul and your body are in themselves indifferent to the station of a Waterman or to that of a Duke; nor is there any natural tie by which they are connected with one condition rather than the other. What consequence may be fairly deduced from this? That you ought, like the ship-wrecked man, to have two different modes of thinking of yourself; for while in your intercourse with mankind you speak and act according to the rank and station which you fill in society, it becomes you to cherish an interior consciousness, strictly accordant with truth, that you possess no natural superiority over your fellow-creatures.

If you consider yourself, when in public, as elevated above the common orders of men, feel at the same time an internal humiliation, reducing you to an equality with those around you, for this is in reality your state by nature. The multitude, who admire you, are not perhaps acquainted with this secret, since they generally regard nobility as a state of real greatness, and are ready to consider persons of high rank as endowed with a nature different from their inferiors. You need not correct this error of theirs unless you please; but beware of disgracing your elevated condition by insolence; and, above all things, never delude yourself by a false persuasion, that you are in reality superior to the rest of mankind.

What would you say of the man who was raised to a throne by the mistake of the people, if he should so far forget his original situation, as to fancy that the kingdom belonged to him by a just title, that he was worthy

of it, and was the rightful possessor? Would you not stand amazed at his stupidity and folly? But would it be less absurd in persons of quality, to live in the same strange forgetfulness of their natural state and condition? These are considerations of the greatest importance. The intemperate behaviour, the outrages and the haughtiness of the great, commonly spring from an ignorance of themselves; since it would be very difficult for those who were inwardly convinced that all men are their equals, and that God has not conferred these small advantages of rank or fortune upon them on account of any intrinsic merit which they possess above others, to treat their fellow-creatures with insolence and contempt. The man who can act thus, must forget himself, and seriously believe that he is indeed endowed with some actual and superior excellence, beyond what is communicated to the rest of his fellow-creatures. It is this false opinion which constitutes the illusion, I am now endeavouring to display before you.

(To be continued.)

To the Editor of the Christian Observer.

SIR,

The following seasonable little piece merits as wide a circulation as possible. I therefore send it for insertion in your first number. P.O.

A Word on the Peace, with a Hint for a lasting one; in a Letter to G. S. esq. of B——.

"SECOND THOUGHTS ARE BEST."

DEAR SIR, *Oct.* 15, 1801.

I RECEIVED your letter, desiring a few thoughts on the Peace, which you wish to disperse in your populous neighbourhood; though I can say nothing as a politician, yet, rather than disoblige you by saying nothing at all, I will tell you what occurred on my first receiving the welcome news.

You know I am an invalid and growing into years; and as age and sickness naturally seek quiet, I retire during the summer months to a small village in Surrey, which lies some miles from the high road. Here indeed, I obtain a relief which the town does not afford; but one inconvenience attends our situation, we have no means of knowing what is going on in the busy world, except the tidings which a gentleman from the city brings, who visits his family here once a week; and also what we learn from our weekly paper.

Now, our Friend, whose return on the Saturday we eagerly watch, came down, and astonished us with the unexpected news of—PEACE! A knot of neighbours was soon assembled to hear the account; but though a few rejoiced that a stop would at length be put to the effusion of blood, and the cries of widows and orphans—that provisions would be cheaper—trade flourish—the occasion of much enmity be removed, &c. &c. yet I could perceive other springs at work. One who had an house and land to sell, listened eagerly, and hoped Peace would bring Purchasers.—A poor labourer crossed the road, and tried to edge in his thought, that bread, though fallen, would be still lower.—A farmer stood *thoughtful*, but said nothing.—Another, who had served a neighbouring camp, doubted, after all, what sort of a peace this might turn out.—But, our carpenter was loud on the occasion: "Peace, at any rate," said he, "is best for the nation: *Deals will come down finely now*, I'll warrant ye."

We, however, set the bells a ringing immediately, though late on the Saturday evening; we went to church the next day, but thought and talked too much of the Peace, and its consequences; and, on the Monday, we were all alive in preparing to celebrate it. Though I bear the character of a precise and retiring kind of man, I endeavoured to join my neighbours in their expressions of joy. I lighted up my windows; I suffered my children and servants in the evening to be the endangered spectators of the blaze and noise with which the village was filled: I contributed to the ringing, though I feared it would end in drunkenness: and rather encouraged the discharge of guns, squibs, and crackers, though disorder and mischief were the probable consequences.

But the occasion was great, and I was willing to appear pleased, as I really was. "These expressions," said I to myself, "of our general joy must not be strictly scrutinised as to the *manner*."

At length I put out my snuffs of candles, and after hearing the narrow escapes of my children from being set on fire by the squibs, and reproving my maid for staying out too late among

greater mischiefs than squibs, we retired to rest.

Presently after this came our newspaper, and amused us afresh; we found that the display which had thrown our villagers into amazement, was but as a rushlight in the general blaze of joy. We read of the ingenious and expensive devices with which the metropolis and other great towns were illuminated;—of feastings, of processions, of bands of music, of military salutations, and of mail coaches covered with trophies, met by parties, and drawn home in triumph without horses.

"Well," said I, "the occasion is great, and big with benefits of various kinds far more extensive than we can fully comprehend. What kind of man is he that can be unmoved! Certainly he must be stupid and infatuated to a high degree!—He must be ——. But, stay a little;—may we not mistake on the other side?—May we not be so carried away by a present benefit, as to quite lose sight of a GREATER? Let us think again.—Is the Bible a fable?—Is time of more importance than eternity?—Are we perishing sinners quite sober in being so alive to *temporal* events, while *eternal* ones seem constantly forgotten?—Let us think again—"

Repeating this in different ways as I sat dosing by the fire-side, my imagination presented to me a number of persons in a vessel at sea, which had nearly been wrecked by a violent storm. The pilot told them they could stay but a little while longer on board, but if they took to the boat, and by the help of their compass, made directly for the next harbour, they might yet be secure; but said he, "if you stay here, talking of the late storm, and riotously enjoying your escape, we may all yet go to the bottom." "Hold your tongue, you dull blockhead," said one, "no croaking here."—"Tap the cask," said another.—"A song, a song," cried a third? Clamour soon drowned remonstrance; and thus scorning the pilot's counsel, they sat down together to enjoy themselves, with their backs to the harbour. But, while the song was singing, a mighty wave rolled, and (except the pilot, who had leaped into the boat) they all went down together.

This reverie turned my mind into a new train of thinking. When I first sat down, the present Peace seemed to be every thing, but now it appeared COMPARATIVELY to be nothing. "Every thing," said I, to myself, "is great or little by comparison. What is this Peace which seems to carry away the hearts and thoughts of the nation, when compared with the Peace proclaimed from above, through a Redeemer, sung by angels at his birth, purchased by his death, and by which he opened the kingdom of heaven to all believers?"

The *present* Peace is proclaimed to a few countries, but the *eternal* Peace to all nations. Wise men fear the *present* Peace will still leave us in danger from the seducing arts and deranging principles of our enemies; but the Peace of the gospel secures its children not only against the craft and malice of the world, but also of the flesh and the devil. The *present* Peace still leaves us under many wants; it cannot relieve us under pain of body or mind; we may still remain erring, afflicted, depraved, guilty, dying sinners; but the Peace of God bringeth a guide to the wanderer, comfort to the afflicted, grace to the depraved, pardon to the guilty, and eternal life to the dying. The *present* Peace may be broken almost as soon as it is made, but the Peace from above has this charter——*The mountains shall depart and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.*" (Is. liv. 10) Once more; the *present* Peace, however lasting, can last but a short time to any of us who have been so animated by the news, but that Peace which is secured by the promise and oath of God, (Heb. vi. 18.) to those who *flee for refuge to the hope set before them* in Christ Jesus, cannot be disturbed by time or death; time but ripens it, and death perfects it. *For the righteous hath hope in his death—He shall enter into peace.*

In a word, the Peace of God, unlike all other, is proposed most freely to *every* man; it is attended with no *danger*; it will meet *every want*; it admits of no *hazard*, and can never *end*. Whoever, therefore, continues madly to despise counsel, and perish in a vessel that soon must sink, let us be *wise*; let us hearken to counsel before it is too late; let us take to the boat, and make for the harbour; that while others, like the sottish sailors, think of nothing but the peace and

festivity of a moment, we may secure a peace and prosperity which shall last for ever. I am, &c. R. C.

To the Editor of the Christian Observer.

SIR,

THE following ACCOUNT OF A DESCENT INTO THE CRATER OF MOUNT VESUVIUS, BY EIGHT FRENCHMEN, on the night between the 18th and 19th of July 1801, is worthy, for its curiosity, of a place in your Miscellany. The relation, it will be readily seen, is that of a Frenchman; for it is deeply tinged with that national vanity which is so common and so characteristic, that it is more frequently ridiculous than offensive.

As this very probably led the narrator to exaggerate the difficulties, we must abate something from the apparent temerity of the enterprize; the success of which, however, must have depended upon the quiet state of the Volcano, and may lead to the frequent renewal of such attempts, when the mountain seems to promise repose; till some rash adventurer pays the forfeit of his curiosity.

The works of God are worthy to be had in reverence, and there are some which are a kind of holy ground, where we must stand at a distance and adore. It would be a question with me whether I were not tempting Providence, in adventuring my life under such circumstances and for such ends. A philosophist, whose deity is science, would deride my scruples; but I would rather stand upon the brink of the crater, with my heart elevated and expanded by a view of the greatness of God's works, and my spirit touched with a holy awe that made me hear, as it were, his voice, saying, "Hitherto shalt thou come, but no farther," than with the mind and motives of a philosophist, cultivate science in the very jaws of destruction.

This article first appeared in the French periodical work, the *Journal de Physique*. The following translation of it is given in the Philosophical Magazine. Yours, &c. A. T.

To ascend to the summit of Mount Vesuvius, which is elevated 3600 feet above the level of the sea, is an enterprize of great difficulty, as it is necessary for nearly half the height to climb an exceedingly steep declivity up to the knees in ashes. Some philosophical men of eminence, however, as Spallanzani, Dolomieu, Dr. Moore, &c. have overcome all these difficulties. Sir William Hamilton, who caused a great many views of Vesuvius to be designed during his long residence in Naples, ascended to the summit of it sixty-two times; but no one, at least since the eruption in 1779, ever ventured to descend into the crater of this volcano, not even Sir William Hamilton, who considered it under so many points of view, and who visited it so many times. It was reserved for eight Frenchmen to hazard this dangerous enterprise, and to succeed in it completely, notwithstanding the timidity of their guides, the impossibility which the Neapolitans attached to it, and the instances they mentioned of rash travellers, who had lost their lives in the attempt, and been swallowed up by the volcano.

To be able to appreciate the danger of this enterprise, it will be necessary to have a correct idea of the form and position of Vesuvius, and of the matters which it throws up. This volcano has the form of a truncated cone, and a part of its base, which is altogether three leagues in circumference, is washed by the Mediterranean; its mouth, or upper base, which is a little inclined to the axis, is 5722 feet in circumference. The earth, from the base to half the height, consists of vegetable mould mixed with lava and stones, which have not been attacked by the fire, tufas, pumice, and calcareous stones, different in their nature and colour, according to the different degrees of impression which have been made on them by the fire.

The half of the height next the summit is composed chiefly of pure ashes, but coarser than our common ashes. Till the present time, there have been twenty-four eruptions recorded in history. The first took place in the year 79 after the Christian æra: by these eruptions, volcanic matters have been successively accumulated, but by that of 1779 the situation of the crater and of the aperture was entirely changed. The focus or crater is now sunk 200 feet below the upper edges of the mouth of the volcano.

To arrive at the crater, and to observe the numerous spiracles, long crevices, and fires which issue from them in several places, and also the variegated and still smoking matters of which the crater is composed, it was

necessary to pass over this space of 200 feet.

The inner sides of the volcano are nearly perpendicular, or exceedingly steep, and composed of ashes, lava, and large calcareous stones; but these lava and stones, as they form no connection with the ashes, cannot serve as any point of support; and when any one is so imprudent as to adhere to this kind of rock, the least motion, the least displacement of any part, makes the whole crumble to pieces. Besides, from the summit of Vesuvius to the crater, the declivity, being exceedingly rapid, cannot be traversed but on all fours, and suffering yourself to glide down amidst a torrent of ashes and lava. But the most dangerous obstacles are those awful excavations, which cannot be passed over without great trouble and difficulty.

Disregarding the terror with which the Neapolitans endeavoured to inspire us, after having received their adieus, as if our separation had been likely to be eternal, we set out in a carriage, at half after eleven at night, on the 18th July, from the hotel of the French Ambassador, fourteen in number, furnished with ropes and other articles which we supposed might be necessary, and all in a state of the highest spirits, which never forsook us, even at times of the most imminent danger. We arrived about midnight at the foot of Vesuvius; and, having quitted our carriage, mounted well-experienced mules, and proceeding one after the other, with Adjutant Dampierre at our head, amidst the thick darkness of night, reached half way to the steep summit of the mountain. We had a numerous body of guides, and their lighted torches gave to our expedition a mysterious and solemn air, which formed a striking contrast with the mirth and gaiety of the company.

When we had ascended about half way, we were obliged to alight, and to clamber up the steepest and most difficult part of Vesuvius, wading through the ashes up to the knees, till, exhausted with fatigue, and covered with sweat, we reached the summit at half past two in the morning.

The first thing that struck us, as soon as the morning began to dawn, was a most magnificent spectacle—a superb view of the city and port of Naples, the beautiful hills which surround them, and the vast extent of the sea by which they are washed. After walking round part of the aperture of the volcano, that we might choose the most commodious place for descending, Adjutant Dampierre and C. Wickar first descended, without any accident, at the determined point. When they had got about a third of the way, they were suddenly stopped by an excavation of fifty feet, which it was necessary to pass. As they found that it was impossible to obtain any fixed point of support on ashes so moveable, and being convinced that the friction of ropes would have soon destroyed both the point of support and the neighbouring masses to a great distance, they resolved to return. Besides, while deliberating on the means of descending, some stones rolling down from the summit occasioned a general agitation wherever they passed: Adjutant Dampierre found the ground on which he stood shake beneath his feet; and he had scarcely quitted it, calling out to C. Wickar to follow him, when it disappeared.—— Soon after, indeed, the whole place where they had stood, and all the neighbouring small eminencies, crumbled down successively, in the course of half an hour, and were precipitated to the bottom of the crater with an awful noise.

Before we renounced our enterprise to return to Naples, dejected on account of not having succeeded, we once more walked round the mouth of the crater, and at last discovered a long declivity, pretty smooth, though very steep, which conducted to the focus. Without examining the precipices, which it might be necessary to pass before it could be reached, C. Debeer, the ambassador's secretary, accompanied by a Lazzaroni, set out first to attempt the passage. When they had got half-way, amidst a torrent of ashes, which the impression of their feet made to roll down along with them, they found means to fix themselves on the edge of a precipice, twelve feet in height, which it was necessary to pass before they could reach the lower declivity. The Lazzaroni, frightened, refused to proceed; but, being promised a double ducat, avarice got the better of his timidity; he speedily made the sign of the cross over his whole body, and, having invoked the Madonna and St. Anthony of Padua, threw himself, along with C. Debeer, to the bottom of the first precipice: soon after, they arrived at

another, but being of less height, it was passed with more ease. At length, amidst a continual torrent of falling lava, ashes, and stones, they arrived at the bottom of the crater, and stretched out their arms to us, sending forth shouts of joy, which we returned with the utmost satisfaction and enthusiasm.

C. Houdouart, engineer, immediately followed C. Debeer, and, after encountering the same difficulties, and passing dangerous precipices, joined him at the bottom of the crater. Being there both convinced of the almost insurmountable difficulty of ascending, they threw themselves into each other's arms, like two friends reduced to the necessity of terminating their lives together in a desert island without any hopes of escaping from it.

They then began, but with cautious steps, to walk round this immense furnace, which still smokes in several places. The intrepid Wickar, who was very desirous to participate in their fate, called out to them to send some one to assist him in passing the two cliffs; but seeing no one coming, and growing impatient, he rushed forward, and rolled down towards them, amidst a torrent of stones, ashes, and volcanic matters. Adjutant Dampierre, C. Bagneris, physician to the army, Fressinet and Andras, French travellers, and Moulin, inspector of posts, soon followed, and arrived at the crater, after having incurred the same dangers.

Wickar immediately sat down on a heap of scoriæ, and, with that superiority of talents for which he is distinguished, sketched out in profile, with a perfect resemblance, the portraits of the eight Frenchmen who had descended. Each then formed a small collection of the different volcanic matters which appeared to be new or curious, and endeavoured to make a few observations.

Had we been allowed to depend on success, had we not been retarded in our preparations by our timid guides, and if some of us, having only just arrived at Naples, had not been straitened in point of time, our descent would certainly have been much more useful, and the results more satisfactory. However, though ill furnished with means, the following are the observations we were enabled to make.

Reaumur's thermometer, the only instrument we possessed, stood at 12 degrees on the summit of Vesuvius: the air was cold, and somewhat moist: in the crater, the quicksilver rose to 16 degrees, and we experienced the mildest temperature.

The surface of this place, which when seen by the naked eye, looking down from above, appeared entirely smooth, exhibited, when we were at the bottom, nothing but a vast extent of asperities. We were constantly obliged to pass over lava exceedingly porous, in general pretty hard, but which, in some places, and particularly those where we entered, was still soft, and yielded under our feet. The spectacle which struck us most was the numerous spiracles, which either at the bottom of the crater, or the interior sides of the mountain, suffer the vapours to escape. When we arrived at the crater, we were desirous to ascertain whether these vapours were of a noxious quality: we walked through them, and inspired them several times, but felt no inconvenience from them. The thermometer placed in one of these spiracles, indicated 54 degrees, in another it rose only to 22. In all these experiments, our instrument was covered with a humid matter, which was soon dissipated in the open air, without leaving any traces.

In traversing the surface of the crater, we perceived a focus, half covered by a large mass of pumice stone, and which, from its whole circumference, emitted a strong heat. The thermometer, placed at first at the entrance of it, and then immersed to as great a depth as the nature of the ground and the heat would admit, never rose higher than 22 degrees. This singularity surprised us, but we were not able to explain it.

The volcanic productions which we observed in the whole crater were lava, exceedingly porous, and which the fire in certain places had reduced to scoriæ. It was of a dark brown colour, and sometimes reddish, but it is rare to find any white. The substances nearest the spiracles are all covered or impregnated with sulphur. This mineral is found very often in a state of oxygenation. It is sometimes white, and sometimes of a yellowish colour, and the sharp and pungent impression it leaves on the tongue sufficiently indicates the state in which it is. The burning focus, of which we have spoken, produces the same results. Some basaltic lava is also found, but in small quantity; one specimen only,

of a considerable weight and beautiful polish, attracted our attention.

On the north side of the crater there are two large fissures, one of which is twenty feet in depth, and the other about fifteen. They are shaped like an inverted cone. The matter with which they are covered is entirely similar to that on the rest of the surface. They emit neither smoke nor heat; yet some sulphurous productions plainly shew, that the fire in these places has not long been extinct.

When we had finished these few observations, it was necessary that we should think of returning. The descent is far less laborious than the ascent; for it is difficult to climb eminences where the points of support are so moveable. Besides, people cannot ascend but one at a time in succession, after long intervals, for fear of burying under a torrent of volcanic matters those who follow, as the foot, when moved, displaces the ashes, &c. to the distance of thirty feet round.

When we arrived at the two precipices, we were obliged to ascend by mounting on the shoulders of a man placed at the bottom, and laying hold of a stick held by another at the top, and to rest our feet no where but in a very gentle manner. At length, by prudence and caution, we reached the summit of Vesuvius without any accident, but exhausted with fatigue, and so covered with ashes and smoke, as to be scarcely distinguishable. Our six companions, who had not descended into the crater, were overjoyed when they saw us again, and supplied us with some refreshments, of which we had great need.

When one grand difficulty is surmounted, inferior ones are overlooked, as of little importance. In less than twenty-five minutes, we again descended, having confirmed, after examining various stones, this observation, that Vesuvius is the only known volcano which throws up from its bowels primordial substances, without being altered by the fire, and such as are found at present in banks and veins.

At half after eight in the morning we arrived at Portici, the inhabitants of which were much surprised to see us return all safe. Their delicious fruits, and their excellent wine, called *lacryma Christi*, soon made us forget our fatigue, and we then proceeded to Naples, which we reached in safety.

The result of this excursion, which was only an experiment, can be of no further use than to shew the possibility of reaching the crater, and to open the way to it to philosophers, naturalists, and chemists, who, by exploring this immense furnace of nature at their leisure, will find a variety of matters, which will afford an ample field for the application of their chemical knowledge, and may enable them to make discoveries interesting to the arts and the sciences.

The names of the eight Frenchmen, in the order in which they descended, are as follow: Debeer, secretary to the Ambassador Alquier; Hodouart, chief engineer of bridges and causeways, attached to the army of Italy; Wickar, painter; Dampierre, adjutant-commandant; Bagneris, physician to the army of observation; Fressinet and Andras, French travellers; and Moulin, inspector of posts.

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

ON RELIGIOUS AFFECTIONS.

IF *actions* only were required, without *dispositions*, the work of religion would be comparatively easy. Men may pronounce prayers, wear sackcloth, keep fasts, give alms, &c. These external acts are in their power, and however irksome in themselves, many would be found to observe them as the price of their salvation. But the affections of the heart are out of our own power—we cannot at pleasure change the objects of our love and aversion. We may *perform* religious actions as a *task*, but we cannot make ourselves *delight* in them as a *privilege*. And yet nothing short of this is true religion. Religion demands the affections—"Thou shalt *love* the Lord thy God."—"My son, give me thy *heart*." Here then appears the necessity of divine grace, and the efficacy of its operation. It actually *produces* this change in the affections, and thus the work proves itself to be of God.

ON THE PRINCIPLE OF FRIENDSHIP.

THE principle of friendship is an indication of the dignity for which we were designed. We sigh for union with other intelligent beings—seek a commerce of hearts—cannot realize our ideas and wishes here below—human friendships and unions deceive our expectations—to find what we want, we must ascend to God himself,

ON THE LOVE OF VIRTUE.

INFIDELS *talk* much of the love of virtue. And why then do they not love the Bible? Let any man read the thirteenth chapter of St. Paul's first epistle to the Corinthians—the preceptive parts of all the Apostolic epistles—Our Lord's Sermon on the mount, &c. Was ever so amiable and perfect a scheme of virtue presented to the world? Surely, a *virtuous* man would *wish* such a religion to be true, though he could not think it so! He would see it to be of so much importance to the peace and good order of society, and to the welfare of all mankind individually, that he would rejoice if other men believed it, though he cannot. He would do nothing to impede its reception, but rather would promote its influence to the utmost of his power. Nay more, he would practise it himself, in spite of his unbelief. If a good rule be given us, that will promote our own happiness and that of others, we ought to embrace and follow it, whoever be the author, and whatever its authority. Our own interest is obligation enough. Is it not plain, that every man, who acts contrary to these maxims, deceives himself, when he supposes that he *loves* Virtue, while, in truth, he only *talks* of it?

ON VITAL RELIGION.

THAT vital religion is a blessed reality needs no better proof than the exact coincidence of judgment, taste, principles, and habits, which prevails amongst its professors. Papists and Protestants, men in the wilds of America, and in the cultivated countries of Europe, persons who lived under the Jewish œconomy, and multitudes who live under the Christian institution now, have all spoken, in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity. Their religious hopes and fears, their joys and their sorrows, have been the same. They have, in a word, perfectly understood one another's sentiments, and entered into one another's feelings, (though mysterious and unintelligible to all the world beside), on every subject essentially related to salvation. For eighteen centuries, Christians, for example, have thought, and sung, and prayed with David, a Jewish King who reigned about three thousand years ago. Scarcely have they had a sentiment, a wish, or a feeling, that he has not anticipated. Whence this agreement? How happens it, that persons so distant in time and place, in speculative theories of religion, and in outward modes of worship, from each other, should notwithstanding so exactly harmonize? Will it be ascribed to *chance?* Can *imagination, enthusiasm, fancy,* explain it?—Do but consider how men's tastes and sentiments differ upon almost every subject, even where they live at the same time, are brought up in the same place, and trained to the same habits. And how then can imagination, the most capricious and uncertain of all causes, account for a similarity of effect, which no cause of education, nor early prepossessions themselves, (strong as these usually are), are competent to produce?

Take a true Christian from any parish in England, and let him meet one of the converted Indians of North America. Find them but a common language in which they may convey their meaning to one another, in an instant they will perfectly comprehend each other's views and feelings on every topic in religion—their hearts will be laid open, so to speak, to each other's discernment—they will "love each other with a pure heart fervently," as brethren, united in one sentiment and in one interest, who accidentally meet together after a long and painful separation. How will you account for this Indian so well understanding the Englishman, when perhaps there is not a man living in his own town or parish, to whom he is not an absolute barbarian, when he attempts to speak what he thinks, and feels about a Saviour and a life to come, about the beauty of holiness, or the deformity of sin? Surely, there must be *reality,* where, without any previous communication, there is so much coincidence and agreement!

Had you lived at the day of Pentecost, and had heard the first disciples speaking to men of every nation under heaven in the language wherein they were born, you would have bowed to the reality of their pretensions, and confessed a miracle. Behold, then, the counterpart of this miracle; equally astonishing, and unaccountable upon any natural principles! all the difference is, that in *that* case, *one person* spake many languages—in *this, many persons* of every kindred and nation, and tongue and people, whither the Gospel hath come, speak *one* language.

(To be continued.)

THE

CHRISTIAN OBSERVER.

JANUARY, 1802.

Literary Department.

I. REVIEW OF NEW PUBLICATIONS.

**** *The principal books connected with Religion, Morals, Education, &c. which may be published in London, will be reviewed in this division of our Work. Authors and Publishers, who wish an early notice of their productions, are requested to send them, under cover for the Editors, to their Publisher.*

I. *The True Churchmen ascertained: or an Apology for those of the Regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by several modern Publications. By* JOHN OVERTON, A.B. 8vo. p. p. xv. & 422. 8s. Mawman.

'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

'We have in fact lost many of our people to Sectaries, by not preaching in a manner sufficiently evangelical; and we shall neither recover them from the extravagancies into which they have run, nor keep more from going over to them, but by returning to the right way."

Archbishop Secker.

As this Work is evidently the result of much careful and laborious research, and is executed with ability and candour, and as it undertakes to state and defend the real doctrines of the Established Church, we think it of sufficient importance to occupy for a few months a considerable share of this department of our miscellany. We shall endeavour to bring before our readers a faithful analysis of the Author's sentiments, and reserve any remarks which we may have to make upon the Work to the close.

The writer begins his Preface, by assigning his reasons for vindicating his friends under the term "evangelical;" it being that under which, among others, they are accused; that which they are constantly charged with having arrogated to themselves; and which, in reality, is, in some degree, characteristic of them. The following extract from this preface clearly defines the characters, who come within the line of his vindication:—

Be it known, however, to the writers in question, and to all others who do not know it, that a large number of those Ministers whom, by *name* and *direct allusion*, they class with Methodists, Enthusiasts, Fanatics, and Schismatics, are wholly unconscious of affording any other cause for this treatment than a *strict adherence to the vows of their Ordination*; that they equally respect in their theory and their practice, the *doctrines* and *constitution* of the established Church; lament, most cordially, every occasion, and every degree of [illegible] ation from her; and wish for nothing so much as her *preservation in her genuine purity*. And for *these*, and *these* EXCLUSIVELY, under whatever title they are found, it is the object of this work to apologise. This it is particularly requested, that the reader would fully understand, and constantly remember. Whatever may incidentally be said of persons guilty of *any species of irregularity*, with whom these characters have been confounded, will only apply to them just so far as they adhere to this standard. And whoever puts any construction upon the book, contrary to this declaration, will wholly misrepresent and pervert it. Nor will the work become responsible for the doctrines of any persons except those for whom by *name* it undertakes. Few, however, it is believed, will be found of the denomination and description in question, who will not cordially subscribe to their sentiments. (p. iv, v.)

Our author asserts, that his exposure of occasional and partial deviations from a constitution fundamentally sound, is consistent with true regard to this constitution, and affords no sufficient ground of triumph to the ene-

mies of the Establishment, whose schemes are radically defective, and contain the principles of endless divisions and confusion, in their very nature.

He charges the act of aggression upon those divines, who had attacked personally and by name a number of individuals, who had taken no such liberty with them; but respecting these his opponents he adds this caution, "Nor is it the writer's intention, that a single passage should be applied to any divine, who does not *professedly* hold the doctrines advanced in their works; or, that they should be responsible for the doctrines of each other, any farther than they *professedly* agree."

In the following paragraph Mr. Overton alludes to the professions of the Anti-Jacobin Reviewers, and the Editors of the British Critic, in the outset of their respective undertakings:—

> Of one class of readers, the writer solicits candour; of another, he demands justice. Those who have assumed the immediate office of giving a verdict on such occasions, it will be found, are deeply *interested* in the business. They therefore, according to the ordinary course of justice, are incapacitated for being heard; or, at the most, they can only give a sort of "ex parte" evidence. Those of them, however, although interested, may be expected to act honourably whose *main and professed object* it is to expose the UNFAIRNESS OF REVIEWERS*. (p. viii.)

He proceeds:—

> The *manner* in which the subject is here treated, is as old-fashioned as the doctrine which is defended. A leading characteristic of this is, to advance nothing without PROOF; to claim credit for nothing which is not either founded in argument, or supported by testimony; and, in the use of this testimony, to admit nothing at *second hand*; but to bring forward the vouchers to speak for themselves; or at least, to specify their names, and characters, and places of abode. (p. viii. ix.)

> Tedious as the mode of investigation here adopted is, in *questions of fact*, of which kind the present inquiry must chiefly be considered, the wisdom of ages has discovered no method so certain for arriving at truth. And really, there is no end of regarding what angry opponents *merely affirm* of each other. On this plan, the chief of the apostles may be represented as "*mad*," and Christ himself charged with *immorality* and *obnoxious connections*. (See Matt. xi. 19, and Acts xxvi. 24.) Not do sheer vulgar prejudices, suppositions that those who differ from us, in religious opinion, are a kind of monsters in the creation, at all change their nature whether they proceed from the "great vulgar" or the small; from the chair of some learned seminary, or from that of the nursing-room.

> The method here pursued affords also the best security against the *iniquity of quotation itself*. It is, "prima facie," a pledge of the writer's fairness, as removing all hope that dishonesty would remain undetected. It affords easy means of examination and satisfaction to those who are doubtful. It is indeed scarcely possible not, sometimes, to misunderstand, and of course, to misrepresent an author. It is still less possible to avoid the imputation of this conduct; because, when placed, however justly, in a situation that is unpleasant to him, a disingenuous writer will deny his own doctrine, and equivocate even with himself. In what is here given as quotation, the *words* of the author are carefully distinguished†. For the justness of what he is said to teach in effect, to insinuate, intimate, &c. the places referred to must answer. No stress is laid on mere criticisms on the meaning of a few doubtful words; nothing is founded on consequences deduced from the opponent's doctrines, which he can fairly deny. Whatever is not proved by a whole body of evidence, rendered strong and invincible by the harmony and support of all its parts, and interpreted as it would be by plain honest men of sound understandings and sufficient information, shall be considered as not proved at all. It is therefore especially desired, that, on one part, and on the other, regard may be had to no UNSUPPORTED CHARGE; and that, "*with what measure* we *mete*, *it* may *be measured to* us *again*." (Matt. vii. 2.)

> The *Churchmanship* of the persons under vindication being ascertained, a few things are offered on behalf of the CHURCH, and in *defence* of her genuine doctrines. That particular is fixed upon, and discussed at large, in regard for which, the chief prejudices against the rest of these doctrines, and their abettors, are pretended to be entertained; namely, the doctrine of *Good-Works*, or *Christian Morality*. Hence, it is intended to appear, that the characters in question, are *true Churchmen* of a *true Church*, and therefore worthy of the Title, in the highest sense. And if, in reality, this feeble effort should contribute to this end; if, through the blessing of God, it should, in any measure, cause the true principles of the Establishment to be more respected; if, in any degree, it should ren-

* See the Prospectus to the Anti-Jacobin Review, and that to the British Critic.

† In a few instances, the person, or tense, or an insignificant word for the sake of the connection, is altered, or the antecedent is put for the relative, but never (errors excepted) where such change can possibly affect the argument.

der it a *more creditable thing* to preach the *real doctrines* of the Church *in the Church*, the labour of the writer would be rewarded abundantly. This, he is confident, would be productive of proportionable good to both Church and State. For, without arraigning the principles of those who think otherwise, as *intentionally* bad, *only in the faithful promulgation of these doctrines* can he see any effectual opposition to the present alarming progress of infidelity and profligacy; and only in the promulgation of them *in strict conformity to the established plan*, can he expect any good effects of the pulpit, that are sober, general, and permanent; and that are not counteracted by a nearly proportionable degree of disorder and mischief. (p. ix—xi.)

The reader will have the author's plan before him at one view in the following

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CHAP. I.

The main question stated; and argued against the Assailants, from their CONDUCT IN SUBSCRIPTION,—*their* OWN CONCESSIONS,—*and the* COMPLAINTS OF SEVERAL EMINENT BISHOPS.

1. In STATING THE QUESTION, the author quotes, or refers to, passages in the writings of Dr. Croft, Mr. Polwhele, Mr. Haggitt, Mr. Daubeny, and Mr. T. Ludlam, and in the British Critic and Anti-Jacobin Review, in which it is either asserted or implied, that some or other of the persons whom he defends, and those who think with them, *do not* teach according to the established doctrines of the Church, and that the rest of the Clergy *do*. The persons censured by some or other of these writers, by name, are Mr. Milner, Dr. Coulthurst, Mr. Romaine, Mr. Robinson, Mr. Hervey, Mr. H. Venn, Dr. Hawker, Dr. Knox, Mr. Wilberforce, Mr. Scott, Mr. Cecil, Mr. Goode, Mr. Cadogan, Mrs. More, &c.; and a few sweeping clauses draw in a far greater number, such as, to use Mr. Ludlam's words, "the whole tribe of those who call themselves *serious divines* and *gospel ministers*, and whom the world not unfrequently calls *methodists*."

The writer adds:—

It is now pretty clear then, both who are the parties, and what is the matter, really in debate. And, however trite our subject may be, we are not, it appears, about to contend with a shadow. The Evangelical Teachers, of the description here specified, certainly *do* pretend to adhere strictly to the Doctrines of the Church, and *thus generally* is their claim denied, and the opposite one supported.

The QUESTION therefore is, whose pretensions, in this matter, are best founded? WHOSE DOCTRINES ARE REALLY THOSE OF OUR ARTICLES, HOMILIES, AND LITURGY? WHO, IN REALITY, TEACH THE DOCTRINES CONTAINED IN THESE FORMULARIES, AS THEY WERE FIRST DELIVERED BY OUR REFORMERS? (p. 17.)

2. "Now," says he, "that the *actual opinions and teachings* of many in the Church, do not coincide with the *express and obvious doctrines* of our Articles, appears from their CONDUCT RESPECTING SUBSCRIPTION to these Articles, and the methods they have recourse to, in order to reconcile themselves to this measure."—

"By some then, the Articles of our Church are considered as little more than ARTICLES OF PEACE, which are only *not to be contradicted* in our public ministrations; as mere proscriptions of certain sects and tenets which obtained at our first separation from Rome, and therefore *unmeaning* and *obsolete* in proportion as these particular sects and tenets have ceased to be dangerous; as "a mere form of admission into the Church"; (British Critic for Dec. 1799, p. 610.) or, denominate them what they please, a something which does not require from the Minister who subscribes them, the *actual belief* of the doctrines they contain." (p. 18.)

Under this class, Mr. O. quotes Bp. Watson, Dr. Thos. Balguy, and Archdeacon Paley; and he shews that the sentiments of Dr. Paley upon this subject are so understood by Mr. Gisborne, and are applauded by Mr. Polwhele, and the British Critic, while they are severely reprobated by the Anti-Jacobin Reviewers.

"By *another class* of these Divines, it is *acknowledged*, or all but acknowledged, that the established Confessions have actually experienced what they call, a TACIT REFORMATION. These persons represent our formularies of doctrine as having "a new and acquired sense;" and maintain, that in this sense they are conscientiously subscribed, *however different* it may be from their *literal and primitive meaning*." (p. 22.)

The leading patrons of this scheme are the late Archdeacon Powel, and Dr. Hey, formerly Norrisian Professor; after extracts from whose writings, the author adds:—

While the rule of duty is preserved entire, many degrees of deviation from it are compatible with hopes of a return, but who will adhere to its original strictness after the standard of conduct is depressed? after they have a free licence to depart from it?—And what is all this but saying, in effect, We do not even *pretend* to follow the interpretation of the Reformers; we do not acknowledge ourselves at all bound by *their sentiments*; we have a *new sense of our own*; the opinions of "those we account learned and judicious men" of the *present day*, is our standard? (p. 26, 27.)

"A *third class* of Subscribers may be mentioned, who wholly disapprove of this UNLIMITED LATITUDE of interpretation; but who nevertheless plead for liberty upon, what they call, the "mysterious and difficult doctrines;" talk of *retrenchment* and *alteration*, and by other means discover, that there are *some things* in the Articles to which they do not cordially subscribe." (p. 27.)

"The Divines already noticed", Mr. O. remarks, "are unanimous in thus far expressing their dissatisfaction with the Established Creed", and supports this by quotations from Dr. Balguy, Dr. Hey, Dr. Ridley, and Bishop Warburton; to the writings of which prelate we are referred by Mr. Ludlam, Mr. Polwhele, Mr. Clapham, Dr. Croft, &c., for correction and instruction in orthodoxy; and Dr. Croft himself expressly declares, that some of the Articles lean to the side of enthusiasm, and this is said, too, of the fundamental Articles on Grace, Faith, and Good Works.

The writer thus concludes this part of the chapter:—

On *whatever* grounds then these various modes of treating the established confessions are built; such a procedure certainly does not resemble the conduct of those who adhere to the *express and obvious doctrines* of these formularies. Will *they* pretend to believe and teach the doctrines contained in the Articles, who do not consider them as *propositions to be believed*, but articles only not to be publicly contradicted; *mere proscriptions* of Papists, Anabaptists, and Puritans? Can *they* be supposed to preach according to the *primitive* signification of these Articles, who tell us expressly that they have *a new and acquired sense*, in which they may be honestly subscribed? Is it credible that *they* should "teach them as they were *first delivered by our Reformers*," who lament, that in consequence of the errors of those times, the Articles contain so many things which are *objectionable*, and which want reforming? These are all methods of viewing and representing the subject which they find no sort of occasion for, who *really adhere to the plain and natural meaning* of the Articles, as they are illustrated by the known sentiments, and other writings of the Reformers. (p. 30.)

3. Mr. Overton proceeds to state various CONCESSIONS of the British Critic, of Dr. Hey, of Bishop Warburton, of Bishop Shipley, of Archn. Paley, of Dr. Croft, and of the Anti-Jacobin Reviewers; in all which it is declared or implied, that a defection from the primitive doctrines of the Church has taken place among many of her Ministers. He, therefore, proceeds:—

Surely then, all these Gentlemen forget themselves, when they so indignantly "reprobate" and "spurn" the mention of this

circumstance by others: (See Croft's Strictures on Paley, &c. p. 145; Clapham's Ser. at Boroughbridge, p. 28; Daubeny's Appendix, p. 622; &c.) If there is *not* a foundation for the charge, why are they thus guilty of *slandering* their brethren? Why, in all these ways, do they contribute towards the support and propagation of such an idea? If there *is* a foundation for it, and if this conduct is, as they here say, "JUSTLY THOUGHT TO BE A GREAT AND CRYING ABUSE," why do they on other occasions so vehemently deny it? And why may not *others*, who view the matter in this light, openly lament it as well as themselves? What constitutes that conduct, weakness, and enthusiasm, and reviling, in *some* ministers in the church, which is not such in others? And if, in reality, they do not perceive a *nearer* resemblance between our doctrines and those of the *church*, why do they thus characterize them by the *same epithet*? And why do they *say*, "that the Articles lean to our side of the question?"

Nor can our conclusion be evaded by saying, that *their* observations are confined within much narrower limits. Some of our writers, doubtless, may have expressed themselves in *too general terms*. It was natural for men under their circumstances, and experiencing their treatment, to do so. The persons, however, censured in the passages just quoted, are "The Clergy," "Our ablest Divines."—"Our Preachers," "the English Divines," &c. expressions which extend the conduct in question far beyond what this work undertakes. (p. 35, 36.)

"4. But, as the opposers of our doctrines would be thought to have great respect for the judgment of our *Bishops*, and wish to charge us with a dereliction of our duty towards these Dignitaries of the Church. (See Anti-Jac. Rev. April 1799. p. 364.)--Let us hear the OPINION of some of our most active and eminent PRELATES on the subject we are discussing." (p. 36.)

On this subject the following important passage is quoted from Archbishop Secker, in one of his Charges to the Clergy:---

"To improve the people effectually,... you must be assiduous in teaching the principles not only of virtue and natural religion, but of THE GOSPEL; and of the gospel, not as ALMOST EXPLAINED AWAY by modern refiners, but 'as the truth is in Jesus;' as it is taught by the Church of which you are members; as you have engaged by your subscriptions and declarations, that you will teach it yourselves.—You must preach to them faith in the ever-blessed Trinity;...you must set forth the original corruption of our nature; our redemption according to God's eternal purpose in Christ, by the sacrifice of the cross; our sanctification by the influences of the Divine Spirit; the insufficiency of good works, and the efficacy of faith to salvation....

"The *truth*, I fear, is, that MANY IF NOT MOST OF US have dwelt too little on these doctrines in our sermons,...partly from not having studied Theology deeply enough to treat of them ably and beneficially: God grant it may never have been for want of inwardly experiencing their importance.—But whatever be the cause, *the effect has been lamentable*.—Our people have grown less and less mindful, first of the *distinguishing* Articles of their Creed, then, as will always be the case, of that one which they hold in common with the heathens; ... flattering themselves, that what they are pleased to call a moral and harmless life, though far from being either, is the one thing needful....Reflections have been made upon us...on account of these things, by Deists, Papists, Brethren of our own, &c. (Ch. 1, p. 79, Watson's Tracts, Vol. 6.)"

Quotations from Bishop Horsley, from Bishop Horne, and from the Bishop of Durham, speak clearly and forcibly the conviction of these eminent prelates, that the great doctrines of the Gospel have, with very pernicious consequences resulting therefrom, been too much excluded from many of our pulpits. A quotation from the Bishop of London implies the same conviction in his Lordship's mind; and another from the Bishop of Lincoln implies, that the Articles were not always dealt with fairly and honestly, and, at the same time, quashes, at a stroke, all the casuistry employed to evade their plain meaning, and to justify subscription without actual belief, the Bishop declaring that they "are to be subscribed in their PLAIN AND OBVIOUS SENSE, and assent is to be given to them SIMPLY AND UNEQUIVOCALLY"; adding, that, "NO SPECIES WHATEVER OF EVASION, SUBTERFUGE, OR RESERVE IS TO BE ALLOWED, OR CAN BE PRACTICED, WITHOUT IMMINENT DANGER OF INCURRING THE WRATH OF GOD." (*Elem. of Theol. Vol.* ii. p. 22, 23.)

Our author thus concludes this chapter:---

"And is there after all *no ground* for this complaint? Do not these distinguished Heads and Champions of the Church, after "the most diligent view," *understand* the subject? Or are *they* guilty of "gross misrepresentation?" Is *this* "the raving of enthusiasm?" Or will the British Critic and Mr. Daubeny call *this* "the re-

vilings of sectaries?" (Brit. Crit. September, 1797, p. 302; Guide to the Church, p. 324, 378.) Men indeed may *say* what they please, and when they please *contradict* at one time what they *affirm* at another. Thus however does it appear,

That one class of these Divines in *vindicating* such a conduct, another in *confessing* it, and our Bishops in *lamenting* it, conspire to *establish the fact*, in opposition to our Assailants, that *many* of them have not adhered to the *obvious doctrines of the Articles:* or in other words, do not *preach so evangelically* as these forms:—And thus, on the other hand, do *we profess* to adhere to their *plain meaning;* thus is it *confessed* that the Articles lean to our side of the question; and thus do these eminent Prelates recommend, with all their energy, the very style of preaching by which *we are characterized*, for which we are *calumniated*, and *which only* we would here vindicate.

The importance of our subject, however, it is presumed, may justify its more full discussion. Let the reader then only exercise a little patience, and he shall be fully satisfied on the question. (p. 42, 43.)

(To be continued.)

II. *A Charge delivered to the Clergy of the Diocese of Durham, at the Ordinary Visitation of that Diocese, in July*, 1801, *by* Shute, Bishop of Durham, 4to. p. 23. 1s. 6d.—Hatchard, &c. 1802.

It is with peculiar satisfaction that we introduce to the notice of our readers, at the commencement of our labours, a discourse, honourable to the piety and eloquence of the distinguished prelate who delivered it, and well calculated to produce the happiest effects on the minds of those to whom it was addressed.

The attention of the Clergy of the Diocese of Durham, is, first of all, directed by his Lordship to the momentous state of affairs which existed at the commencement of the present century. He points out our situation, as a nation defended by divine Providence from the calamities which had overspread the greater part of Europe; adverts to the blessings derived from a national establishment of Christianity; a system of laws affording liberty and protection to all; a succession of splendid and important victories; and a monarch "whose virtues have been the palladium of our internal peace and security." (p. 1, 2). In tracing the origin of the revolutionary spirit, his Lordship regards Popery, considered as a corruption of Christianity, as the pernicious source and spring of those wild opinions, which actuated the framers and agents of the French Revolution; and hence he infers the "necessity of cultivating the pure principles of the Gospel, and of studying the means of promoting, in ourselves and others, a truly spiritual religion." "Spiritual religion," says his Lordship, "is a sincere devotion of the mind to God; an humble resignation to all his dispensations; an universal and unvaried obedience to his will. That this is very far from the religion of the world, very little experience is necessary to discover, and it is certainly no breach of charity to assert. Yet we know that it ought to be the rule of every Christian's conduct; that it is the surest source of every thing most dear and permanent in earthly happiness, and the only security for happiness hereafter." (p. 3, 4). A religion, thus elevated in its object and holy in its end, differing widely from the dreams of a vain philosophy, and the inadequate or erroneous representations of half-taught moralizers, must necessarily encounter much opposition from the world at large, and from the corrupt heart of the unrenewed man.

The pious author of the Charge before us, proceeds, accordingly, to lay before his Clergy some of those impediments, which tend powerfully to obstruct the progress and success of spiritual religion.

As the First of these impediments, his Lordship mentions, "the weakness of the religious principle, which in other and in more scriptural language, is termed want of faith." "Faith," continues his Lordship, "is the life and spirit of every thing which relates to religion....From faith, the Apostles derived their power to work miracles. To faith, the sick owed their recovery from the disorders of the body; to faith, *we* must owe our recovery from the more malignant diseases of the mind here, and our security from the sentence to be denounced against them hereafter....Without a lively impression of faith, prayer becomes a mockery, and ordinances mere formality." (p. 4, 5.)

We quote these animated passages with pleasure, since it has been greatly the practice of unbelievers in general,

and of many whose sacred character might have excited the hope of meeting with more correct notions of Christianity, to treat the faith of a Christian, of which such excellent things are spoken in Scripture, as mysterious themes, or unimportant speculations. That a true and living faith in the Lord Jesus Christ, as the sole meritorious cause of our acceptance with God, is absolutely necessary to the salvation of those to whom the Gospel is preached, is one of the most prominent doctrines in the Holy Scriptures; and forms an important portion of those invaluable truths, which our venerable Reformers rescued from the corruptions of Popery.

The faith, however, for which the Bishop of Durham contends, is not an inactive, inefficient quality; it is a lively principle, conducting the possessor in a course of obedience to the precepts of our Saviour, and making him "zealous of good works." "If," says his Lordship, "faith does not act as a principle of good works, it is not the true faith." "There cannot be an enemy more hostile to Christ, than the advocate for faith without good works." "It seems...incredible, that any one, who is at all acquainted with the Scriptures, should maintain that we can be saved without good works; but as such a pernicious error has existed, as it may still, and actually does exist, a zealous pastor cannot too diligently inculcate the vanity of all religious professions, without moral goodness." (p. 5, 6.)

That such errors as the Bishop of Durham here reprehends, have prevailed, and do still prevail, we most sincerely regret; and we regard those who disunite faith from obedience, teaching that believers in Christ are emancipated from all moral obligations, as the most dangerous corrupters of the Gospel. Yet we cannot forbear expressing a hope, that good people may have sometimes misunderstood one another, when discussing this subject, and that the use of phrases ill-defined, and of indeterminate expressions, have tended to widen the breach, and to animate the spirit of controversy.

We trust that it will not be interpreted into any want of respect for the venerable author of the Charge, if we express a wish, that his Lordship had given a more copious and explicit view of the doctrine of a sinner's justification before God. The Antimomian error, which is opposed in the Charge, prevails chiefly among the Sectaries; but a most important deviation from the language of the Holy Scriptures, and of the Articles and Homilies, is strikingly apparent in the discourses of too many of the Clergy of the Established Church, and well deserves the animadversion of this pious and enlightened prelate.

As farther impediments to spiritual religion, his Lordship mentions, "Ignorance of the Scriptures...the fear of singularity...a supine acquiescence in the customs of the world...the fear of being thought over religious...prejudice...acquiescence in the customs of others, well reputed in the world... worldly mindedness." (p. 7, 8, 9, 10) "But," he proceeds, "I should ill discharge what I owe to you, and to my own conscience, if I did not add, that the force of all other impediments may be increased, perhaps, in a tenfold degree, by a want of spiritual instruction and conduct in him who should be their guide to truth, and whose example should give activity to their duties, and spirituality to their hopes and views." (p. 11.)

As the principal means of cultivating this spiritual religion, the Bishop exhorts his Clergy to inculcate "'the first principles of the Oracles of God.' They should not only be taught that the foundation of all true religion must be laid in the knowledge of GOD and OURSELVES...but they should be habituated to a familiar acquaintance with those doctrines, which are to be held as subjects of primary importance in each branch. They should also be accustomed to consider *Faith* as the beginning and end of all religion; the originating and perfecting principle of holiness and a good life; as that without which no man can come to God; no man can please God; no man can partake of the promises of God." (p. 14, 15.) He then proceeds to urge the necessity of sanctification; the great importance of studying the Sacred Scriptures; and from these divine records, from a view of the world, and an examination of our own hearts, to learn the deplorable corruption and degeneracy of human nature.

"Upon this foundation," a knowledge of our moral depravity, his Lordship farther instructs us, "may be built those humiliating considerations, which are most in consonance with the end of our Saviour's coming." (p. 17.) As a doctrine necessarily

connected with the preceding, he then adverts to the change wrought in every penitent believer, " which constitutes the *new birth*, and is the source of every spiritual comfort here, and all our hopes hereafter." (p. 17.) The concluding sentences of this part of the Charge are too interesting to be omitted. " With these important truths in view, *Charity* will become a comprehensive and efficacious principle. As faith is the first principle of religion, charity is the first principle of morals. Christ has taught us, that from this springs the whole law of religion and morality; and St. Paul has deduced from it the main branches of christian virtue." " If these subjects are frequently and forcibly impressed upon your congregations, they will more readily perceive, what is indispensible to the love of God and religion; the value of their immortal souls, and the comparative nothingness of all earthly good." (p. 17.)

The remaining pages are chiefly occupied with directions to the Clergy, pointing out the mode of fulfilling their duty with the greatest probability of success. They are exhorted to cultivate a devotional spirit; to study the *Ordination Service*, both as a covenant and as a rule of duty; to exercise zeal in the discharge of their office; and above all things, to preach the doctrines peculiar to Christianity, the whole Gospel undiminished and undisguised." (p. 21.)

There is so much to commend and admire in this evangelical composition, that it is with the utmost respect we venture to suggest a doubt, whether one or two passages may not be liable to misconception, by those who have not the advantage of being more fully acquainted with his Lordship's sentiments on the subject of faith. Our readers will have observed, that the learned and venerable author of the Charge, insists strongly on the importance and necessity of faith, as a Christian grace; yet if we have not misapprehended his meaning, the term Faith is not always strictly employed in the same sense: for instance, (p. 15.) Faith is said to be " the originating and perfecting principle of holiness and a good life;...that without which no man can come to God; no man can please God; no man can partake of the promises of God." The faith of which these things can be said, we understand to be that faith by which a sinner is justified before God; the great effect and benefit of which terminates in the believer himself. But when we are taught that " a minister of religion may fail in the effect of his most laborious services, for want of faith; for want of that which is not more necessary to the instruction of his flock, than it will finally be to his own salvation," (p. 13.), we conceive that the term Faith, in this connexion, only implies that a minister should stedfastly believe the doctrines he delivers, or his labours will not be productive of benefit to his hearers. To believe the Gospel in this sense, is to give credit to the testimony adduced for the authenticity of the Sacred Writings; but to be a believer, in the former sense, imports a real moral change in the mind of him who believes.

Again, it is said, (p. 4), " From faith, the Apostles derived their power to work miracles; to faith, the sick owed their recovery from the disorders of the body; to faith, *we* must owe our recovery from the more malignant diseases of the mind here, and our security from the sentence to be denounced against them hereafter." With all deference to the learned author, we conceive that the faith by which supernatural effects were wrought, and diseased persons were rendered suitable recipients of the divine bounty, did not necessarily comprise an actual regeneration of mind, either in the agent or the supplicant. If such a consequence were uniformly involved, then all those who conferred or received physical benefits, by virtue of the divine agency, were likewise the subjects of the renovating grace of God. Faith, regarded as an act of the understanding, is an assent to that which is credible on the evidence of testimony. A man may, therefore, believe the records of the Gospel, as he believes the Commentaries of Cæsar, with a firm historical faith; but this would be, we conceive, a very inadequate description of that faith by which the Apostle declares we are to be saved; and may exist in a mind that is still " in the gall of bitterness, and in the bond of iniquity." If the Gospel of Jesus Christ presented nothing more than simple truth to us, one single act of the kind, a firm assent to it, would include the whole of our duty in this respect; but since goodness as well as truth, are unfolded to our contemplation, a more complex act of the mind is necessary

to our reception of it. Hence, in consistency with the language of our Homilies and first Reformers, justifying faith includes not only assent, but trust, dependance, a cordial acceptance of the Lord Jesus Christ, in his several offices of Prophet, Priest and King. Now if true faith be inseparably connected with the holy dispositions, which a receiving of the Lord Jesus Christ must inevitably include, it will follow undeniably, that no ungodly man can have real evangelical faith, since its existence is ever conjoined with moral goodness.

It may be urged farther, in defence of this representation, that a mere historical faith may be obtained by the unassisted powers of the natural man; whereas the faith of the Gospel, that by which a sinner is justified, is described in the Sacred Scriptures, as the peculiar work of the Holy Spirit.

We cannot conclude this Article without expressing our hopes and our wishes, that this admirable Charge may be widely diffused through the Christian world; and we congratulate our age and nation on the merciful dispensation of divine Providence, by which its pious author was elevated to his conspicuous station of dignity and usefulness.

III. *A Familiar Survey of the Christian Religion, and of History, as connected with the Introduction of Christianity, and with its Progress to the present Time; intended primarily for the Use of young Persons, of either Sex, during the course of Public or Private Education.* Third Edition corrected: by Thomas Gisborne, A. M. 8vo. 8s. London, Cadell and Davies, pp. xv. and 542.

It will not be expected that we should enter minutely on the analysis of a work, which has already, for more than two years, been favoured with the most unequivocal marks of public approbation. Strongly impressed, however, with a sense of its excellence and utility, we are not willing to delay for a single number, the opportunity of adding our tribute of commendation, which the recent appearance of a third edition, seems very fairly to afford us. Such a production was, certainly, much wanted; and we are happy to say that, in our opinion, the want has been supplied by Mr. Gisborne, in a manner which cannot fail to yield general satisfaction. It is a plain and familiar, but an able and judicious survey of the most momentous of all subjects. It gives a succint and accurate account of the history and progress of true religion, from the creation of the world to the present times; together with a lucid and convincing summary of the evidences in its favour: exhibits the distinguishing features of Christianity in a just and impressive point of view; and describes, with great candour and impartiality, the various opinions which agitate the Christian world.

That the reader, however, may have a more distinct idea of the nature of this important work, we here insert the Table of Contents.

CHAP. I. *Summary View of the State of Mankind, from the Creation of the World to the Calling of Abraham*, (p. 1.)—II. *Summary View of the Origin of the Jewish Race, and of the History of that People, to the Death of Moses*, (p. 25.)—III. *Summary View of the History of the Jews, from the Death of Moses to the present Time*, (p. 56.)—IV. *On the Books of the Old Testament*, (p. 132.)—V. *On the Books of the New Testament*, (p. 179.)—VI. *Summary of the Evidences of the Christian Religion*, (p. 235.)—VII. *On the Leading Doctrines of the Christian Religion*, (p. 264.)—VIII. *On the Character of Jesus Christ*, (p. 312.)—IX. *On the History of Christianity, to the Subversion of the Western Empire*, (p. 335.)—X. *On the History of Christianity, from the Subversion of the Western Empire to the End of the Thirteenth Century*, (p. 381.)—XI. *Continuation of Christian History to the Present Time*, (p. 442.)—XII. *On the Forms of Church-Government and Ecclesiastical Establishments*, (p. 495.)—XIII. *Conclusion*, (p. 509.)

From the foregoing table it will be readily seen, that the magnitude of the objects which are embraced by Mr. Gisborne's plan, cannot fail to make the work interesting to every serious enquiror after truth; and we do not hesitate to say, that the ability with which that plan has been executed, fully entitles it to a place in the library of every Christian school, and even of every Christian family. It is, indeed, primarily designed for the young, but we scruple not to recommend it to persons of every age and description. It has this peculiar excellence, as an elementary book, that in what respects doctrines, it confines itself to points that are essential, and can afford no just ground of offence to any individual, who agrees with our Church in

those two grand fundamental axioms: 1. That the salvation of fallen man is entirely the effect of divine grace, 2. That his final perdition is entirely to be ascribed to himself.

Mr. Gisborne's style is sufficiently known to the public, and it maintains throughout the work before us, the same character of perspicuity, accuracy, and neatness, by which his former publications have been distinguished.

We are bound in justice to the author, to make one more remark before we close this article. Although his more immediate purpose, in the present production, be to inform the mind, he yet seems to have a nobler aim continually in view; and so far as the nature and limits of the work will allow, he neglects no fair opportunity of introducing such practical reflections, as are calculated to influence the heart, and to remind us that religion has to do not with the understanding only, but with the affections; that it is not a matter of speculation, or a mere ornamental adjunct, but a thing to be cordially believed, and uniformly practised; an affair of everlasting moment; the only essential and indispensible requisite to our true happiness either here or hereafter.

SELF EMPLOYMENT IN SECRET, *left under the Hand Writing of the* Rev. Mr. Corbet, *late of* Chichester; *a new Edition, by* William Unwin, *A. M. Rector of* Stock *cum* Ramsden Belhouse, Essex. 12mo. 10d. Rivingtons.

WE embrace the earliest opportunity of announcing to the public a new edition of this valuable little tract; to the extensive circulation of which we should be happy to contribute, by every means in our power. It affords a just and striking specimen of what is properly implied in the term Experimental Religion, or in other words, of the effect produced on the heart and life by Christian Principles, when cordially embraced, and kept steadily in view. The soundness of the writer's reflections, the practical utility of his rules, his knowledge of the human heart, and the sincerity he manifests in examining his own; his deep and unaffected humility, his calm submission and cheerful resignation under severe and protracted pain, and the genuine piety which is displayed throughout the whole of his work; cannot fail both to please and edify every mind formed to appreciate and relish what is excellent. We make no extracts from it, because we should be at some loss in selecting where every sentence claims attention; but we recommend it, without reserve, to the perusal of all who feel the importance of self-knowledge, who wish to have their devotion animated, their faith confirmed, their hope enlivened, or their deficiency in Christian tempers discovered and reproved, as a production admirably calculated, under the divine blessing, to promote all these invaluable purposes.

II. REVIEW OF REVIEWS, &c. &c.

** *A watchful eye will be kept, in this division of our Miscellany, over the chief Periodical Publications; and we hope that nothing in them, destructive of sound principles, will escape due animadversion, so far as the limits of this work will allow. It is our purpose to vindicate Christianity and its friends, from the misconceptions and misrepresentations to which these works sometimes give birth or currency; and we shall be ready to admit any fair and manly strictures of our Correspondents, which may have the same tendency. Before we proceed to the main business of this part of our undertaking, we shall give the reader a general view of the origin, advantages, disadvantages, and importance of Literary Journals; which will be followed by some account of the history and principles of the chief Periodical Works among ourselves. We begin with,*

THE ORIGIN, ADVANTAGES, DISADVANTAGES, AND IMPORTANCE OF LITERARY JOURNALS.

Qui alterum incusat probri, eum ipsum se intueri oportet. PLAUT.

THOSE periodical accounts of the labours and productions of the learned, which we now call *Reviews*, owe their ORIGIN to France. The first work of this kind was published in 1665, by De Sallo, ecclesiastical counsellor in the parliament of Paris, under the title of *Journal des Scavans*. The new species of publication was well received; translated into various languages;

and, in a short period, imitated in Italy, Germany, and the greatest part of Europe. Among the principal of the *foreign* journals which succeeded its commencement, are mentioned, the *Journal* of Abbot Nazari, established at Rome, in 1668; the *Mercury of France*; the *Acta Eruditorum*, first published at Leipsic, in 1682, by Menkenius; the celebrated *Nouvelles de la Republique de Lettres* of Bayle, set on foot at Rotterdam, in 1684; the *History of the Works of the learned*, by M. Basnage, begun in 1686; the *Bibliotheques* of Le Clerc; &c, &c. Histories of these journals are written by Juncker, Camusat, Wolfius, and others. A large enumeration of them may also be found in Hutton's Philosophical and Mathematical Dictionary.

Short periodical publications are said to have first obtained in *England*, during the civil war. But the *Mercuries* of those unhappy times chiefly consist of political and ecclesiastical controversy, and are little attentive to the interests of letters. Nor can any very honourable mention be made of the *Observators*, *Rehearsals*, and other occasional compositions, by which they were immediately succeeded. For some time, the Royal Society, which was instituted soon after the Restoration, published at the end of each number of the Philosophical Transactions, an account of such books as related to objects of science. These transactions may therefore be considered a kind of *philosophical* journal; and, with the publications of other similar institutions, have frequently been classed among literary journals. In 1699, a *History of the Works of the learned* was undertaken at London. In 1708 begun the *Censura Temporum*. In 1710, M. De la Roche formed his English journal, entitled *Memoirs of Literature*. This work was conducted by M. R. about four years. It was continued by Mr. Reid; and, afterwards, by others, under the title of *The present state of the Republic of Letters*. Many valuable criticisms appeared, at nearly the same time, in the Tatler and Spectator; and, at a more advanced season, in the Rambler and Adventurer, and other similar periodical publications. About the middle of the last century, literary intelligence, with accounts and characters of new publications, became common in *Magazines*, *Registers*, and *Chronicles*: and then also, under their present name and form, commenced the first of our *Reviews*. In 1757, Dr. Johnson observes, "A literary journal was for a long time among the deficiencies of English literature; but we have now, amongst other disturbers of human quiet, a numerous body of reviewers and remarkers." From that period to the present time, this description of writers have been multiplying; especially during the latter part of the interval; and now their works are *the order of the day*. Every book society is furnished with the Reviews. They are among the first articles of circulation in every circulating library.

The ADVANTAGES of well-principled and well-conducted Reviews are numerous. They are highly useful to the scholar, as, containing a history of modern literature; directing his attention to works of merit; and, in some degree, assisting his judgment in the choice of authors. They disseminate, in a cheap, and easy, and most successful manner, general information on subjects of the first importance, among those who have not leisure, or inclination, or talents, for deeper research; or who do not aspire after more solid erudition. They furnish, to every class of readers, an excellent literary amusement. They infuse literary curiosity, and tend to excite a general appetite for knowledge. They correct the public taste; and teach every adventurer in the republic of letters to keep on some terms with the established laws of propriety: and, in cases where penal laws do not readily interfere, they are a powerful and useful restraint upon the licentiousness of the press, in other points of view.

It must, however, be confessed, that, in the ordinary course of things, this description of publications are accompanied with several DISADVANTAGES. In common with all *abridgements*, *extracts*, and *beauties* of authors, they have a tendency to make *superficial* scholars. A "royal way" being hence furnished to general information, and the appearance of erudition, many will neglect original authors, and attempt "to unite the reputation of knowledge with the pleasures of idleness." He must, however, dig deeper who finds the true ore. This "little learning," thus hastily acquired, is by no means so useful, either to the possessor or the public, as that

which costs the lawful price of time and labour. Sometimes it is indeed "a dangerous thing"; enabling those to talk, whom it cannot teach to judge; affording "information sufficient to elate vanity, and stiffen obstinacy, but too little to enlarge the mind into complete skill for full comprehension." There is danger also, lest such works should cramp that freedom of genius and thought, which is requisite to successful exertion, or the honest promulgation of truth. Few writers can be supposed indifferent to public opinion. With many, fame may be a leading object. But the sentiments of those who are to arraign and judge them at the bar of the public being known, their verdict can be anticipated; and hence an author is under a temptation to accommodate his work to the taste of these critics, instead of following the pure dictates of genius and truth. But, the greatest inconvenience attending these publications, is, they are exceedingly liable to be abused by the conductors of them. "Some critics," a learned Doctor has observed, "*give*, others *sell* their talents." Some are the mere tools of party; others write for bread; all of them, as men, have their own peculiar views, and prejudices, and connections. Seldom therefore, under such circumstances, can impartial criticism be expected; and duped indeed are those readers, who implicitly rely on their verdicts. He is little qualified for perusing such writers with advantage, who is not aware, that their statements should, generally, rather be considered as the pleadings of advocates, than as the decisions of judges.

(To be continued.)

III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

*** *Under this head we shall collect together a variety of amusing and interesting details concerning Letters and Philosophy. It will contain* NOTICES OF NEW WORKS; STRICTURES UPON THE PLANS OF NEW WORKS; REPORTS OF NEW INVENTIONS, PHILOSOPHICAL DISCOVERIES, AND CURIOUS EXPERIMENTS; SKETCHES OF THE PROCEEDINGS OF LEARNED SOCIETIES, &c. *The principal Literary and Scientific Journals, both British and Foreign, will be carefully searched for materials; and it is intended that this division of our Work shall furnish a brief but satisfactory view of the state and progress of Science and Letters throughout the civilized world. Many articles must be inserted upon the authority of the works from which we extract them, particularly those with respect to foreign science and literature; but when articles of a suspicious or doubtful nature occur in our own prints and journals, whether on these subjects or any other in which we copy them, we shall take greater pains to ascertain their authenticity than seems in some cases to have been employed; and this may occasion us to defer them longer than similar publications, and sometimes wholly to omit them; after all, however, we may be betrayed into the insertion of articles which are not authentic, but whenever this shall be discovered, we shall be ready to acknowledge it.*

☞ *Authentic communications will be thankfully received.*

GREAT BRITAIN.

AN Essay on Paper Credit, by HENRY THORNTON, Esq. M. P. is expected to appear in a few days.

A volume of Sermons, by the Rev. THOMAS GISBORNE, is in the press.

The sixth volume of the Transactions of the LINNÆAN SOCIETY is soon to be published.

A quarto edition of CHAMBERS's CYCLOPÆDIA began to be published on the 2d January. It is proposed to comprise it in about twenty volumes, at £1. 16s. per vol. in boards. From the course of publication, it will take thirteen years to complete it. Numerous and elegant plates, engraved by Messrs. Milton and Lowry, will accompany the work. It is to comprehend all modern discoveries and improvements; and will have the articles of Biography, Geography, and History, in addition to those contained in the former editions. Dr. REES has the conduct of this edition, as of the last; and is assisted, in the departments adapted to their professions or pursuits, by Drs. Dickson, Stokes, Bradley, Bland, and Burney, and by Messrs. Abernethy, Macartney, Morgan, Porden, Aikin, Russell, Bacon, Blair, and Blaine. A preference seems to have arisen among most readers, since the publication of the last edition of this work, for a collection of treatises in one alphabet, after the manner of the Encyclopædia Britannica? This preference may in part have arisen from the

sound principles of the last-mentioned publication, and the popular and useful manner in which it is executed, and has been both indicated and no doubt confirmed by its prodigious sale. The present work has certainly a strong prejudice on this subject to encounter, but it is fair that the editors should speak for themselves:—

"In forming the general plan of this work, the Editor, availing himself of considerable experience in this department of literary labour, and of the opinion of many judicious friends, has determined to adopt that, which, after much reflection on his own part, and the advice of competent judges, seems best adapted to the design of communicating knowledge by means of a dictionary. Whatever may be the advantage resulting from separate dictionaries appropriate to each particular science, which is the plan of the French Encyclopedie, or from distinct treatises introduced in a dictionary of one alphabet, which is the plan that has been adopted by other modern compilers of works of this kind, the inconvenience and perplexity that attend the multiplication of alphabets, whether they occur in different serieses of volumes, or in the form of an index at the close of each treatise, will furnish an objection against this mode of arrangement, which will not be easy to obviate. In a work of such magnitude as the French Dictionary, consisting already of above an hundred volumes, and of undetermined extent, the best treatises that have been written, or that may be written, on each subject, may be introduced; and the work itself may be a complete library, and supersede the necessity of recurring to any other. But in a publication of limited compass, such as booksellers may undertake, and the general class of readers purchase, it is hardly possible to combine separate articles, sufficiently instructive, with treatises equally comprehensive and complete. To those who usually consult dictionaries for information, this plan, we are persuaded, is by no means the most eligible. If they wish to extend their knowledge beyond the limits to which a dictionary must necessarily restrict it, they will recur to appropriate treatises for the purpose; and the dictionary should furnish them with the necessary references. A dictionary is intended for communicating knowledge in an easy and expeditious manner; and it is desirable, that the several articles should be so full and comprehensive, as to afford sufficient instruction on the subjects to which they relate, without the necessity of recurring to another dictionary, or to an index, for further information. It may be said, indeed, that the sciences are thus mutilated and mangled; and that it is impossible to preserve their unity without discussing each in a separate treatise. We readily allow that this is an inconvenience inseparable from the form of a dictionary; but at the same time we think, that this may be remedied in a very considerable degree by that kind of ramification of the principal subject, which, with suitable references, will lead the reader to subordinate articles, that form, by their mutual connection and dependence, an aggregate or whole, superseding in all common cases the necessity of a distinct treatise. These references, when judiciously distributed and arranged, will serve, like the index of a book, but much more effectually, to lead the reader from one subject to another; they will enable him to perceive their relation to each other; and they will direct him how to collect and combine the dispersed parts of any science into one entire and regular system. Each article will afford him, as it were, a distinct lecture, and he may pursue the same course of study by the means now suggested, or vary it as he thinks proper. Upon the whole, the advantage of separate treatises under each head of science, such as the limits of a dictionary will allow, seems to be more imaginary than real; more especially as the want of them may be supplied in the manner that has been mentioned; by also enlarging on the subordinate articles, by directing the reader to suitable treatises already extant, and by a scientific index, which it is our purpose to annex at the close of this work."

We wish not to form any invidious comparisons between the two great rival works, but it is our duty to say, as watching over the dearest interests of the public, that readers are much more likely to be preserved from error, and instructed and confirmed in religious truth, by the Encyclopædia Britannica, than by the present undertaking, if this edition be conducted upon the plan and principles of the former. We speak not of the scientific parts of the Cyclopædia, which

are certainly executed in the former edition with great ability.

Lord Grenville and his brothers lately printed a splendid edition of Homer, and after taking off a limited number of copies, the press was broken up.

Sir John Sinclair is preparing for the press his History of the revenue of the British Empire, brought down to the present period.

Mr. Markham, many of whose ingenious and valuable productions enrich the volumes of the Linnæean transactions, has in the press a work entitled Entomologia Britannica, which must prove highly acceptable to the scientific admirers of natural history.

Lord Spencer lately gave 120 guineas for an original copy of Dante, printed in 1472; and his Lordship has been offered 13000l. for his collection of original editions of Italian classics.

A telescope of the value of eleven thousand pounds sterling, has just been shipped in the river for the Royal Observatory, at Madrid. It was made under the direction of Dr. Herschell, and it fills so many packages as to freight the whole of a small ship.

Mr. Pratt, of Suffolk, who has been in Egypt, has produced a hatch of 67 chickens, without the eggs being sat upon by hens. The method he used was the same as that pursued in Egypt, by moderate heat. The little animals are now three weeks old, healthy, and by preserving a proper temperature of heat, seem not to thrive the less for being motherless.

Earl of Berkeley, Lord Lieutenant; Countess of Berkeley, Marquis of Worcester, Lord Dursley, Lord Ducie, Hon. Mr. Moreton, Lady Frances Moreton, Lord Sherborne, Lady Sherborne, Hon. Mr. Dutton, &c. are subscribers to the amount of five guineas each, for the purchase of a piece of plate, to be presented to Dr. Jenner for his discovery of *Vaccine Inoculation*.

At the annual meeting of the Mathematical Society, in London, in commemoration of the birth of the illustrious Newton, a silver cup and cover, of the value of twenty guineas, was presented to Mr. Fletcher, one of the members of that body. The president, in a concise speech, adverted to the various objects of the institution, the influence of the sciences in promoting the happiness of mankind, and the utility of the academical establishments.

As some workmen were digging a well near Dover, they discovered a large iron bust of Julius Cæsar, with this inscription: *Julius Cæsar, Ann. Rom.* 384; supposed to have been brought over by the Romans, when they disembarked in England under that illustrious conqueror. This article is copied from a provincial paper, but a foreign journal censures it very justly as false intelligence, the name of the person and the date intirely disagreeing with each other; not to mention the improbability of a bust of iron being so long preserved under such circumstances.

FRANCE.

Attention has been lately paid in France to the amelioration of the breed of cattle. A number of the finest bulls have been brought from Switzerland, and distributed by the Minister of the Interior among the farmers of La Vendée, with injunctions to permit every person to breed from them. But the attention bestowed on sheep is still superior—a select number of shepherds, taken in turns from the departments, are instructed at Alfort in the anatomy of the sheep; the best mode of bringing up that useful but delicate animal; the nature and cure of the diseases incident to it; and the best mode of applying bandages and performing operations in case of accident. When the course of education at Alfort is completed, and the capacity of the young men ascertained by examination, they are sent for a short time to observe the practice in the National flocks of Rambouillet; from thence they return home to spread their knowledge through the country, and make room for a succession from the other departments.

The Museum of Natural History in Paris will soon possess a human skeleton which has all the articulations anchylosed. The unfortunate being from whose body this curious specimen in ostrology has been taken, was named Marcien Simorre. He was an officer of infantry, and lived eighteen years at Metz. His disease appears to have had its origin in a kind of gout, and a venereal taint, and at first he was affected only by rheumatic pains. All his bones were successively united by ossification, and in the latter period of his life his tongue was the only part that remained moveable. He died at the age of 50, on the 18th Floreal of

last year. This skeleton, prepared by the surgeons of Metz, at the request of the mayor of that town, is about to be transported to Paris. In the *Journal des Sçavans* for the year 1693, there is the description of a skeleton nearly similar to the above. All the vertebræ were anchylosed, so that the whole spine formed only one bone.

Dolomieu has left behind him a most interesting work, nearly completed, on the philosophy of Mineralogy. It was written during his confinement. The black created by the smoke of his lamp, diluted with water, served him for ink; his pen was small bone, which, with infinite labour, he ground on the flag-stones of his cell; and the greater part of the work was transcribed on the margin, and between the lines of the few books they allowed him to keep. Some extracts from this work have appeared in the *Journal des Mines*. It is to be regretted that the author did not live to finish it, as he intended to introduce a new classification into the science, and to improve the ancient nomenclature.

French music has long been held in disrepute. The present government resolved to make every effort to raise the national character in this as well as in every other instance, established some time since the Conservatory of Music, where a number of young men are scientifically and practically instructed in that charming art. By a late regulation, public concerts are given every tenth day for the purpose of exciting the emulation and ascertaining the progress of the students.

The saloon of the Romans in the Museum of Antiquities, or the Central Museum of the Arts at Paris, has been recently enriched with *Le Torse du Belvidere*, one of the finest fragments of ancient sculpture. This marble had been placed with the *Apollo* and the *Lacoon*, in the gardens of the Vatican, by Pope Julius II. where it served for a long time as a model to the students, who have been the very first artists. Among whom may be reckoned *Michael Angelo*, *Raphael*, and the *Caracchis*. The execution of this invaluable piece surpasses all modern ideas of perfection in this branch of the arts.

In throwing down a house near the Rue St. Honoré, at Paris, to make room for some new buildings, a pillar forming one of the angles was found to be covered with a very extraordinary allegorical sculpture. A number of young apes are represented as eagerly grasping at the branches of a tree, in order to get at its fruit, while an old ape, who sits quietly below, regards them with an air of mockery, and holds in his paw a fruit which has fallen, in consequence of their exertions. The whole is supposed to be as old as the 12th century. The pillar is to be placed in the Museum of French monuments.

Menou has brought with him from Egypt a Civette, the animal which produces the *musk*. He has presented it to the Museum of Natural History; and as it requires a warm climate, great pains are taken to preserve its life.

Regnier has presented to the French Institute an Egyptian robe, and some pieces of cloth, found in digging among the ruins at Sakara. This monument of the industry of the ancient Egyptians, may serve to shew the state of the arts among that people. In his letter to the president, he says, that the events of war have deprived him of several articles which he had collected in Egypt, but that he still expects some curious productions, which he will lose no time in communicating to the Institute. He further states, that he will transmit to it the observations which he collected, and which he is at present occupied in digesting, upon the different classes of the inhabitants of Egypt, their manners, civilization, &c.

In pulling down one of the oldest houses in Paris, the roof was found to be chiefly of chesnut, and that it had decayed little more than oak. A skilful architect recommends the use of this wood in the construction of roofs, on account of its lightness, and its freedom from the attacks of insects. Fine pieces of joiner's work may also be made of chesnut, which acquires a fine colour by age. He says the planting of it should be recommended by the Prefects of the Departments, both on account of these advantages, and because it grows faster than most other high forest trees. The French Journal, *la Decade Philosophique*, treated a few months since of the utility and culture of this tree, which may be called the Bread Fruit Tree of Europe.

The National Institute has elected Lalande to the place vacant in the section of Astronomy by the death of Bory. Lalande had 253 votes, Bovard 242, and Burkard 165.

In the same sitting, Mr. Jefferson,

the President of the United States of America, was elected an Associate to the Class of Moral and Political Science. He had 264 votes, Major Rennel 157, and Count Rumford 169. At the same time M. Banks (Sir Joseph), President of the Royal Society of London, was elected Foreign Associate to the Class of Physical and Mathematical Science. M. Haydn was elected to the Class of Literature and Fine Arts.

A Dictionaire de l'Histoire Naturelle, which has long been a desideratum in literature, is in a state of great forwardness at Paris. The department of Entomology is written by the celebrated M. Latreille, of the National Institute.

The palace of the Luxembourg is preparing for the Library of the Four Nations, which is to be placed there. A gallery of pictures will also be opened in this palace, where will be found the pieces of Rubens which formerly adorned this celebrated edifice.

A late number of the *Decade Philosophique*, contains an instruction, addressed by Cadet-de-Vaux to those persons whose houses have been flooded by the late inundation in France. He recommends them, 1. Not to leave upon the walls or floors any mud or filth, to retain moisture; but frequently to wash their houses, in imitation of the Dutch, who live in a very humid atmosphere, and wash their houses much oftener than the French: 2. To ventilate their apartments well, by keeping open the doors and windows during the day: 3. To keep a brisk fire part of the night: 4. To fumigate with sulphur: and, 5. To white-wash the walls. Were these simple and cheap precautions to be employed by persons who inhabit damp houses, dropsical, phthisical, and similar complaints would be less frequent.

The Society of the Observers of Man, in Paris, held its second public sitting, Dec. 19, under the presidency of D'A. L. de Jussieu. The following is the order of the readings at this sitting, which attracted a great concourse of the learned, and of celebrated literary characters. 1. View of the labours of the Society, by Jaufiret, its perpetual secretary. 2. Concerning the errors in legislation, which have been the chief cause of the fall of some states, by Bouchard. 3. Concerning the origin of the word *slave*, by Pfeffel. 4. Memoir concerning the manners and religion of the Hindoos, by Legout, a traveller, correspondent of the Society. 5. The Hermitage of Mount Vesuvius, or Meditation upon Solitude, by Degerando. 6. Memoir on the advantages which may result, for the advancement of our knowledge of man, from observations upon the deaf and dumb, by Sicard. The Society has proposed, as a prize-subject for the twelfth year of the Republic, the following question:—*To determine by general and a selection of particular observations, what is the influence of different professions upon the character of those who exercise them.* The prize will consist of a medal in bronze, and a sum of 400 francs.

THE LYCEUM.

Translated from various numbers of the Clef du Cabinet.*

This establishment, confirmed by sixteen years success, has resisted the revolutionary tempest, and is seen almost solitary in the midst of a troubled ocean, covered with the wrecks of all the ancient institutions. Persons of either sex, of all ages, and of all classes, may thence derive, as from an abundant and pure fountain, the knowledge of which they are in pursuit.

Masters of families may there prepare themselves for the education of their children. The distractions inseparable from their occupations have frequently obliterated, or at least weakened, the principles of those sciences which they had learnt in youth: here they may recover them. An exposition, simple and agreeable by its details, impresses them moreover with a sense of their value. They become better qualified to select and to superintend the teachers, to whom they may intrust the education of their children.

The young persons, whose instruction has been left, whether from the circumstances of the times in which they live, or from the ignorance or negligence of their parents, imperfect, may finish this important work by a regular attendance upon the courses of the Lyceum.

There is another class of persons,

* We beg our readers to recollect, that in papers of this nature, where we record the opinions, praises, censures, &c. of the Journalists, we do not make ourselves responsible for their truth. We may sometimes see occasion to make remarks upon their reports, and we shall not fail to do this when it appears necessary. *Editors.*

friends of science, but whose listless attention requires to be excited by external stimulants. Endued with a conception ready but inactive, they seize with promptitude whatever ideas may be presented to them; but they have not the courage to pursue them, by their own subsequent reflections. Seated in their closet, they doze over the most interesting work; but the voice of the professor keeps them awake: they listen to him with avidity, and think as it were with him. Such persons need a hall, an orator, an assembly. The Lyceum presents them with whatever is necessary for their turn of mind. Where can they find so complete a combination of means?—skilful professors, a library, journals, philosophical apparatus, collections of natural history, and the society of learned men?

Many other classes might be mentioned, for whom also these advantages are necessary. It has been said, that few persons love truth for her own sake; we may say the same respecting science, which is but the expression of truth. To attract the fair sex, she never presents herself in the sittings of the Lyceum, but in elegant attire. She is there adorned with all the equipage of her toilet. The books, the machines, the models, the numerous courtiers who form her retinue, give her a courtly air, which charms her admirers and wins upon the most insensible minds. In the saloons which serve her as an anti-chamber, her qualities are keenly discussed, and her ministers are exposed to the examination of her subjects.

The discussions, which arise sometimes at the close of the sittings, present a picture as interesting as the sittings themselves. The collision of conversation kindles sparks which enlighten the mind. The silent and impartial hearer avails himself of such discussions. He seizes developements which the bare limits of a discourse prevented the professor from giving, and he retires better instructed.

In the sitting of Dec. 2d, DEGERANDO defended the dignity of man against its defamers*.

* In what sense the Lecturer did this, and by what arguments, the Journalist does not inform us; but we apprehend, from the state of things in France, that, had he entered into detail, we should have found much to controvert and much to censure. *Editors.*

In the sitting of Dec. 12th, he read a discourse on Attention, which deeply engaged that of his hearers. The nature, qualities, and effects of this faculty were described with a precision and clearness, as unusual in metaphysical discussions as they are valuable. The professor reconciled the opinion of Kant, upon Ideas, with that of Locke; and proved that the partisans of these two philosophers opposed one another, only because they did not perfectly understand the theory of Locke. In speaking of those persons whose slight attention is occupied with the mere surface of objects, without penetrating into their interior, he drew an ingenious and just parallel between the people of the North and those of the South. The inhabitants of the North, being capable of a vigorous and continued attention, are better calculated for invention: they excel in genius. The people of the South, endued with a more lively sensibility, perceive with rapidity a thousand details without dwelling upon them, and are best adapted to give the finish to a subject: they excel in imagination. Women are of this class. Voltaire also ranges among persons of this description.

Degerando quoted this expression of Buffon:—*Genius is nothing but Patience;* and, in explaining it, assigned to it its just value. It is certain that the efforts of genius, if indeed efforts are required, suppose a vigorous and continued attention; but without a particular disposition of the organs, the attention and patience of an age would invent nothing.

Sitting of Dec. 13th.—FOURCROY illustrated the first principles of Chemistry. His ideas follow one another so naturally, and his expressions are arranged with such felicity, that his hearers imagine themselves able to speak like him, and the most recent discoveries have the appearance of having been known for ages. The principal properties of caloric were the chief subject of this sitting. Fourcroy combatted the opinion of Newton concerning the separation of the rays of light. He explained, according to the principles of Euler, the phenomena of the diversity of colours produced by the prism. This is not produced by a division of the rays, but by a difference in the degrees of their celerity. Easy digressions, and ingenious applications of the principles of Chemistry to the daily uses of life,

render Fourcroy's course extremely interesting. He examined the ordinary construction of chimnies, which require, in order to maintain the fire, the introduction of a current of cold air which destroys the warmth of the apartment. This course is one of the best attended. The interesting nature, however, of the subjects which are here discussed, and the striking manner in which they are presented, form not an anti-soporific sufficiently strong for certain persons who frequent the Lyceum, and who go thither regularly every evening to hold a Sleepy Sitting.

Sitting of Dec. 16th.—LAH continued the examination of Lamotte and Fontenelle, begun at the sitting of Dec. 6th. He refuted the plea of Fontenelle in favour of his friend, with that force which overwhelms the adversary. The text of Fontenelle appeared to sink under the violent attacks made upon it. We owe, it may be thought, some respect to authors who have infused so much gentleness and politeness into literary disputes. Nor did the orator spare that philosophy which he formerly professed. He represented it as an instrument of malice and destruction. "It is this," said he, "which overturned the edifice of social order, so much more difficult to rebuild at present, as its enemies yet fight upon its ruins. Would to heaven, that philosophy had adjourned for some ages our high destinies!"

CUVIER described, with much perspicuity, the various methods of naturalists. The neatness of his style diffuses a luminousness over his subject, which illustrates it to most unskilful persons. He demonstrated the gradations of life in vegetables and in animals, and investigated its principles with singular sagacity.

Sitting of 5th Jan. 1802.—This sitting was opened by reading a fragment of a poem, entitled, *Love and the Tempest*, by ROJOUX, a very young favourite of the Muses. Some agreeable verses, and the beauty of some images, received great applause. Encouragement is necessary to any one who attempts a species of poetry, which St. Lambert, Delisle, Thompson, and others, have rendered so difficult. RABOTEAU recited two fables, *the Children and the Rose-bush*, and *the Dreams*. There was an elegance and a propriety in these two pieces; but more fancy than genius. An *Imitation of Juvenal*, by St. MARCEL, was expected; but it was replaced by a *Tale*, in verse, written in the Virgilian style, with all the charms of sensibility.

GIRARD, known by his romance of *Praxile*, read part of a new work, which he is about to publish under the title of *the College Lovers*. That soft tinge of sentiment, and that elegant colouring, which characterize the style of this author, were observed throughout this piece. Who ought not to feel the representations which recal his first and virtuous affections! But that which charms most on a private reading, loses its interest in the midst of a cold assembly of hearers. Such persons are not sufficiently the subjects of those softer emotions which the author must feel who traces these elegant pictures; emotions so much the more tender if, as it may be presumed, he himself is the hero of his piece. These frequenters of the Lyceum are spoiled children: their blunted palates can be roused only by the most stimulating viands.

The sitting, which had the advantage of not being long, finished in a lively manner by the reading of a *Tale* in verse, written by LANTHIER. A pleasant anecdote of the time of Frederick II. furnished the subject. The author of the *Travels of Antenor* could not fail to infuse therein fancy, grace, and colouring. Perhaps this first quality shows itself a little too much in some details. CHAZEL read this piece exceedingly well, and contributed to the pleasure which it afforded*.

At the extraordinary meeting of Jan. 7th.—FONBRUNE announced a course of lectures on Music. In his introductory discourse he gave a detail of the History and Elements of the Art, and explained the methods pursued by musicians of different nations and ages. After having taken a view of the Theory of Music, he proceeded to consider it in its Practice, and in the philosophical application of its powers.

Fonbrune's discourse exhibits an intimate acquaintance with all the sciences, which have any relation to his art. He must have pursued and studied with care many ancient authors, be-

* Our readers will have probably anticipated us in the remark, that this sitting was extremely trifling and hardly worthy of notice; but we would not withhold it, as it throws light upon the turn and sentiments of the people. *Editors.*

fore he could have given so distinct a view of the Music of all ages. Modern Music was treated of with much taste, and accurate discrimination. He particularly disapproved of those noisy accompaniments in which *the principal is eclipsed by the accessary.* He lamented the hard lot of those singers, whose feeble chest has continually to strive with the noise of a numerous orchestra. Amid the confusion of sounds which is thereby occasioned, the voice, the finest of all instruments, is completely drowned; or at most, only a few of the highest notes can be distinguished; the harmony of the most beautiful verses is destroyed; and *the only sentiment which words convey to the ear is that of its own torment.* In this censure may be included those endless variations, and those ornamental additions, with which airs admired for their simplicity are sometimes loaded.

Fonbrune's discourse deserves commendation, not only for depth of thought, and accuracy of idea, but for ingenuity and elegance of style. He compared the discoveries made in the arts, to gold which is found in a rough state, but which *by the attrition of ages is made at length to assume a polish.* Speaking of the contradictory opinions which divide the musical world, he expressed a wish that *there*, as in the political world, there should arise a Genius *regenerateur and pacificateur, who should produce a calm in the bosom of Harmony.* These expressions were loudly applauded. It may be observed, that in public assemblies, flashes of eloquence never fail to please the audience. Wise, just, and profound ideas, even though they have the recommendation of novelty, if they be expressed with simplicity, are scarcely noticed. They are like the man of sound sense who remains in his obscurity. But if a thought, however common, is exhibited in a new dress, the public are struck with it, and every one endeavours to draw to it the attention of his neighbours.

NATIONAL INSTITUTE.

Sitting of Jan. 4th. 1802.

The Sitting opened with announcing the names of the foreign members, Jefferson, Banks, and Haydn, who had been chosen at the former extraordinary sittings.

Delambre read a memoir on the life and compositions of the famous mathematician Cousin, who raised himself to celebrity, not only by his mathematical knowledge but by the important situations he filled during the Revolution.

The Institute afterwards heard a Memoir on the education given by Itard, to the young Savage of Aveyron.

Degerando, by whom it was written, proves from the facts detailed by him, that this pupil of Itard is by no means an ideot, as was too hastily imagined.

Prony communicated the result of his observations, made with a French and an English instrument, for the purpose of ascertaining the relative length of the metre and the English foot, and for comparing together the different standards belonging to the National Institute.

Camus read some remarks on the account of the produce of French industry, during the complementary days of the ninth year.

A report was then made on the restoration of Raphael's picture of *the Virgin of Folegno.* Berthiolet and Guyton, Chemists; Vincent and Taunay, Painters, were present during the process, and gave an account of it.

Buache made remarks on the ancient Roman Map, commonly called Peutinger's Map, and on the geography of an anonymous writer of Ravenna.

Lastly, Colin Harleville read a memoir on the life and works of Demoustier, associate of the National Institute. This author has been much more extolled since his death, than during his life. Does he deserve it?

A prize was decreed to Framery. The subject was *to Analyse the relations which exist between Music and Eloquence;*

To determine the means of employing declamation in the musical art without injury to melody. It may be doubted whether, notwithstanding the prize which Framery has obtained, the second branch of the subject do not yet remain a problem, which the taste of the composer alone can resolve.

GERMANY.

The prizes which are given by the Royal Imperial Academy of the Arts in Vienna, the large ones every two years, and the small ones every year, were distributed to the most deserving candidates in April, 1801. The large

prizes consist of medals; the first of a gold medal of the value of twenty-four ducats; and the second, of a silver medal, with an addition of money, the whole worth eight ducats. The person who receives the first prize, leaves the prize painting in the possession of the Academy; but the piece which obtains the second prize is returned to the artist. The smallest prizes consist of money, the most considerable of them seldom exceeding twenty-five florins. The subjects proposed for 1800, were:—in historical painting, "Adam shewing to Eve the murdered Abel," from Gesner's Poem. The two prizes were adjudged to Joseph Redel, and Frederic Matthæi, of Dresden. In landscape painting, "A rocky tract of country, with a waterfall." J. Giebele, and Francis Jaschke obtained the prizes. In statuary, "Homer, blind, and led by a boy." Joseph Geiger and Elias Hiteter obtained the prize. In architecture, "A church." A. A. Ortner and J. Neurohr obtained the prizes."

Some valuable antiquities have been lately discovered at Neuwied. Near this place, under a cultivated soil, were found the ruins of a Roman city, with a fort of a rectangular form. This fort is 631 feet broad and 840 long, and is surrounded by a wall five feet thick with defensive towers. Many houses, a palace, a chapel, &c. have been discovered. The coins, busts, &c. which have been found, have been formed into a cabinet by the Princess de Neuwied.

The ruins of a Roman road have been discovered so close upon the Rhine, as to prove that the river has gained somewhat its former breadth. A league from Neuwied are seen the remains of a bridge, and the whole neighbourhood is covered with walls, forts, and houses, under the surface.

M. Funk, of Weimar, has discovered a manure, which will be of the greatest advantage to agriculture. It consists of an earthy compost or chemical marle, of which a Dresden bushel produces as much effect as 20 loads of dung. This earth or marle is cheap and easily prepared.

PRUSSIA.

Mr. Blifener, of Berlin, Musician to the King of Prussia, has discovered a certain cypher applicable as notes in music, which though in itself very simple, easy and plain, is unintelligible to all who are not acquainted with the secret. It consists of a musical alphabet of five figures, which may be learned in half an hour, even by those who do not understand music, and with the assistance of which a person may learn to play mechanically on any instrument, in the short space of five hours. By means of the same cypher, persons are likewise enabled to express words or ideas in any language, to do which we now make use of twenty-four letters. The Inventer offers to communicate his secret by letter to all who wish to instruct themselves, for a reward of one Louis-d'or, under the condition that it is not published again.

M. Bode of Berlin, published a theory in support of the existence of an intermediate planet between Mars and Jupiter. The most eminent astronomers of the continent, it appears, have now adopted the same opinion. M. Piazzi, of Palermo, has written two letters to M. Bode, in which he declares that all his doubts are removed, and that he is fully convinced the star discovered on the 13th of January last is a planet. He was at first deceived by the weakness of the light of that star. The learned observers of the firmament are now endeavouring to fix the name of the new planet. The German astronomers propose to call it Juno, from analogy to the other planets. M. Piazzi wishes to name it Ceres Fernandia, in allusion to Sicily, the country of Ceres, and in compliment to the Sovereign of that Island. Lalande, and some others, are anxious to have it named Bonaparte. It is probable, however, that Juno will prevail over any other name bearing an allusion to living personages, however distinguished they may be. We have seen that the name which Herschel, from respect to our gracious Sovereign, applied to his great discovery, has not been adopted by the astronomers of the Continent.

POLAND.

On the 4th of November, the principal school of Cracow in Poland, was opened in the following manner:—At eight o'clock in the morning the school-youth, under the conduct of their teachers and of the præfect, assembled in the collegiate church near St. Ann. At nine o'clock they repaired, according to the

order of their classes, to the school-building, and into the hall of the amphitheatre, into which the Normal schools of St. Barbara and of Sanda, and the youth of all the parish schools had assembled. In the middle of the hall was a throne, with the picture of his Majesty the Emperor, and near it, a little lower, another, with the picture of the Archduke Charles. The high visitors invited to this extraordinary exhibition, and who appeared in great numbers, took their seats on both sides of the throne, on the right side of which, opposite to the school-youth, sat the persons newly named as teachers, with their superintendant. In the middle of the hall, opposite to the throne, the Teacher of Rhetoric held a discourse on the influence of the fine Arts, and on Theology, at the conclusion of which he recommended the new teachers to the respect and love of the school-youth. After this, the newly-appointed superintendant of the Gymnasium made a speech, in which, after having expatiated on various subjects, he concluded with a very animated and well-deserved eulogium on the Archduke Charles; and the whole ceremony concluded with music.

DENMARK.

The Commission at Copenhagen appointed for the examination of the Vaccine Inoculation, have sent in the result of their inquiries to the Danish Chancery, and it has been published. The experiments made by the Commission amount to 297, and those by other practising physicians, of which the Commission have received accounts, to 408. From these experiments the Commission think themselves justified in drawing the following conclusions:—1. That the vaccination secures against the infection of the natural small pox, for the space at least of from 4, 8, to 12 weeks. 2. That it is attended with no considerable danger, either in the place of inoculation, or in any other part of the body. 3. That, from experiments made, there is no reason to suppose that the health of the patients has suffered any thing by the inoculation, or that any other illness is produced by it. And lastly, 4. That the cow-pock produces the infection by the mere contact of the matter on the place of inoculation.

RUSSIA.

The Academy of Sciences at Petersburgh, will soon be in possession of a twenty-feet Herschelian reflecting telescope, which has been made by that great astronomer, partly with his own hand, and partly under his inspection, and it is worthy of observation, that the Academy is indebted to the favour of three successive sovereigns for this costly present. The Empress Catharine the second, procured the mirror and glasses from Herschel, with an intention of having the tube, the mounting, &c. made by an artist at Petersburgh. But, as the work went on slowly, the Emperor Paul I. made a present of the whole to the Academy, with an injunction to finish the instrument at their own expence. The present Emperor assigned to the Academy, for this purpose, and other necessary expences; the sum of 14,000 rubles, and the Academy is now sending the mirror back to England, to have the instrument wholly finished under the inspection of Herschel, who has undertaken this labour with much readiness.

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THE

CHRISTIAN OBSERVER.

JANUARY, 1802.

Historical Department.

I. STATE AND PROGRESS OF RELIGION.

SKETCH OF THE DIFFERENT RELIGIOUS DENOMINATIONS AND INSTITUTIONS IN GREAT BRITAIN, &c.

To give a distinct and satisfactory account of the actual state of religion, even in our own country, would prove a task of too great extent and difficulty to be executed in our first Number. Yet it seems necessary to preface this department of our work with a concise view of the different Religious Bodies in the kingdom, and of the Institutions which have been formed by them for the propagation of Christianity; as, without such a survey, the religious intelligence we may have to communicate from time to time, would be less clearly understood by the generality of our readers.

In this short sketch, it is not our intention to investigate the principles of these different denominations of Christians, nor to express any opinion, with respect either to their doctrines and discipline, or to the modes they have adopted for conducting their missionary schemes, but merely to give a general outline of the Religious World; which we shall endeavour to fill up in our succeeding Numbers, by exhibiting as distinct a view of each of its component parts, as the limits of our work will permit.

I.

Our Abstract naturally commences with the ESTABLISHED CHURCH, which now comprehends, not only the Church of England, but since the union of the two Kingdoms, that of Ireland also.

The pious zeal of many of its members, has led to the formation of different societies, expressly instituted for the purpose, either of the propagation of the Gospel abroad, or the maintenance and extension of religion at home. The chief of these are,

I. The *Society for promoting Christian Knowledge*, usually known by the name of the Bartlett's Buildings Society; a Society which possesses, and beneficially exerts, very extensive means of usefulness. The general designs in which it is at present engaged are, 1. The superintendance and support of Charity Schools in and about the metropolis, where upwards of 7000 children are now receiving instruction.—2. The dispersion of Bibles, Prayer Books, and other religious publications, of which an incredible number has been circulated—and, 3. The establishment and support of Missions and Schools, which have been attended with considerable success, in different parts of the East Indies. This Society has also been at the expence of publishing and distributing large impressions of the New Testament and Psalter in Arabic, and of the Bible, Common Prayer, &c. in the Welch, and in the Manks languages.

II. The *Society for propagating the Gospel in foreign Parts.* This Society was incorporated, in the year 1701, by a charter which limited its object to the promotion of Religion in Colonies subject to his Majesty. Its exertions have hitherto been principally directed to the British plantations in North America, where several missionaries are now employed at its expence.

III. The *Society for the Conversion of Negro Slaves*, incorporated in 1793. Great exertions have been made by this Society since its institution, and several missionaries have been sent out by it to the West Indies, to some of whom the climate has unhappily proved fatal.

IV. *Dr. Bray's Association*, instituted for the purpose of making provision for parochial and lending libraries;

and for the conversion of adult negroes, and the education of their children, in the British plantations. By Dr. Bray and his associates, upwards of fifty libraries have been founded in America and other countries abroad, and about 140 parochial, and 120 lending catechetical libraries in England, Wales, and the Isle of Man. Instruction is also provided by the Association for about 120 negro children in Nova Scotia, besides rendering occasional assistance in other quarters.

v. The *Society for Missions to Africa and the East.* This Society is in its infancy, and has not as yet begun the establishment of any particular mission; but it is paving the way for future missionary efforts, by printing a grammar, a vocabulary, and some religious tracts, in Susoo, a language spoken throughout a considerable space of the western continent of Africa, but which has never before been reduced to writing.

vi. The *African Education Society*; an institution of a recent date, and novel in its nature, but likely to be important in its effects. It has for its object the education of African youths in this country, with a view to the civilization and religious improvement of that immense continent.

vii. The *Society for carrying into effect his Majesty's Proclamation against Vice and Immorality.* It was formed in the year 1789, for the purpose of guarding Christianity from the attacks of infidelity and profaneness, and the public morals of the country from being undermined by impure and licentious publications. No doubt can be entertained that extensive benefits have, in a variety of ways, been produced by its Institution. The proceedings of this society have given birth to a proposal which will appear more properly under the head of religious intelligence, for a similar association, for the suppression of vice and the encouragement of religion and virtue, throughout the United Kingdom.

viii. The *Society for bettering the Condition, and increasing the Comforts of the Poor*, formed in 1797, though not properly a religious institution, is yet so closely connected with the moral state of the community, as to merit particular notice. Its objects are, to disseminate useful and practical knowledge with regard to the poor, to co-operate in every plan that tends to their œconomy and comfort, and to promote their good habits, industry, welfare, and happiness.

In Ireland a society has been established on similar principles, and for similar purposes, called the *Dublin Society for promoting the Comforts of the Poor.*

II.

The following are the principal classes of DISSENTERS from the Established Church, viz.

i. *Papists.*
ii. *Presbyterians.*
iii. *Independents.*
iv. *Baptists*, who are again divided into *general* and *particular.*
v. *Quakers.*
vi. The *Unitas Fratrum*, or, as they are commonly called, *Moravians.*
vii. The *New Jerusalem Church*, consisting of those who embrace Emanuel Swedenborg's opinion.
viii. *Socinians*, or, as they improperly term themselves, *Unitarians.*
ix. Though many of the *Methodists* profess a strong attachment to the Church of England, they may be properly considered as forming a ninth class of Dissenters; but of them there are two subdivisions, differing so considerably from each other, in discipline, as well as doctrine, that it would not be proper to comprehend them under one description.

These are 1. The *Arminian* Methodists, who are the followers of Mr. Wesley. 2. The *Calvinistic* Methodists, comprehending the Methodists in the connection of the late Countess of Huntingdon, the followers of Mr. Whitfield, called also Tabernacle People, and several others professing a more or less strict adherence to the Establishment.

By the last mentioned denomination of Methodists, in conjunction chiefly with the Independents, a society for missions was instituted in 1795, under the name of The *London Missionary Society*, to which large sums have been subscribed, and under the auspices of which missions have been undertaken to different parts of the world. At present their efforts are directed to the Island of Otaheite, the East Indies, Caffraria, and Canada.

The *Arminian Methodists* have, during the last ten or twelve years, effected the establishment of *Missions* in almost every one of the English West India Islands; and they have also extended themselves considerably in America. Their foreign missions

have been placed, by the Conference, under the superintendance of Dr. Coke.

A *Missionary Society* was instituted *by the Particular Baptists*, in 1793, the efforts of which are now confined to Bengal. The mission is fixed at the Danish settlement of Serampore, and it appears by the last accounts, that the missionaries had made considerable progress in printing a translation of the Scriptures in Bengalee.

The *Missions of the Unitas Fratrum* may be considered as proceeding from Germany, rather than from this country; yet, London being the centre of information respecting them, they may with propriety be noticed in this place. At present they have missions planted in Greenland, in Labrador, among the Indians in North America, among the Indians and Free Negroes who live near the Dutch Settlements in South America, in several of the West India Islands, among the Hottentots, and in the neighbourhood of Astracan. Their labours have been signally successful.

III.

The established religion of Scotland is the PRESBYTERIAN; but there is an EPISCOPALIAN CHURCH in that country, with a regular succession of Bishops; and there are also to be found there, a few religionists of almost every description already noticed; and, in addition to them, the following different classes of DISSENTERS, which are peculiar to that part of the kingdom, viz.

I. *Seceders*, divided into *Burghers* and *Antiburghers*.

II. The *Relief*.

III. The *Cameronians*.

IV. The *Sandemanians*.

V. A new sect of Independents, to whom no proper name has been yet assigned, but who are generally known by the name of *Haldanites and Circus people*. A society, composed principally of persons of this description was formed four years ago, under the name of the *Society for propagating the Gospel at home*; which employs its funds in procuring men to itinerate both in Scotland and Ireland, and in educating young men for the office of itinerant preachers. There is in England a society somewhat similar to this, chiefly supported by the Independents and Calvinistic Methodists.

By members of the Church of Scotland, there has been a society established for many years, under the name of The *Society in Scotland for propagating Christian Knowledge*, which, besides supporting a mission to the Indians in North America, distributes a great many Bibles and other religious books, both in the English and Gaelic languages; and maintains in the Highlands and Islands of Scotland, about 300 schools, at which near 12,000 children of both sexes are usually taught; together with several missionaries and catechists, who are employed in remote and difficult situations.

Within the last five or six years, several other societies have been instituted in Scotland, for the purpose of sending missionaries to heathen countries, the principal of which are the Edinburgh and Glasgow Mission Societies. None of these have as yet effected the establishment of any mission.

II. A VIEW OF PUBLIC AFFAIRS.

*** We introduce this division of our Work, with some Remarks upon the right method of improving, not only the events recorded in History, but those which are continually passing before our eyes; and these are followed by a Retrospect of the important Transactions of the last Year.*

INTRODUCTORY REMARKS.

We have often had occasion to remark, that persons whom no candid man would term irreligious, are strangely wanting in applying to the events recorded in history, or to the passing occurrences of life, those infallible principles, and rules of judgment and opinion, which are furnished by the word of God. Our most celebrated historians, (we speak not of avowed sceptics, but of such as profess their belief in the Divine Authority of the Scriptures,) appear for the most part unmindful, to say the least, of the principles and precepts of our holy religion, in their remarks on the events which they relate, or on the characters and actions they are recording.

In order to prove the truth of this observation, let any one compare the historical labours of some Christian

with those of some Pagan writer, and he will, in vain, attempt to discover in the former, the traces of that more clear religious light with which we have been favoured, or even of that higher and purer standard of morals, which Christianity has introduced.—Even the *reverend* historian, who, in his discourses from the pulpit, insists on the superior excellence of the Evangelical precepts, and enforces their universal acceptation and observance, throws off his gown, as it were, when he enters his library, and having descended from his higher moral level into common life, adopts the ordinary judgments, maxims, sentiments, and prejudices, which passed current among the men of the world of former times, and which those of our day sanction in the club-room, or imbibe and approve at the theatre. This erroneous habit of thinking and judging concerning life and conduct, is infused into our youth by our school-boy reading, it is confirmed by the early study of history, it is strengthened and inflamed by our political, and rather cherished than repressed even by our philosophical pamphleteers; above all, it receives its constant and habitual aliment from our various periodical publications, and from the never-ceasing labours of another class of writers, whose works, more voluminous at least, if not more lasting, than those of any other description, form the chief study of many a modern reader. We mean the writers of news-papers.

It may not be amiss, however, to explain a little more particularly, the nature of the evil on which we are animadverting. Our Christian readers will probably thereby attain to a higher and more just sense of its magnitude and malignity. The charge then is summarily this—That God is left out of his own world. In tracing the course of human affairs, and reciting the varied vicissitudes of nations, the Supreme Disposer of all human events seems to be forgotten. We are seldom or never led beyond second causes.—Have the arms of a nation been crowned with success, or has defeat and disgrace attended them? We read much of the talents and resources of her commanders on the one hand, or on the other of their weakness and incapacity; of the spirit and bravery, or of the pusillanimity and cowardice of her people—Has any country flourished in peace, and become by a gradual course of improvement, wealthy, populous, and happy at home, and prosperous, united, and formidable abroad? We find the Historian lavish in his praises of the wisdom and spirit of the framers of her constitution, and of the equity of her laws; or ardent in his admiration of that sagacity and vigilance in her governors, by which they discovered and drew forth her latent powers and resources; warm in commending the fostering care with which they cherished her infant institutions, and as the occasions might require, originated or seconded, quickened or restrained the efforts of her industry, and the ardor of her people. But no mention is made of HIM who awardeth at his pleasure, prosperity or misfortune, victory or defeat; who when he looks with favour on a nation, blesses her councils with wisdom, and her arms with victory; and when a people has incurred his displeasure, delivers them over to defeat in war; or in peace, to faction and anarchy, or to corruption, to slavery, and ruin.

Let us assign their due merit to human instruments.—Let us acknowledge the value of their labours and sacrifices! Let us gratefully commemorate their services, and liberally reward them—but let the CHRISTIAN OBSERVER look beyond the immediate agent, and pay the tribute of his praises to that Being, who is the ultimate giver of all good, and who, when he means kindness to a nation, raises up fit instruments to be the dispensers of his blessings.

When public men, on the other hand, through incapacity or treachery, involve their country in difficulties and misfortunes, while we condemn, or, if it be needful, while we join in punishing, those who have abused the trust reposed in them, let us not stop here—Let us see the chastising hand of that Sovereign Administrator of rewards and punishments, who corrects a people by giving them into the hands of weak or wicked ministers, or by frustrating the schemes, and confounding the efforts of the wise and well intentioned. We shall become expert in the process, if I may so term it, of taking such views, and forming such opinions on life and conduct, as true piety and sound religion would dictate, by a diligent and frequent perusal of the Word of God, and espe-

cially the historical parts of it, and by accustoming ourselves habitually to think and judge through this scriptural medium.

We are, indeed, the less excuseable for our habitual forgetfulness of the principles and maxims of Christianity, in our judgments and feelings concerning the great events that are passing around us, the transactions and fortunes of nations, and the characters and conduct of public men, because our religion is not given us in sententious adages, and insulated sayings; still less are the lessons of heavenly wisdom enveloped in dark and mysterious sentences, but they are intermixed with the incidents of common life, they are dispersed through biographical narratives, or interwoven into historical relations. We are not left to ourselves to discover the right use of them, but they are applied for us, to their proper objects—The moral is subjoined to the story—The remark deduced from the incident, and we are thus taught no less by examples than precept, how we ought to judge and feel in the varying circumstances and transactions of life.

Another eminent advantage results from our sacred books having been written in this manner. We are thereby introduced, as it were, where we can see, not only the outward face and effects of the great machine of life, but its secret springs and movements—we are not left to our own sagacity to infer from the prosperity, or the misfortunes of a nation, that it had enjoyed the favour, or provoked the wrath of heaven, but the nature and occasions of these providential interferences, and the means whereby they have produced their ends, are often plainly pointed out to us.

When we read of a great and powerful monarch, forming and executing his ambitious projects, and succeeding in his attempts, (See Judges, passim; and still more 2 Kings xxiv. 2, 3, 4, 5; and Isaiah x. 5, 6.); when at the head of a great nation he unjustly attacks and completely subjugates a people, degenerate perhaps and corrupted, but far less wicked than his own; with the moral difficulty, we find also its solution. The conqueror is distinctly stated to be the unconscious executor of the vengeance of heaven, (Isaiah x. 7.); we learn that it is by no means unusual in the divine œconomy, thus to punish for its crimes, a nation justly meriting chastisement (perhaps for abused privileges and resisted light) by the hands of another, which, even to an impartial eye, must appear less likely to be the favourite of heaven.

When again we hear of a great and ancient monarchy, rich, prosperous, and powerful, long the mistress and terror of the world, slowly verging to its decline (Isaiah x. xliv. 28. Jer. li. &c.) and falling at last under the power of an adventurous leader of a neighbouring people, hardy, brave, and comparatively virtuous, we find this leader called forth by his very name many centuries before he came into existence, and Cyrus is expressly summoned to execute the tardy indeed, but terrible vengeance of the Almighty for favours unacknowledged, for blessings which had produced pride instead of gratitude, and for power which ought to have been employed for the happiness, but which had been used for the oppression and devastation of mankind. (Isaiah x. xiv. Jer. li. &c.)

Once more.—We see a numerous people sunk in wretchedness and slavery. (Exod. i. 11—13). They are degraded, depraved, despised—they fall below the very level of their species, till the speculative mind of the philosopher, calmly contemplating, and indolently reasoning on their sufferings, instead of actively relieving them, is led to doubt if they be not beings of an inferior nature, intended by the Creator to be the drudges and vassals of their haughty masters—On a sudden the scene changes—the slumbering wrath of the Almighty awakes—storms and pestilence announce his presence, and declare his anger. The haughtiness of the proud oppressor is laid low, the captives are released from their bondage. They are restored not to a supposed right merely, but to the actual enjoyment of human, of social, and of civil rights and happiness, their arms are crowned with victory, and, fostered by the peculiar care and kindness of heaven, they become a flourishing and powerful people.

It is not an uncommon error for persons to imagine that not only the history of the Jews, wherein we read of miraculous interferences, but that the general course of affairs in the times and countries of which the records are given us in the Scriptures, were so different from

those of our times, that no just parallel or inference can be drawn from one to the other. But this is a very mistaken notion. To the worldly minded and superficial observer in those days, all would have seemed the result of second causes, just as all is ascribed to them by the historians of our time.

The better to illustrate this truth, it may not be without its uses to spend a few moments in considering what would have been the general strain of a common historian's views and remarks in relating the several events above mentioned.

In the FIRST instance, we should have heard that superior policy and valour enabled a nation to conquer its less politic, or less courageous neighbour. The particular errors would probably, have been pointed out, which led to defeat and ruin; and had this minister, or that commander, planned or acted differently, the fortunes of the two nations would have been reversed. The reader would have been dismissed with a caution against some political or military error which he most likely would never be in a situation to commit, and no admonition would have been given him to desist from, and to discountenance those vices, and to improve those privileges, the practice and abuse of which had led the Supreme Disposer of all events to punish a nation with defeat and ruin, of which political and military errors were the natural and appointed causes:—

In the SECOND instance, that of the Assyrian empire, we should have read of the infancy, maturity, and aged imbecillity of nations. The effects of wealth and luxury would probably have been pointed out, in relaxing the nerves, impairing the public spirit, and damping the military ardour of a people; but that abused power, that declining attention to religion and morals, that ingratitude to heaven for a rich profusion of blessings, that pride and luxury and fulness of bread, which had at length drawn down the wrath of heaven, and determined the great Arbiter of Nations to give them over to be a prey unto their enemies, would have been wholly left out of the account.

In the LAST instance, we should have read, according to the different judgment, interest, or party of an historian, of a set of turbulent vassals, which had risen in rebellion against their masters, and succeeded in their enterprize; or of a subjugated and much injured people, who had at length successfully asserted their claim to the enjoyment of civil and social rights; but no remarks on the efficacy of prayer, or the prevalence of intercession; on the power, the goodness, or the retributive vengeance of that Almighty Being, who from above looks down with an equal eye on the children of men, who "hears the prayer of the destitute and afflicted," who "careth for the stranger, and them that are in captivity," who at his pleasure "abaseth the proud and exalteth the men of low degree."—Such is the different strain of sacred and profane history.

It were easy to shew, that this forgetfulness of the divine administration of human affairs is intimately connected with a spirit haughtily, or carelessly profane, that it forms almost a direct contrast to that humble, serious, waiting, and observant frame of spirit which should characterize a being who is commanded to pass the time of his sojourning here in fear," and in all his ways to acknowledge God," and to look to him for support and direction. But to those who are ever so little acquainted with the strain of the Scriptures, and with the genius of the religion they inculcate, it can scarcely be necessary to adduce any laboured proof of the criminality of the evil we have been condemning. However, for the information of those to whom their Bible is less familiar, it may not be amiss to suggest, that we are not left to form our own inferences as to its guilt, but that it is expressly alleged by the sacred writers as eminently constituting the character and criminality of the wicked, that they regard not the works of the Lord, and consider not the operations of his hand; therefore it is added, they shall go into captivity *because they have no knowledge*—again, it is charged on the wicked that they will not behold the majesty of the Lord, that when the Lord's hand is lifted up they will not see, that *his* judgments are far above out of their sight. Their punishment is subjoined, the fire of the Lord's enemies shall devour them.

If we have been somewhat diffuse in treating of our present subject, we trust that its importance will plead our excuse.—We would only remark, that in applying these lessons

of divine wisdom to the events which are passing around us, no less than in comparing and reasoning from the incidents recorded in history to our own cases and circumstances, we must be on our guard against drawing too exact parallels, or being either too confident, or too literal and precise in our applications; for in order to entitle us safely to draw this exact parallel, we should first be sure that the cases were in all respects similar, and of this it is obvious, we never can be sure. Besides, it often may happen that events similar in their outward face may be very different in their real characters. National misfortunes may either be fatherly chastisements, or judicial punishments; they may be intended to recall, to soften, and to reform, or to execute an irrevocable sentence, and seal the doom of men given over to avenging wrath and final ruin.

But in either case our duty would be clear—it would be humiliation and penitence and prayer—it would be "to consider and try our ways, and turn again unto the Lord"—to forsake those sins which had probably assisted in bringing down the divine displeasure, and by humbling ourselves under the mighty hand of God, to avert if it might be his judgments and deprecate his wrath, or at least to obtain for ourselves some mitigation of the general sentence. So in every other instance, whether of the events which are passing around us, or those of distant times; whether of such as respect ourselves, or as are of more general concern; whether we meet with them in the page of history, or the volume of life; it should be our care to draw those lessons of wisdom and prudence, to confirm and cherish those feelings and impressions, which, reasoning from the instruction and information set before us in the Bible, the several events and transactions appear intended to inculcate, strengthen, or revive. This at least is the duty of a CHRISTIAN OBSERVER, and as it is a duty so much neglected, we conceive that we shall not be ill employed in endeavouring to assist our readers in the discharge of it. It is therefore our intention periodically to allot a distinct part of our work to the review of past events, and to suggest the reflections and point out the sensations which it appears to us the retrospect ought to excite in the pious mind. If our remarks shall not be such as to lay claim to the character of deep research, of acuteness, novelty, or ingenuity, we trust they will have the superior merit of being drawn from Christian sources; and that, like the rest of the moral coin which shall be put into circulation from the mint of the CHRISTIAN OBSERVER, it will be of intrinsic and sterling value, and not of those base materials which, even in our professedly Christian community, often obtain a sort of tacit conventional currency, and pass from hand to hand without distrust or objection.

Having thus explained our ideas of the objects and utility of this division of our work, we shall now proceed to take a summary review of the principal transactions of the last year.

It is scarcely too much to affirm, that in the whole British annals there have been few years productive of events equally signal, and in which the public happiness is so materially involved.

The political sky had long been turbulent and stormy, but, in the commencement of the last year, the clouds had gathered around us from all quarters, and had thickened into an almost unprecedented blackness. Not only was there no apparent prospect of the termination of our long war with France, but the contest assumed an aspect far more serious and alarming than it had ever before worn. If, at the head of a confederacy of several of the principal European Powers, we had been able merely to maintain an equal combat, but not to subdue the single strength of France, how much more had we not to apprehend, when, after the subjugation of Italy and Swisserland, when after Austria had been forced to retire exhausted from the contest, and treat for peace in the posture rather of a suppliant than an equal, we beheld Russia, Sweden, Denmark, Holland, Spain, in short, nearly all the powers of Europe enlisting under the banners, and placing themselves under the guidance of France, while the blow meditated against us was still more formidable, because it was directly aimed at the sinews of our naval strength, that bulwark to which, under Providence, we owe not merely our greatness and prosperity, but our safety and almost our very existence as a nation. This state of things was rendered the more distressing, because it took place when it had pleased God for two successive

years to visit us with scarcity, which, in its consequences, was likely to abridge and exhaust our commercial and financial resources and powers, to sour the minds and damp the spirits of our people, at a time when all the zeal, confidence, and attachment to its government, which animate the loyalty of the most happy and united nation, seemed to be wanted, in order to our bearing the burthens and making the efforts which a struggle so severe and complicated would necessarily require. Still the distress of our affairs had not risen to its full height. When a country is threatened at once from without and from within; that a strong efficient and united government should preside at the helm, seems absolutely indispensable to its weathering the storm; yet when we were in the very crisis of our fate, circumstances happened which led to the resignation of the chief members of an administration, to the tried wisdom, integrity, and energy of whom, however opinions might vary as to particular measures, it may be truly affirmed a great majority of the country looked up with confidence. It pleased God also to threaten us with another dispensation peculiarly afflicting to the sensibility of subjects eminently loyal and affectionate, and at such a conjuncture the more disquieting from its probable aspect on the state of parties, and its other political effects.

Such were our gloomy prospects early in the last year. And had any one been called on to anticipate our situation at the present moment, in what dark colours would it have been painted by the least desponding hand. Yet but a few months have elapsed, and how different is the face of public affairs. At the very outset of our contest with the northern nations, our arms were blessed with a great naval victory. By the death of the Emperor of Russia the formidable confederacy, known by the name of the armed neutrality, lost its warmest and most powerful asserter. Our beloved sovereign recovered his health, and an administration was formed, at the head of which were placed several characters well known to the country from their judicious and faithful conduct in other official situations of great trust; men whom the nation had been accustomed to respect in public, and esteem in private life. While the violence of faction, so far from being increased by the apparent weakness of the governing powers, gradually subsided, till at length the voice of opposition seemed almost to have been softened into acquiescence. We had soon after the satisfaction of hearing that in the distant land of Egypt, our brave soldiers opposed to those hardy veterans of France, who for so many years had carried terror thoughout Europe, had asserted the old superiority of British valour, and after overcoming the Invincibles, as they were presumptuously styled, and worsting them in various hard fought contests, had finally expelled from Egypt the French forces, though greatly superior in number to themselves. Let our thanks be paid, not formally and hypocritically, but from the soul, to the God of armies who has steeled the hearts of our countrymen with valour, and nerved their *arms with strength:* and by enabling them thus to manifest their superiority over the boasted prowess of their enemy, has encouraged them to meet, if it should be again needful, the force of France in arms without dismay, and by rendering war less hopeful to our enemy, has made the continuance of peace more probable. At length, after a negotiation not purchased, as in the case of other countries which had treated with France, by any mean compliances or concessions extorted from us by the exigencies of our situation, the new administration were rendered the joyful instruments of restoring peace, on terms which, both by parliament and the kingdom at large, have been almost unanimously declared consistent with our national interests, character, and security. It is a blessing of scarcely less value, that a most abundant supply of all the various fruits of the earth has been vouchsafed for the sustentation of our people.

Thus the whole prospect became as prosperous and consoling as it had before been alarming and gloomy.

And surely our readers will anticipate the first effusions of a *Christian Observer*, on reviewing a period which is marked with such a signal concurrence of mercies, which, when our affairs were at the very lowest, had suddenly changed our fears into thankfulness, and turned our sorrow into joy. We must be impatient to pour forth the tribute of our gratitude to that gracious Being who has so long

multiplied his blessings on the inhabitants of this comparatively happy island, and who has recently showered down his favours on us so profusely. The grateful and pious mind will delight in meditating on the goodness of the Lord, and in speaking good of his name.

But, secondly, We are led also by the sudden and happy change in the situation of this country, to reflect on the almighty power of the Supreme Being, who can at any moment bring light of darkness; and if at any time our country should be again visited with similar difficulties and dangers, humbling ourselves under his mighty hand, and putting our trust in his mercy, we should assume a holy fortitude, superior to all the chances and changes of this varying life. Our part in such circumstances is, to do the duty of the present hour without despondency; remembering that all human events are under the direction of a being infinitely wise, powerful, and merciful. We may lawfully supplicate him to deliver our country from impending evils, and as the Providence of God effects its purposes by human instrumentality, we should, with spirit and activity use the means of providing for the public safety, which our appointed rulers prescribe to us, relying on the Almighty for their success. We should put ourselves in a posture suited to conciliating his favours, and receiving his blessings; a posture of penitence and prayer. We little know how much we may have been indebted for our recent deliverances to that humiliation by which, we are assured in Scripture, the impending wrath of Heaven has often been averted; and to that effectual prayer of the righteous man, which availeth much.

Thirdly, The events of the past year teach a lesson of moderation and sobriety in our judgments and feelings on human affairs and character. Alas! how often do Christians forget that their affections are to be set on things above, not on things on the earth; that they are to consider themselves as strangers and pilgrims here below. If they were duly and habitually impressed with these calming considerations, how little would they be disposed to that violence and eagerness with which we too often see them interest themselves in political contests. Here we behold a party hotly accusing their governors of wantonly and wickedly plunging their country into needless sufferings and dangers, to gratify their own mad ambition. With anger in their eye, and the language of proud defiance in their mouths, they pour out their accusations. Instead of joining cordially to sustain the spirits, and animate the efforts of their countrymen, they rather employ themselves in damping their ardour, and almost thwarting the necessary measures of defence, whilst they foretel the ruin which must inevitably and speedily ensue, or which, perhaps, they may affirm has even already overtaken us.

On the other hand, we see another party, with almost equal violence, returning rage for rage; contending that all has been wise, and spirited, and able in the conduct of public affairs, conceived with prudence and executed with ability; but that it is to the pernicious effects of the mischievous labours of the factious, that all our difficulties and dangers are to be ascribed. On one side or on the other, are these the followers of the meek and holy Jesus! the subjects of the Prince of Peace! who, with almost his parting breath declared, by this shall all men know ye are my disciples, if ye have love one towards another. On neither side is there a disposition to be humble, peaceable, and contented—on neither side does there appear that persuasion which ought habitually to be borne in mind by Christians, that the schemes of men will often be alloyed with error, and their execution frustrated or weakened by infirmity; that the errors of our rulers, and the miscarriage of their measures, may probably be the visitation of Providence on the sins of the nation; and that by our repentance and amendment, by our prayers and intercession, we should far more effectually serve the public cause, than by the utmost vehemence in political contentions—on both sides there is a tendency profanely to exalt human wisdom and strength, to trust implicitly to the talents of the political leader to whom we are attached, and to forget the solemn condemnation pronounced against those who put their trust in man, and glory in man, instead of glorying and placing their confidence in the Almighty:—and surely we have had a lesson in the events of the last year, to correct this prevailing error. On the one hand, we have seen that our af-

fairs have gone on no less prosperously under our present rulers, than when they were under the immediate direction of the great individual, whose extraordinary talents and political virtues justly demand the esteem of his country; but to whom too many were disposed to look up with almost idolatrous veneration—and on the other, we have found that their successors, professing the same political principles and views, which were described as constituting a ruinous system, that was hurrying us on to speedy and irremediable destruction, have, on the contrary, been enabled to bring our public affairs to their present favourable state. Let Christians espouse that party in political life whose measures appear to them best adapted to produce public happiness; but let them be moderate in their political attachments, and shew that they remember that interests so perishable, and concerns comparatively so unimportant, deserve not greatly to engage the care, or ever to absorb the affection of a being born to immortality. Let them remember too that their citizenship is in heaven, and love their fellow-citizens of the heavenly world, with "a pure heart, fervently;" considering their being united with any, by the bonds of christian fellowship, as constituting an union, an obligation to love and friendly sympathy, which are not to be dissolved by differences as to the characters of public men, or the issue of public measures; let them bear in mind particularly, that moral diseases are to every country far more injurious than political, and be more earnest to correct the vices of their fellow-creatures, than to rectify their political opinions.

But again, 4thly, Let not our late difficulties and sufferings have been endured by us in vain. We should remember that the same Almighty Power which has now graciously extricated us out of them, can again plunge us into them, and add to the weight of their pressure. Let us beware, therefore, lest by our vices, our luxury, our impiety, we draw down the anger and provoke the judgments of heaven. Let us bear in mind how it is, that the favour of God towards a nation is to be conciliated; nor let any one think that the exertions of a single individual are as nothing in the national account—

"Ten Righteous would have saved a
"city once,
"And we have many Righteous."

No one knows how far his humiliation, his prayers, the success of his pious endeavours on his acquaintance, connections, or dependants, and their combined efforts, may avail for the continuance of our national blessings; nor that at the last great day, when the ways of God shall be made manifest, and the connection of causes and effects, now involved in darkness, shall be explained, the prayers and tears of some pious though obscure Christian shall not be found to have been the real instrument in prolonging that public prosperity, and maintaining that national security, which the politicians of the day had boastingly ascribed to the superior ability and wisdom of their favourite statesman. Let the meanest and weakest Christian, therefore, labour in his contracted sphere for the promotion of true piety, and pray for the happiness of his native land. Let him pray that our public counsellors may be blest with wisdom, and that all things may be so ordered and settled by their endeavours, on the best and surest foundation, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

Fifthly, Since it has pleased God to dispose the hearts of the rulers of both countries to peace, and to give effect to their labours, let us beware, lest *individually*, we appear to retain the hostile mind after it has been *nationally* put away.—Let us banish from our minds all sensations of ill-will towards the French, and feel towards them as those who have made peace in the spirit of peace, and who possess the disposition and temper of peace-makers. But as the restoration of peace with France will increase our intercourse with that country, let us beware lest our moral sensibility be impaired by a familiarity with evil; lest we become tainted with the licentiousness and infidelity, which, it is feared, have made so great a progress among our French neighbours. Let us rather endeavour to impart to them of our best blessings, the lights of religious and moral truth with which Providence has favoured us, and instead of imbibing from them their religious and moral poison, communicate to them our religious and moral soundness and salubrity. And if we

really mean thus to endeavour to lead them to the knowledge of those truths which can alone produce comfort here, and happiness hereafter, let us studiously endeavour to soften their prejudices, and conciliate their good-will, by our manifest kindness, disinterestedness, and moderation. Let us thus represent to them, in a favourable light, the religion we profess, discouraging in others, and forbearing ourselves, from that violence which irritates, that haughty assumption of superiority which offends and disgusts, that "wrath of man which worketh not the righteousness of God." But let us remember, that we have received from our forefathers, as a sacred deposit entrusted to them from above, our christian sabbath, the sanctity of our marriage vows, and all those laws, habits, and institutions, by which practical religion and morals have been so long upheld among us, and the domestic and social happiness of millions has been secured; and let us see to it, that we guard them from farther violation and disparagement, and endeavour rather to transmit them to our children, together with the principles by which they are to be maintained and confirmed in renovated strength.

Lastly, as of late, in a season of war, we were called on to exercise the virtues of adversity, and to resist that despondence and dismay which the exigence of affairs might tend to produce in us, so let us now guard against the still more formidable dangers of prosperity, and be diligent in practising the virtues for which it calls. Let us be humble and sober-minded, thankful for the blessings we enjoy, and conscious how little we have deserved them. Let us beware of the too ordinary effects of encreasing wealth and luxury, in producing a haughty, profane, inconsiderate spirit, in the highest degree hateful to that God, "who scattors the proud in the imagination of their hearts." Let the words of the prophet, addressed to what was once a great, rich, and flourishing city, be kept in our remembrance: "Oh thou that dwellest upon many waters, abundant in treasures, thine end is come." "Behold, I am against thee, O thou most proud, thy day is come, the time that I will visit thee." Again, "Because thy heart is lifted up, and thou hast said, I am a God, I sit in the midst of the seas. Because by thy great wisdom, and by thy traffic thou hast increased thy riches, and thine heart is lifted up because of thy riches," &c. &c. "Thou hast defiled my sanctuaries with the iniquity of thy traffic; they have filled the midst of thee with violence: I will bring strangers upon thee; the terrible of the nations; and they shall bring thee down into the pit; I will cast thee as profane out of the mountain of God; all they that know thee shall be astonished at thee; thou shalt be a terror, and never shalt thou *be* any more." The same Almighty Being who pronounced against Tyre these dreadful threatenings, has neither changed his nature, nor abdicated his power. Still he looks down with anger on the proud, the dissipated, and the luxurious, who boast themselves in the multitude of their riches, in whose hearts their prosperity produces proud self-dependence, instead of grateful humility; who are not careful to use the wealth, power, and influence with which they are favoured, for relieving the distressed, supplying the indigent, and promoting the happiness and improvement of mankind.

Surely, in the very midst of our national joy on the return of peace, we have received, in the imminent danger of a renewed naval mutiny, a memorable warning against that security, exultation, and pride of heart, to which the mind of man in prosperity is too naturally prone; and a memento that he, by whom "the hearts of men are turned as the rivers of water," can, by the mere operation of natural causes and consequences, in a moment turn our strength into weakness, and render that to which we have been accustomed to look for the sure means of our safety, the very instrument of our destruction.

Let true Christians abound in prayers, "for kings and all that are in authority"; and prove by their orderly, industrious, and contented conduct, that they remember the object, for the attainment of which the apostle directed those prayers to be offered, "that they may lead a quiet and peaceable life, in all godliness and honesty." Let them shun dissipation; let them avoid ostentation and display; let them not seek to attract notice, but rather to avoid it; not to excite the admiration and envy of the worldly-minded, by the elegance of their equipage, or the splendour of their

retinue; or if in lower life, by endeavouring, in their lesser scale, to gratify vanity and ostentation, but let them rather exhibit a degree of christian sobriety in the enjoyment of the good things of life; and while they use the bounties of heaven with grateful moderation, let them manifest that their hearts are not set on them, and that they exercise œconomy and self-denial, the better to enable them to succour the indigent and comfort the wretched. Thus, by their zeal and piety, by their moderation and sobriety, by their gentleness and humility, by their self-denial and liberality, by their civil, social, and domestic virtues, they will shew that true Christians are the best citizens also; and that the religion by which they are governed tends to the production of peace and happiness on earth, as well as of everlasting joy, and undecaying glory in the heavenly world.

RETROSPECT OF THE PRINCIPAL EVENTS, IMPROVEMENTS, AND REVOLUTIONS, IN THE EIGHTEENTH CENTURY.

Extracted, with some alterations, from the Porcupine of Jan. 9, 1801.

To those who want the time, or inclination, to labour through large volumes, we hope the following summary will prove an agreeable essay; as a comparison between Great Britain and other states, we shall find that, in general, she has been gaining, at the expence of all the rest, throughout the whole of the period to which the summary is confined. In the first place,

RUSSIA,

which began to emerge out of barbarism at the commencement of the last century, and at that time unequal to Sweden, has, through her connection with Great Britain, risen to the rank of a first rate power, whilst

SWEDEN,

by the encroachments of her neighbour, her alliances with France, and other causes, has lost all her former influence; and

DENMARK,

once a terror to its neighbours, has now become of less importance than the former in the political scale.

POLAND

is now entirely effaced from the list of nations, and divided amongst those whom it formerly conquered, and occasionally defended.

PRUSSIA,

from a dukedom, has risen to a kingdom, and to one of the first rank among the powers of Europe: though neither its riches, its size, nor its inland situation, naturally promoted its rise; but the genius of one of the greatest men that ever lived in any age, together with the divisions of its neighbours, have effected this wonderful phenomenon: and there are men now in existence, who are older than the kingdom of Prussia, to whose sovereign some of the powers on the continent seem to look up for their future destiny.

THE GERMAN EMPIRE,

out of whose side Prussia was taken, seems to be tumbling to pieces.

THE OTTOMAN,

also formidable at the commencement of the last century, is certainly nodding to its fall.

THE PAPAL POWER,

declining through the whole of the last, and the preceding century, is now so very near annihilation, as only to exist upon sufferance.

THE ITALIAN STATES,

a formidable enemy to the Turks and the French at the commencement of the last century; and who have successfully resisted the most powerful monarchs, have finally experienced the fatal truth of the ancient maxim "Divide and Conquer." Whilst

SAVOY,

which neither participated in the crimes, nor in the enervation and duplicity of Southern *Italy*, has shared the same fate, through the feebleness of a weak but virtuous Prince; and it, like other states, lies prostrate at the feet of *France*.

THE SWISS CANTONS,

peopled with a hardy race of uncorrupted inhabitants, amongst whom liberty spread its first rays in modern times, has, in defiance of every means used to preserve their independence and neutrality, fallen also prostrate, a slave at the foot of the French government. *France* indeed may lose its superiority and sway in those countries as rapidly as she has acquired it: but can the ancient purity of manners and of principles be restored? Can parties be reconciled, and injuries forgiven? No. Peace, plenty, contentment, and un-

designing innocence must long remain distant from every country where the French Tree of Liberty has once been planted. The changes effected on those happy countries are not like the mere havock made in ordinary wars, by the passage over or temporary residence of an armed force. The former resembles the poisonous bite of the serpent, the latter the sting of the ant or the bee; all indeed are accompanied with pain, but the one is deadly, the others in comparison intirely innocent.

SPAIN.

Though its decline, both in wealth and power, has been going on constantly for more than two centuries, yet it is during the last that it has fallen into a species of political palsy. Two centuries and a half are scarcely passed over since Spain was the wonder and the terror of the nations of the world; now none so mean to do it reverence. Spain has fallen, by bad conduct and bad councils, as rapidly as Russia and Prussia have risen; and the masters of the mines of Potosi and the sources of the precious metals, sunk in importance before those who make iron, and can handle steel.

PORTUGAL,

leaning only upon England, is in its fate not much unlike its neighbour, Spain. Similar to it in situation and natural productions, it was once great, and owed its greatness to similar causes, possessions in the Indies—and, like Spain, it has lost of its importance; for what are gold, spices, and all the aromatics of the Indies, unless the men who possess them have industry, courage, and conduct? Without these, wealth is but a bird of passage, which only settles where they are to be found.

HOLLAND,

which was at its zenith, both in wealth, power, and liberty, in the beginning of the last century, has fallen to decay. Its commerce is ruined, its possessions abroad lost, and its liberties invaded; it has only, at present, the name of a nation, and is in fact a subjugated province of France.

FLANDERS, *and the Country called*

BELGIUM,

once so warlike, and since so commercial and free, under Spain and Austria, formerly cultivated like a garden, but now wretched and miserable; the taxes imposed on the soil are too heavy to bear, and many fine estates are left barren, to avoid the cruel contributions imposed by those who insult their proprietors with oppression, under the name of liberty.

FRANCE.

At the beginning of the 18th century the French adored their Monarch, even to meanness; before the end of it, they persecuted and detested monarchy, even to savage cruelty and injustice, and to an excess, the horror of which was only diminished by its being extravagantly ridiculous. At the beginning of the century, the French were pious to their God, and polite to their neighbours; but at the end of it, impiety and insolence were their boast and their pride! What has been must astonish all; what is to be is beyond conjecture; but if one were to be hazarded on this occasion, it would be, that the French nation will retract part of their conduct, and become less extravagantly wild; though the tree of French liberty leaves a bad seed in every field where it has been planted, that will long be remembered with grief and dismay.

During that so famous a century,

GREAT BRITAIN

has also undergone a great change. It already had too much power and importance to admit of a rise like Russia or Prussia, and it was going in a positively different direction from Spain and Portugal, so that it can be compared to no other nation during the last century. Blest with a free government, established in the end of the 17th century, and under laws well administered, this nation has increased in wealth and importance.—Its manufactures, in particular, are the wonder of the world; for never before was the labour of man so abbreviated and rendered so productive as it is in this country by the help of machines, and the contrivances which ingenuity has brought to its aid.

Our commerce has increased in proportion as our manufactures have been brought to perfection, and our wealth in proportion to both, so that we are enabled to give a length of credit to strangers that was hitherto unknown in the annals of commerce. This unexampled wealth enabled England to establish, protect, and raise to importance that large portion of America, now the

UNITED STATES,

which a variety of causes, but chiefly the envy of other nations, incited to

throw off its dependance on this country, when our enemies said we were ruined, and waited for our fall; but to their surprise and disappointment, the British Islands have prospered more than ever.

GREAT BRITAIN AND IRELAND.

As the beginning of the last century saw an Union between England and Scotland, so the commencement of the present is marked with another, which we hope will not be less auspicious. And if it be urged that England lost an empire, in the last century, which she nurtured, it is answered, that in losing America, though England lost so great a province, yet she had planted a colony which will for these several centuries to come be an increasing customer for her manufactures, and therefore will amply repay her for the trouble and expence that have been incurred in forming that great establishment.

Prosperity so unexampled as that of England, has, indeed, been attended with heavy national expences, from the envy it has excited; but though these expences are great, they have not produced the bad effects that calculators have predicted, and the present burthens are considerably greater than they otherwise would be, on account of the great efforts now made to pay them off.

By exertions, proportioned to our wealth, power, and national bravery, we have, since the revolution broke out on the continent, resisted its effects. Our efforts by sea have been crowned, by Divine Providence, with a brilliancy of success beyond all example. While we have almost annihilated the fleets of our enemies, we have greatly increased our own; while we have wrested from them most of their foreign possessions, we have increased our own; and even our commerce has increased faster than ever, while that of our enemies has been reduced to the lowest pitch.

It is not improbable that the envy of fresh enemies is now preparing for us fresh triumphs, and for them defeat; but we neither invade nor provoke any one, and we must, under the blessing of God, protect our rights, otherwise our ruin is inevitable.

Whilst the last century has produced all these changes, we do not say (though knowledge has extended) that wisdom and good sense have increased; nor, though riches and wealth have multiplied, do we presume to decide as to real happiness; and we are sorry to see a general disposition to despise what is ancient, and to shew a contempt for the wisdom of our ancestors, which leads to wild and vain theories, and conducts men to those experiments, which end in unhappiness and confusion.

REMARKABLE EVENTS IN 1801.

Extracted, with some alterations, from the True Briton and Porcupine of Jan. 1, 1802.

JANUARY.

1. THE commencement of a century, an epoch in human existence equally interesting and awful! In a political view it was highly important to the British nation, as the æra of an union between this country and Ireland, pregnant with the most beneficial consequences to both portions of the empire. This day a proclamation was issued by his Majesty, declaring his pleasure concerning the royal stile and titles appertaining to the imperial crown of the united kingdom of Great Britain and Ireland, and its dependencies, and also the ensigns armorial, flags, and banners thereof.

2. A sixth report from the committee of the House of Commons appointed to consider of the high price of provisions was published.

3. A proclamation was issued for a general fast.

6. An account was received, by the way of Paris, of an armistice having been signed at Steyer, on the 25th of the preceding month, between General Moreau, commanding the French Army, and the Archduke Charles, commanding that of Austria, and by which the latter agreed to deliver into the hands of the French certain fortresses, giving them the complete command of the country.

9. The details were received from Paris, of the operations of the French army, which led to the dilemma in which the Austrians were obliged to sue to the French general for an armistice. By these details it appears that the French were as ready to grant, as the Austrians to request, a cessation of hostilities, as their centre was much endangered by having pushed too far beyond their wings. How limited is the perception of man, and upon what trivial circumstances does sometimes the fate of empires depend! Had the Austrians attacked the French centre, how different might have been the circumstances of Europe!

14. An order of council was this day issued for the detention of all Russian, Danish, and Swedish vessels in British ports. This measure was rendered necessary by a

coalition entered into by those powers to resist, by force, the right of search by the ships of Great Britain.

15. An account received from Paris, of the French army in Italy, under General Brune, having crossed the Adige, on the 1st instant, and of the evacuation of Verona, and the blockade of Mantua.

17. The Gazette contained a letter from Capt. Rowley Bulteel, dated from Rio Janeiro, containing an account of the capture of two French frigates, viz.—La Concorde, of 44 guns, and 440 men, and La Medée, of 36 guns, and 315 men.

22. The Imperial Parliament met for the first time. It was opened by a Commission from his Majesty. The Commons having attended at the bar of the House of Lords, they were directed to proceed forthwith to the election of a Speaker. The Commons having returned to their own house, proceeded to such election, and the Right Hon. Henry Addington was unanimously elected.

23. The new Speaker of the House of Commons was presented at the bar of the House of Lords.

25. An instance of the extravagance of the Emperor Paul, if not a decisive proof of his actual derangement of intellect, was this day received in an article contained in the Petersburgh Court Gazette, in which that sovereign proposed that all the belligerent potentates of Europe should meet at an appointed place, attended by their prime ministers, and terminate their differences by single combat.

28. In the Court of King's Bench, Mr. Waddington received sentence as a forestaller. The judgment was, that he should, in addition to the imprisonment he had before undergone, be imprisoned in the King's Bench Prison for one month, that he should pay a fine of 500l. and be imprisoned until the fine was paid.

31. An account received through France of an armistice having been concluded in Italy, on the 16th, at Treviso.

FEBRUARY.

2. This day his Majesty went in his usual state to the House of Peers, and addressed, for the first time, the Imperial Parliament, in a most gracious speech from the throne. —Motions for addresses to his Majesty were moved in both houses of parliament, and amendments in both proposed, but the original motions were carried, in the House of Peers by a majority of 56, on a division, and in the House of Commons, of 182.

6. An account received of the sailing of the French squadron, under the command of Admiral Gantheaume.

7. This day Mr. Pitt, Mr. Dundas, Lord Grenville, and Lord Spencer, sent in their resignations to the King.—Mr. Addington was named as the successor of Mr. Pitt, a man who had long filled a high and arduous office with universal approbation; whose integrity was undoubted, and whose acknowledged principles afforded the best security for the maintainance and prosecution of those measures, upon which the safety of our constitution depends.

9. Mr. Pitt sent notice to the Bank that he should continue to transact public business as Chancellor of the Exchequer, until after the important business of the budget should be completed.—A treaty of peace concluded at Luneville, between the Emperor of Germany and the Chief Consul of France.

10. This day the Right Hon. Henry Addington resigned his office as Speaker of the House of Commons.—The Gazette contained an account of the taking of the Dedaigneuse of 36 guns and 300 men.

11. Sir John Mitford chosen Speaker of the House of Commons in the room of Mr. Addington.

14. The arrangement of a part of the new administration was made public.

16. A loan contracted for, to the amount of 28,000,000l.

18. An armistice concluded between the French General Murat, and the King of Naples, at Toligno.—Mr. Pitt opened the budget in the House of Commons.

21. Lord St. Vincent, Lord Hawkesbury, Lord Hobart, and some other of the new Ministers, kissed his Majesty's hand on their respective appointments.

22. War declared by Spain against Portugal.—His Majesty had for some days been afflicted with a bad cold. This day, to satisfy the public anxiety respecting the health of their Sovereign, his Majesty's physicians wrote out a bulletin, which was left in an anti-room of the Queen's-house.—To repel the unprovoked aggression of the Northern Powers, and vindicate the rights of our country, a fleet was ordered to be assembled at Yarmouth, to act in the Baltic as soon as that sea would permit an entrance into it. To the command of this fleet Sir Hyde Parker was appointed, and Lord Nelson was named as second in command. This day Sir Hyde Parker hoisted his flag at Portsmouth; on board the London, of 98 guns, and Lord Nelson in the St. George, of 98 guns, arrived from the westward.—Admiral Cornwallis appointed to the chief command of the channel fleet, in the room of Earl St. Vincent, made First Lord of the Admiralty.

MARCH.

2. The Gazette contained an account of the capture, among other vessels, of l'Unie French frigate of 50 guns and 250 men, by the Arrogant, Captain Osborn.

3. Intelligence was received of the loss of the Kent East Indiaman, which was taken by the Confiance French frigate in the East Indies, after a most gallant resistance, in which Captain Rivington of the Kent was killed.

5. The fleet destined to act in the Baltic,

assembled in Yarmouth roads.—War declared by Portugal against Spain.

6. Accounts were received of a rebellion having broken out at Sierra Leone, which was suppressed by the great exertions of Lieutenant Sherriff of the navy.

8. A landing was effected by the troops under the command of Lieutenant-General Sir Ralph Abercromby, in the Bay of Aboukir, on the coast of Egypt. The landing was warmly opposed by the French; but our troops, surmounting every obstacle, defeated the enemy, taking eight pieces of cannon, and firmly established themselves.

9. This day the remainder of the army was landed.

11. The last bulletin respecting his Majesty's health was this day published, announcing his complete recovery, to the sincere joy of an anxious and loyal people.

12. The fleet under the command of Sir Hyde Parker and Lord Nelson, sailed from Yarmouth roads, consisting of fifteen ships of the line, with a number of bombs, frigates, sloops, gun-brigs, &c.—The British army marched forward to within two leagues of Alexandria, and within one league of the enemy, advantageously posted on a commanding ground.

13. The British army advanced to attack the enemy, who, not waiting for the attack, advanced at the same time. A very warm action ensued. The enemy were forced back under the walls of Alexandria, the British occupying the ground which the enemy had quitted in the morning.

14. Mr. Pitt resigned into his Majesty's hands, at the Queen's-house, the seals of office, as Chancellor of the Exchequer and First Lord of the Treasury, and they were immediately delivered by his Majesty to Mr. Addington, who kissed hands upon the occasion.—An account received of Admiral Gantheaume's squadron having put into Toulon, to repair the damages which it had sustained in several gales of wind.

16. His Majesty's ship Invincible, of 74 guns, the flag ship of Rear-Admiral Totty, lost near Yarmouth roads, and the greatest part of the officers and crew drowned, Admiral Totty and 125 of the crew only saved. The Invincible had sailed from Yarmouth Roads in the morning to join the Baltic fleet, and struck between two and three in the afternoon.—The ratification of the treaty of peace concluded at Luneville, exchanged at Paris.

17. Earl Hardwicke appointed Lord Lieutenant of Ireland.

20. A motion was made in the House of Peers for an inquiry into the State of the Nation, which was negatived by a majority of 87, there being 28 for, and 115 against the motion.—The Swedish Island of St. Bartholemew, in the West Indies, surrendered to the British forces under the command of Lieutenant General Trigge and Rear Admiral Duckworth.

21. Peace between the Emperor of Germany and the French Republic proclaimed at Paris.—A general attack made by the French forces in Egypt, under the command of General Menou, upon the British line. A desperate battle ensued, in which the French were twice repulsed on the part of the British, and which ended in the complete defeat of the French. In this battle, the British commander in chief, Sir Ralph Abercromby, received a wound in the thigh. He remained on horseback, however, on the field of battle, and in the hottest of the fight, till the day was decided in our favour. When taken from his horse, he fainted from loss of blood. He was conveyed on board the Foudroyant, the flag ship of Admiral Lord Keith.

23. The Emperor Paul of Russia died suddenly.

24. Alexander, the eldest son of Paul I. proclaimed Emperor of Russia. This prince immediately ordered all the English prisoners to be released, and addressed letters to our court, containing the most friendly assurances.—The Island of St. Martin surrendered to the British force.

25. A motion made in the House of Commons to inquire into the State of the Nation, which was negatived by a majority of 186—there being 105 for, and 291 against the motion.

27. A dispatch received from Paris by the French Agent here, which was favourable to the commencement of negotiations for peace.

28. Sir Ralph Abercromby died of his wound received on the 21st. In him his country lost one of its most valuable characters, equally distinguished by his talents as a general, and his virtues as a man.—The Island of St. Thomas surrendered to the British force.

30. The British fleet, commanded by Sir Hyde Parker and Lord Nelson, passed the Sound with very little molestation from the Danes, and no damage on our part.

31. The Island of St. Croix surrendered.

APRIL.

1. The Irish budget was opened in the House of Commons by Mr. Corry, the Chancellor of the Exchequer for Ireland.

2. Lord Nelson, with twelve two-deck ships, four frigates, four sloops of war, two fire-ships, and seven bomb-vessels, made an attack on the formidable line of defence constructed by the Danes for the protection of Copenhagen, and their naval arsenal there. This attack was made with all that judgment, skill, and daring enterprize, which had marked Lord Nelson's conduct in the memorable battle of the Nile. It ended in the most complete success, and with circumstances of peculiar glory to the character of the British nation for humanity, from the admiral presence of mind of Lord Nelson.

4. Lord Nelson went on shore at Copen-

hagen, and had an interview with the Crown Prince.

7. Napper Tandy received sentence of death for high treason.

9. An armistice was agreed upon between the British commanders in the Baltic and the court of Denmark for fourteen weeks.

10. The Hamburgh mail brought an account of that city having been taken possession of by the Danish troops under the command of the Prince of Hesse.

14. The account of the death of the Emperor Paul received in this country.

15. Captain Otway arrived in town with the official accounts of the victory at Copenhagen.

16. The thanks of both Houses of Parliament were voted to the commanders, officers, and men of the Baltic fleet, for their services in the action of the 2d inst. before Copenhagen.

17. Intelligence was received of a gallant action performed by Captain Connor of the brig Beaver. His ship having been captured by a French privateer, Captain Connor and a little boy were left on board, and five Frenchmen to navigate her to France. Captain Connor attacked the whole of the French crew, threw one over-board, subdued the remainder, and brought his ship to England.

19. The town and castle of Rosetta surrendered to a British detachment under the command of Colonel Spencer.

21. The island of St. Eustatius taken possession of by a British detachment.

25. Accounts were received of the capture of the French frigate L'Africaine, of 44 guns, and 300 chosen troops on board, exclusive of her crew, by the Phœbe, of 36 guns, commanded by Captain Barlow. The French had 200 killed and 184 wounded; there was but one man killed on board the Phœbe.

29. Advices received by government, that the rivers in the north of Europe, which had been shut against British commerce by the northern coalesced powers, were again opened by order of the courts of Berlin and Copenhagen.

MAY.

6. Accounts received from several parts of France of great preparations going forward for the invasion of this country. Measures promptly adopted by our government to repel this threatened attempt.

7. Lord St. Helen's set off as Minister Plenipotentiary for St. Petersburgh, to settle, definitively, the disputes with the Northern Powers, and establish, by treaty, the right of search, for the purpose of resisting which the northern coalition was formed.

10. The garrison of Rhamanie surrendered to a British force under the command of General Hutchinson.

14. Lieutenant Corbett arrived from Egypt with the official dispatches of the battle of the 21st of March, and brought with him the standard of a French corps taken in that battle, entitled, "The Invincible Legion of Bonaparte," and which was seized by the 42d regiment, who were the particular object of the attack of that French corps. The whole of them were cut to pieces, or taken, and their standard remained in the hands of our gallant soldiers as a trophy of their victory. The battle of the 21st of March was one of the hardest fought that history records, and every circumstance considered, was perhaps the most honourable to the British army which modern times, at least, can present.

18. The thanks of both Houses of Parliament voted to the army in Egypt, for their gallant and successful services in that country.

27. His Excellency Marquis Cornwallis left Dublin, and embarked on board the Dorset yacht, on his return to England.

28. Lord St. Helen's, British Plenipotentiary, reached St. Petersburgh, and was most graciously received.

JUNE.

3. Intelligence received that the Emperor Alexander had taken off the embargo from all British ships in the Russian ports.

5. The embargo upon Russian and Danish vessels in the ports of England ordered to be taken off.

6. A treaty of peace concluded between Spain and Portugal, at Badajos.

7. A gallant attack made by a small British squadron, under the command of Capt. Newman, of La Loire frigate, on a French flotilla anchored off the harbour of Havre, in which Captain Wright of the Wolverene, very particularly distinguished himself.

8. Accounts received, by the way of Paris, of the entrance of the Spanish army into Portugal, and their capture of Olivenza.

9. His Royal Highness Frederick Duke of York appointed Commander in Chief of all his Majesty's land forces in the United Kingdom of Great Britain and Ireland.— A gallant attack made upon a Spanish convoy anchored under the battery of Oropesa, by Captain Pulling, in his Majesty's sloops of war the Kangaroo, and the Speedy, Captain Lord Cochrane, which completely succeeded.

12. His Excellency Count Bernstorff, Minister Plenipotentiary from the court of Denmark, arrived in London. — Another gallant attack made upon the French force, in consequence of which the enemy's flotilla was obliged to return into the harbour of Havre, and in which the Wolverene again distinguished herself.

17. A convention signed at Petersburgh between Lord St. Helen's and Count Panin, by which all differences between this country and Russia were amicably and satisfactorily adjusted.

18. An account received from Lord Elgin, at Constantinople, of the arrival of a British force at Suez, which had come from India up the Red Sea.

24. The Swiftsure, of 74 guns, (but her lower-deck guns had been left at Egypt,) captured by Admiral Gantheaume's squadron, between Egypt and Candia, on her passage down the Mediterranean.

25. Grand Cairo surrendered by capitulation to the combined British and Turkish army, under the command of Sir J. H. Hutchinson. The garrison consisted of upwards of 6000.

29. Their Majesties and the Princesses set off from Kew Palace for Cuffnels, the seat of George Rose, esq. in the New Forest.—Lord Nelson landed at Yarmouth from the Baltic, and on the following day reached town, and went immediately to the Admiralty.

30. A most tremendous storm of thunder and lightning, which extended over a great part of the southern counties. It was extremely violent at Southampton and its vicinity. His Majesty, at the time it came on, was taking an airing in his carriage in the New Forest. One of the horses taking fright at the lightning, became so unruly, that his Majesty was persuaded by his attendants to alight and take shelter in a cottage.

JULY.

1. The intercourse between this country and France, through the medium of M. Otto, the French agent here, so frequent as to lead the public mind to a sanguine hope of a favourable issue to the negociation.

2. Parliament prorogued by commission.—Mr. Merry left town for Paris as British agent there.

3. Their Majesties and the Royal Family embarked at Christchurch in the royal yachts, and proceeded for Weymouth.

6. A squadron under the command of Rear-Admiral Sir James Saumarez, consisting of seven ships of the line, attacked, in Algesiras Bay, a French squadron of three ships of the line and a large frigate, protected by the formidable batteries in the bay. The attack was made in the true British style; but the Hannibal, of 74 guns, going inside of the enemy's ships, unfortunately grounded, and being immoveable, she was of necessity, but not until after the most gallant defence, abandoned to the enemy. Captain Ferris, and the remaining part of the crew, surrendered themselves prisoners of war.

8. The French squadron in Algesiras Bay, reinforced by five Spanish line of battle ships, two of them of 112 guns, a French ship of 74 guns, and three frigates, and an incredible number of gun-boats and other vessels.

12. The combined French and Spanish force, amounting in all to ten sail of the line, put to sea from Algesiras Bay. Sir James Saumarez, lying with his squadron at Gibraltar, whither he had gone to repair the damages sustained in the battle of the 6th, immediately put to sea after them with five ships of the line, determined to oppose their passage to Cadiz, whither they seemed bound. At 11 P. M. the Superb, the van ship of the British squadron, opened her fire upon the enemy—the Cæsar, Sir James's flag ship, closely following, was about to open upon a three-decker of the enemy, which was perceived to be on fire, and which communicating to a ship of the same force to leeward, both soon blew up with a dreadful explosion. The San Antonio, of 74 guns, under French colours, struck to the Superb.—The enemy's squadron was dispersed, and with difficulty found shelter in Cadiz harbour from the ardent and bold pursuit of the British ships. Sir James Saumarez returned in triumph to Gibraltar with his prize, and anchored there amidst the loudest acclamations of the garrison. This action may certainly vie in activity, enterprize, and gallantry, with any upon record in the annals of British glory.

21. In the night between this day and the 22d, a most daring and gallant enterprize was executed by the boats of a British squadron of frigates stationed in the mouth of Brest harbour, under the command of Capt. Brisbane, of his Majesty's ship Doris. A French national corvette, called La Chevrette, mounting 20 guns, and having 350 men on board, lay in Camaret Bay, in presence of the combined fleets of France and Spain. The boats of the Doris, Beaulieu, and Uranie, manned with volunteers, proceeded in to cut her out; in which enterprize, under the direction of Lieutenant Maxwell, of the Beaulieu, they were completely successful. This daring exploit was characterized by Admiral Cornwallis, the Commander in Chief, as being one of the noblest, perhaps, ever atchieved by British valour.

24. The Island of Madeira taken possession of by a British regiment, who were received as the friends and allies of Portugal.

27. Vice Admiral Nelson hoisted his flag on board the Unité frigate at Sheerness, his Lordship having been appointed to the command of a flying squadron of frigates and gun-vessels, for the protection of the coast against the threatened invasion of the enemy.

30. Lord Nelson, at day-light, hoisted his flag on board the Leyden, of 68 guns, lying in the Downs, and at eight in the evening shifted it to the Medusa frigate.

AUGUST.

1. Early this morning Vice-Admiral Lord Nelson sailed from the Downs for the coast of France, with a numerous fleet of gun-brigs, bombs, &c.

4. Lord Nelson made an attack upon a French armament of gun-boats and other vessels, intended for the invasion of this

country. His Lordship succeeded in destroying and damaging a number of the enemy's vessels.

4. A letter published in the Gazette from Lord Cochrane, giving an account of his having captured, in the Speedy sloop of war, of 14 guns, four-pounders, and 54 men, a Spanish zebeck frigate, of 32 guns, 22 long twelve-pounders, 8 nines, and 2 heavy carronades, with 319 men. This action was considered by naval men as one of the most brilliant which was ever atchieved by a single vessel against another.

6. Lord Nelson anchored in Margate Roads from before Boulogne. His Lordship came back to make further preparations for a renewal of the attack on the French force at Boulogne.

12. Intelligence reached this country (viâ Constantinople), of the capture of Grand Cairo by the British and Ottoman army.

14. Lord Nelson again sailed with his squadron for the purpose of renewing the attack on Boulogne harbour.

15. A second attack made by Lord Nelson upon the French flotilla in Boulogne harbour, which had not all the desired success, in consequence of the enemy having taken the precaution, undreamt of by British sailors, of having drawn their vessels ashore — His Holiness the Pope addressed a letter to the French bishops, requiring their resignation, into his hands, of their ecclesiastical appointments.

20. Three gun-boats, two launches, and a flat boat carrying a brass howitzer, taken and destroyed off Estaples by the boats of a small squadron, under the command of Captain Rose of the Jamaica.—El Neptuno, a new ship, pierced for 20 guns, belonging to the King of Spain, a gun-boat, and a merchant ship, cut out of the harbour of Corunna by the boats of the Fisguard, Diamond, and Boadicea frigates, under the direction of Lieut. Pipon of the former vessel.

23. Lord Nelson sailed a third time with his flotilla from the Downs.

27. Lord Nelson anchored in the Downs.

31. An account received by the French papers of a definitive treaty of peace having been concluded between the Elector of Bavaria and the French Republic.

SEPTEMBER.

2. Alexandria surrendered by capitulation, and taken possession of by the British forces. The garrison consisted of 9,300 men. This great event terminated the campaign in Egypt, a campaign which will be recorded as the most glorious to the British arms that ever was waged in any æra, in any quarter of the globe.—La Success and La Bravoure, two French frigates, going from Leghorn with a convoy of provisions for the besieging army before Porto Ferrajo, driven on shore by an English squadron. The former got off by the English, the other destroyed.

4. The Archduke Anthony of Austria, elected Bishop of Munster.

7. The treaty of peace between Spain and Portugal, signed at Badajos, June 6, received in this country.

9. The ratification of the treaty concluded between Russia and this country arrived here.

12. The King of Etruria acknowledged at Vienna by his title being inserted in the Court Gazette.

22. The Emperor Alexandria of Russia crowned at Moscow, with great ceremony and state.

25. Lord Nelson sailed in the Amazon frigate, from the Downs, for the coast of France, but the wind coming foul, returned in the evening.

26. Captain Parker, an able and gallant officer, who had acted as aid-de-camp to Lord Nelson in his last attack on the French flotilla in Boulogne harbour, and who had suffered the amputation of one of his legs in consequence of its having been shattered by a cannon-ball, died at Deal.

28. The remains of Captain Parker were interred with military honours, Lord Nelson, and all the officers of the ships in the Downs, and of the garrison, attending the melancholy ceremony.

29. Peace concluded at Madrid between France and Portugal.

OCTOBER.

1. Preliminaries of Peace were this evening signed at the office for foreign affairs, in Downing Street, between Great Britain and the French Republic.—This day the Royal Family left Weymouth, on their return to Windsor.

3. A pretty general illumination took place in consequence of the signing the Preliminaries of Peace.

5. Accounts received in town of universal joy having spread through the country upon the Peace.

6. A proclamation published in the London Gazette, calling a meeting of Parliament on the 29th instant.

8. A treaty of peace between Russia and France signed at Paris, by M. Talleyrand and Count Markow.

9. A treaty of peace concluded at Paris between the French Republic and the Porte.

10. General Lauriston, first aid-de-camp to the First Consul of France, arrived in town with the Ratification of the Preliminaries of Peace, which was soon after exchanged between Lord Hawkesbury and M. Otto, at the foreign office. This event was immediately announced by a discharge of the Park and Tower guns. In the evening a general and brilliant illumination took place in the cities of London and Westminster, in parts of which, particularly at the public offices, many appropriate devices were displayed. —This day likewise Paris journals of the 6th

were received, containing the articles of the preliminary treaty of peace.

13. A proclamation made in the London Gazette of the cessation of arms between his Majesty and the French Republic, by sea and land.

14. General Lauriston sailed from Dover, on his return to France.

29. This day his Majesty went in the usual state to the House of Peers, and opened the session of parliament with a most gracious speech from the throne.—Addresses were moved in both houses to his Majesty, and passed in both without the smallest opposition.—His Majesty was this day pleased to appoint Marquis Cornwallis to be his Plenipotentiary to the Congress to be held at Amiens, and Anthony Merry, esq. to be his Majesty's Secretary at the said Congress.

NOVEMBER.

2. Marquis Cornwallis and his suite left town, on his route to Paris.

3. This day his Excellency embarked at Dover, and landed at Calais in the evening, where he was received with every mark of respect and distinction becoming his high character.—A discussion took place in both Houses of Parliament upon the Preliminaries of Peace. Upon a motion in the House of Peers for an address to his Majesty, expressive of their lordships' full approbation thereof, which was opposed by Lords Spencer, Grenville, &c. a division took place, when there appeared for the motion 114, and only 10 against it, leaving a majority of 104.—In the House of Commons, upon a similar motion, no division took place.

7. Marquis Cornwallis reached Paris, where he was received with the most unbounded joy, and every possible mark of respect.

9. Sir Sidney Smith and Colonel Abercromby landed at Portsmouth from Egypt, with the official dispatches of the surrender of Alexandria, and the final conquest of that country by the British forces, duplicates of which had been before received.—Marquis Cornwallis had his first audience of the Chief Consul.—A grand fête took place at Paris, in celebration of the peace.—Intelligence was received that the Prussian troops had commenced their evacuation of the Hanoverian dominions.—Accounts were also received of a new revolution having taken place in the government of Switzerland.

12. The thanks of both Houses of Parliament were voted to Lord Keith, Sir J. Hutchinson, and the other officers of the army and navy serving in Egypt.—The French papers contained a long account of the very splendid fête which took place at Paris on the 9th of November, in honour of the peace between Great Britain and France. They also contained an account of the French having evacuated the kingdom of Naples.

13. The treaty between Great Britain and Russia was discussed in the House of Commons, and approved of without a division.

14. The Gazette of this day contained an account of the surrender of Alexandria, and consequently of the complete subjugation of the French in Egypt.—The Gazette also contained an account of the squadron of French frigates cruizing off the Isle of Elba, being attacked by the Phœnix, the Pomona, and the Minerva, the result of which was, that two French frigates of 40 guns were taken, and one of equal force destroyed.

24. Prince Augustus Frederick created Duke of Sussex, and Prince Adolphus Frederick created Duke of Cambridge.

25. Great preparations making at Brest for an expedition to St. Domingo.

DECEMBER.

1. Marquis Cornwallis, with his suite, arrived at Amiens from Paris.

2. In the House of Commons, Lord Glenbervie brought in a bill for removing certain restraints upon the correspondence by letter between Great Britain and France.

3. The Hamburgh mail brought the intelligence of the siege of Porto Ferrajo having been raised, after a long and most gallant defence.

5. Dispatches were received from Lord Keith, who arrived at Malta with a considerable part of his fleet, having left Sir Richard Bickerton with a squadron at Alexandria.—Sir John Parnell, formerly Chancellor of the Exchequer in Ireland, expired suddenly, as he was sitting at breakfast.

6. M. Otto received his appointment as Minister Plenipotentiary from the French Republic at the court of St. James's.

9. The Congress opened at Amiens.

14. The French fleet destined for St. Domingo sailed from Brest.

15. Accounts were received at the Admiralty, of some dissatisfaction having appeared in the fleet under the command of Vice Admiral Mitchell, lying in Bantry Bay, in Ireland.—Parliament this day adjourned to the 21st.

16. An account received of the suppression of the mutiny in the fleet in Ireland, by the spirited conduct of Rear Admiral Campbell, and the officers and marines of the Temeraire and the Formidable, on board of which ships only it had broken out.

18. The intercourse with France opened by packet-boats between Dover and Calais.

21. Parliament this day adjourned for a week.

28. Parliament again adjourned for a week.

29. Vice Admiral Mitchell with thirteen sail of the line, arrived at Spithead, from Bantry Bay, in Ireland.—This day the intercourse with Holland was opened by packets between Harwich and Helvoetsluys.—Ac-

counts received of an insurrection having broken out in the French island of Guadaloupe, which was attended with much bloodshed, the blacks having massacred a considerable number of the white inhabitants of the island.

30. Advices received that the yellow fever had committed great ravages at Jamaica and Martinique, particularly among the military.

*** *We have already occupied so much room in this division, that we must defer the General View of the State of Public Affairs for the past Month, till the next Number.*

III. CHRONICLE OF FOREIGN OCCURRENCES.

LETTERS from Flushing, of the 8th Dec. uniformly state, that the greater part of the lands in the vicinity of that city are completely laid under water, and that the peasantry are flocking into Flushing and Middleburgh for their personal security. Several tracts of land, on which Madder used to grow, and which constituted the chief object of commerce of the inhabitants, are now entirely covered with water; the absolute ruin of the proprietors is therefore evident. Many of the dykes, which a month ago were in a good situation, now threaten destruction; in fine, the measure of the people's wretchedness seems to be filled up. Deputies have been sent to the Hague, for the purpose of representing to government the unhappy situation of the department of Zealand.

The most melancholy accounts have been received of the destruction occasioned by the late inundations of the Rhine and Ill. Every where the inhabitants were obliged to take refuge in their upper stories. At Gomersheim, the Rhine has burst through the dykes, and laid a tract of the most fertile ground completely under water. The inundation has also done considerable damage in the vicinity of Strasburgh.

The loaf of four pounds weight costs, at Paris, 22½ sous, near a shilling; an immense price in France, where the money and price of labour bear no proportion to that rate. The cause of this high price is stated to be the damage done by the overflowing of the rivers, by which the destruction of corn in its various depots, as barns, granaries, stacks, &c. was not the only mischief sustained, for the roads, being completely cut up, have prevented the arrival in the capital of the grain which has escaped. In many parts of Paris, the quays and streets contiguous to the river were under water to the ground floors. The cellars indeed, in every part of the city were inundated.

The frequent inundations which have done so much injury in the course of the autumn, in the southern provinces of France, and the north of Italy, have been attributed to the great prevalence of the southerly and the south-east winds. These tempests have continued so incessantly, as to occasion a most extraordinary fall of snow, as well in the Pyrenees as in the Alps. The district of Arles, which owes its uncommon fertility to the slimy manure deposited annually by the waters, has suffered excessively this year in consequence of the above.

Forged notes to the amount of 80,000 francs, upon the Bank of Commerce, at Paris, were nearly ready for circulation, when they were lately seized by order of the minister of general police. Others had been previously issued; but the minister observes, in his letter on the subject to the First Consul, that only eighteen of 500 francs each, were actually in circulation. Two persons principally concerned in the business have been taken up, and measures have been adopted to apprehend their accomplices, who are at Lyons.

All the accounts received from Amiens, mention the splendour of Marquis Cornwallis's equipages, and the magnificence of his table. The allowances for his embassy are indeed altogether different to any that had preceded it; and so is the attention that has been paid to him in France. As a proof of the lively interest which the French people take in his residence among them, his Excellency was no sooner settled at Amiens, than all the constituted authorities for forty miles round repaired to the seat of congress, to offer him their congratulations, and to express their joy at the return of peace between the two countries. Some of the addresses are marked with as much fervency, as if they had been intended for the Chief Consul himself.

The French public are in general extremely uneasy on account of the delay of the publication of the Concordatum; meanwhile the office of Citizen Portalis, at whose disposal are all clerical benefices under the new system, is besieged by claimants of every description.

The Chief Consul is eagerly expected at Lyons; and the utmost mag-

nificence of adulation is displayed for his reception. The Hotel de Ville and its superb saloon, which had been considerably injured by violence during the siege or other revolutionary calamities of the city, have been repaired upon this occasion; and the military and constituted authorities are held in constant requisition, to move upon a signal, in order to meet him upon the road, and anticipate his arrival with addresses and panegyrics.

No less than four hundred and twenty-five deputies, and thirty prefects, have already reached Lyons; and the letters from thence positively announce, that the Consulta of the Cisalpine Republic is about to be opened without delay, and that the First Consul is to be present at the meeting.

The Spanish Gazettes have published a royal proclamation, relative to the new French weights and measures; and the Mercantile Almanack for the year 1801, for the first time, contains the French Calendar, and a comparison of the Spanish weights and measures with those of the French.

The details which appeared in the public prints, relative to the late inundations in Italy, far from being exaggerated, fell short of the truth. The whole of the Mantuan territory was literally laid under water, and the inhabitants of Mantua were obliged to seek safety in their upper stories.

The damage done by the swelling of the Po is almost incalculable. The violent and excessive rains that prevailed from the 27th ult. to the 3d inst. and those which have succeeded since at intervals, produced a rise of 20 inches beyond that which took place the beginning of the last century. The three Borgos of Mezanci, situated between the river of Parma and the Po, have been 12 feet under water.

The mortality occasioned by the yellow fever in most of the West India islands, as well as in Surinam, Demarara, &c. is alarming in the highest degree. At Martinique the military has been so reduced, as to be insufficient to the ordinary duty of the garrison; and black troops have been called in from such of the neighbouring islands as could spare them. At Surinam, &c. some loaded vessels are stated to have been detained, having lost all their hands.

Victor Hugues has brought the French colony of Cayenne to a most flourishing state. Its exports this year exceeded those of any other within the last seventeen years by 530,000 francs, and surpassed the imports by 56,000 francs. All the public edifices have been rebuilt, and considerable canals constructed.

The Spanish governments in South America have recently become extremely vigilant, to prevent an extension of the intercourse of foreigners with their settlements. The viceroy of Lima some months since ordered the seizure of all vessels on the coast, having goods on board for trade above the value of 100 dollars. Several Americans (one of which, belonging to New York, had 150,000 dollars in specie on board) have in consequence been captured and condemned at Lima and Calio. The ships engaged in the whale fishery continue, however, to receive a polite reception.

Private letters from the Cape of Good Hope, dated October 18, by the Star Packet, mention, that the troops there still remained in their encampment, where they were expected to continue till the beginning of December: the troops in general were in good health, and were tolerably well supplied with provisions, and at a moderate rate: they had the day before heard of the capture of Madeira, and the landing there of the 85th regiment, and of Sir James Saumarez's action with the Spaniards. The news was brought by a vessel on a voyage of discovery.—The Dutch settlers seem to have caught the idea of revolution, and are in consequence very troublesome: indeed there was a prospect of its breaking out with great violence, if some very strong measures of precaution were not made use of, as near 500 of the insurgents had assembled near Swettendam, about 400 miles from Cape Town, where several of the Caffrees had joined them, and a number more were collecting. The light infantry of the corps encamped, were formed into a battalion, and expected daily to receive orders to march against them.

In consequence of a number of Irish rebels having been transported and sent to Botany-bay, and there attempting to subvert the government, by various acts of disorder and tumult, that colony became in a state of insurrection, and at Norfolk Island they would have succeeded but for the manly and spirited conduct of Governor King, and Lieut. Governor Patterson, who caused the principal ringleaders to be secured, some of whom were executed. This spirited

insurrection was in some degree revived by the arrival of the Lady Ann transport, in March last, bringing with her one hundred and fifty more of the vilest miscreants, of every description, but, by a timely check it was soon overturned. The military force there behaved throughout with much commendable firmness and spirit; though at the same time we lament that the present force seems by no means adequate to so dangerous and arduous an undertaking.

IV. CHRONICLE OF DOMESTIC OCCURRENCES.

LONDON.

A General Bill of all the Christenings and Burials from Dec. 9, 1800, to Dec. 15, 1801.

Christened in the 97 Parishes within the Walls, 1073.—Buried, 1136.

Christened in the 17 Parishes without the Walls, 4266.—Buried, 4143.

Christened in the 23 Out-Parishes in Middlesex and Surrey, 8573.—Buried, 8977.

Christened in the 10 Parishes in the City and Liberties of Westminster, 4102.—Buried, 5119.

Total.

Christened	Males . 9400 Females 8414	In all 17,814.
Buried . .	Males . 9661 Females 9713	In all 19,374.

Whereof have died.

Under two years of age	5395
Between two and five	2063
Five and ten	843
Ten and twenty	639
Twenty and thirty	1481
Thirty and forty	1924
Forty and fifty	2128
Fifty and sixty	1817
Sixty and seventy	1482
Seventy and eighty	1047
Eighty and ninety	437
Ninety and a hundred	64
A hundred	1
A hundred and one	5
A hundred and two	1

Decreased in the Burials this Year, 3694.

There have been executed in Middlesex and Surrey, 23; of which number (11 only) have been reported to be buried (as such) within the Bills of Mortality.

A monument is now erecting in the south transcept of St. Paul's Cathedral, to the memory of Captain BURGESS, who was killed in the engagement with the Dutch fleet. Though this celebrated edifice cannot boast any antique monuments, there is no doubt but it will, in a few years, rival Westminster Abbey in those of a modern date. We understand it will shortly be enriched with the monuments of Earl HOWE, General ABERCROMBY, and Captains MORSE and RIOU; and that stations are already allotted for that purpose.

DEC. 29. An undertaking of considerable magnitude, was crowned with complete success, at Mr. SMITH's yard, Limehouse-hold—The DOMINICA WEST INDIAMAN, 400 tons, R. DALE sole owner, was hove up out of the water on an inclined plane, prepared for the purpose, of 180 feet long, and 10 feet wide, at right angles to the surface of the water opposite. The Dominica had been in Dock in order to put two planes under her bottom, one on each side of the keel, to correspond with that on shore, on which she was to be hove upon: the preparation for this great undertaking, shewed much skill and judgment. At one o'clock the ropes were attached to the ship, and the persons engaged for the occasion, were placed at their several stations—as soon as the power applied began to act, the ship, as it were, appeared to walk up, out of the water, till she was high and dry on the launch, amidst the acclamations of upwards of 4,000 persons, assembled as spectators. An elegant supper was given on the occasion by Mr. DALE. The ship is cut in half, and is to be lengthened 20 feet in midships, and launched in eight weeks, when there will be a ball in the Mould Loft.

DEC. 30. A fire broke out about two o'clock in the afternoon, at LADY PEMBROKE's house, in Cavendish Square, which reduced the whole house to a mere shell, the lower apartments excepted. It was occasioned by one of the servants leaving the room where a large charcoal fire was placed, with the beds and linen close to it.

JAN. 9. *Law Case.*—JACKSON v. LORD VISCOUNT MILSINGTON, for Crim. Con. —Judgment in this cause was suffered to go by default, and a jury was impannelled before the Sheriff, to assess the damages, who returned a verdict of 2,000l. and costs of suit.

JAN. 12. The first division of the Coldstream Guards, lately returned from Egypt, under the command of Lord CORK, with the following Officers, Col. MACKERNNON, Captains STIRLING, THOMPSON, DALLING and BROTHERTON; Ensign VECHEL, and 200 men, marched into Knightsbridge barracks. A little way beyond Kensington they were met by the band, who struck up, *God save the King.* The colours of the regiment were displayed; and the shattered appearance they presented, instantly drew the loudest burst of applause from thousands, who came to welcome these gallant troops; considering the great fatigues and hardships they have undergone, and the vicissitudes of

climate they have experienced, they looked surprisingly well, still preserving some little tinge of their Egyptian hue.—On Wednesday, the remaining part of the regiment, under command of Col. PEACOCKE, with Captains HAMILTON and BECKET, and Ensigns RITCHISON and PARKER, with near 150 men, arrived in town, and were received with the same testimonies of regard, and welcomed to their barracks with loud huzzas.

JAN. 16. *Sudden change of the Weather.*—This morning, at two o'clock, the Thermometer, in the open air, was at 13 degrees, 19 below freezing, being then colder than at any time this winter; at four o'clock it was 13¼, and kept from that time to rise gradually till nine o'clock, when it was at 19; at ten o'clock at night, it was at 35 degrees, 3 above freezing, so that in about 20 hours, it had risen 22 degrees. On Sunday it was generally at 37.

JAN. 19. About three o'clock in the morning, an alarming fire broke out at the house of Mr. CHILVERS, Surgeon, in Great Marlborough Street. The fire was first discovered by the Watchman; but it had previously consumed the ground apartments, and made its way through the parlour floor; the hall was likewise in flames. Mr. CHILVERS went down stairs at the first alarm, with a view to open the street door for the family to escape that way; but finding it impossible, returned, and providentially the family and himself, escaped over the parapet unhurt. Mr. CHILVERS' house fell in before the engines began to play; and the adjoining house, belonging to a Mrs. Kennet, was likewise on fire, and was burnt to the ground.

Same day—About half past five o'clock, a terrible fire broke out in the large range of warehouses, chiefly used as a depot for coffee and cotton, belonging to Mr. PUGH, in Thames Street, the corner of Dowgate-hill. The whole inside of these extensive buildings was burnt, together with all the produce in them, which cannot yet be estimated.

JAN. 20. A waggon, containing fifteen hundred pieces of India handkerchiefs, together with one hundred tubs of Holland's gin, was seized by some Excise Officers on the Whitechapel Road. It appears the goods were brought from the coast of Essex on the preceding night, and the Smugglers had chosen the middle of the day to arrive in town, as the most likely to escape suspicion. The loss occasioned to the Smugglers by this seizure, will amount to upwards of 3000l.

JAN. 20. The Special Commission sat this morning for the trial of Governor WALL, charged with the murder of BENJAMIN ARMSTRONG, Serjeant in the African Corps, by causing him to be flogged with a cord on the 10th of July, 1782, of which flogging he languished for several days, and then died.

The Court was opened a little before ten o'clock, when the prisoner, JOSEPH WALL, was put to the bar and arraigned. He pleaded Not Guilty.

LORD-CHIEF BARON MACDONALD, Mr. JUSTICE ROOKE, and Mr. JUSTICE LAWRENCE, presided on the Bench.

MR. ATTORNEY-GENERAL stated the case for the prosecution. He observed, that the prisoner at the bar was formerly Governor of Goree, on the coast of Africa, and stood charged with the heinous crime of murder. The unfortunate person who had met with his death, in consequence of the extreme rigour which the prisoner had exercised towards him, was a Serjeant in the African corps, stationed at Goree, in the month of July, 1782. He had for some offence been sentenced to receive eight hundred lashes with a cord, and this had been by order of the Governor, without bringing the man before a Court-Martial, which was the regular mode of proceeding in cases of mutiny, or disobedience of orders. There were two species of Courts-Martial, Regimental and Regular. Neither of these had been instituted, nor was there the least shadow of a trial; no charge had been notified to the unfortunate man, and therein the prisoner had been guilty of a direct violation of duty. The question for the Jury to consider was, whether the death of the unhappy man was occasioned by the orders of the prisoner: the prisoner therefore was bound to shew the existence of a crime which called for immediate punishment. He must also give a substantial reason why he withdrew himself from the proceedings which were had against him in the beginning of the year 1784; if he was innocent of the crime laid to his charge, then was the most proper time for him to take his trial, when the officers, who he now alledged were agreeing with him in the punishment, were living, and whose testimony would have corroborated his own.

The evidence was exceedingly contradictory, and the trial occupied the whole of the day.

General Forbes, General Mackenzie, Rev. Mr. Clarke, &c. gave the prisoner an excellent character.

See our Obituary for this month, for an affecting circumstance that occured during the trial.

The CHIEF BARON having summed up the evidence, said, that he could give little assistance to the Jury in elucidating testimony so positive and so contradictory. Falsehood must be on one side or the other, he would leave it entirely to their own good sense to judge on which. The questions for them to decide were, those that the Attorney General had stated at the outset. His Lordship then went through the statement and distinctions of the Attorney General, explaining them in a most masterly manner, and concluded with the

usual recommendation, to lean to the side of mercy in case of doubt.

The Jury retired, and after a deliberation of about half an hour, brought in their verdict—*Guilty.*

Mr. Wall is six feet four inches high, and of a genteel appearance. He behaved with great steadiness and composure during his long and painful trial, which lasted from nine in the morning until eleven at night. He is 65 years of age, but does not look so old.

After being twice respited, his execution took place on the 28th instant, particulars of which will be given next month.

BERKSHIRE.

READING.—On Sunday, DEC. 27, the day previous to the annual bull-baiting at Wokingham, Dr. Barry, of this place, preached a sermon in the church of that town, professedly on the subject. The Doctor displayed the disgraceful enormities of that custom, and earnestly conjured both the magistrates and the people, by their exertions to discontinue so barbarous a practice.

His Serene Highness the Margrave of Anspach, gave to the poor of the parish of Benham, a fat bullock, and 100 loaves of bread.

The Rev. W. Fennell, of Watford, near Newbury, was awakened about two o'clock, by his chamber being filled with smoke; when, instantly rising, he found the house in flames. He took his wife in his arms, who was almost motionless with fright; and descended the stairs, that were already on fire. The nursery maid, who slept in the next room, being alarmed, followed him with his youngest boy, about five months old; but the flames were so rapid as to prevent him saving his eldest child, a fine girl near seven years of age; who, with the mother of Mrs. Fennell, upwards of eighty years of age, perished; while the unhappy parents were spectators, without being able to render any assistance, or save an article of property.

As provisions of all kinds, particularly animal food, are at such an exorbitant price, every likely mode to remove the evil should be adopted; and from the following remarkable instance of fecundity, the increased breed of hogs will certainly produce a good effect.—Mr. SMITH, a baker, at Easthampstead, has a sow, which on Jan. 29th last farrowed 15 pigs, on June 15th 20, and on Nov. 35th 22; in the whole 57 pigs, in the space of 45 weeks, 26 pigs from the two first litters were brought to maturity. The sow is now in good order, and 14 pigs (that were preserved) in a fine and thriving condition.

CAMBRIDGESHIRE.

Lord EUSTON and Mr. PITT, accompanied by the Bishop of LINCOLN, lately visited this University; and an elegant entertainment was given to them by the members of Trinity-college.

The Cambridge Chronicle states, that an epidemic fever rages in many parts of that county, and has in several instances, proved fatal. It recommends, what has been often mentioned, the administering of yeast or barm to those afflicted; which is a cheap and infallible remedy in all putrid cases. A table spoonful given every two hours, or oftener, in a little beer, water, or any liquid, will give speedy relief.

DEVONSHIRE.

A society is formed at Exeter, for the purchase of sheep, &c. which purchases, after defraying all incidental charges, are retailed to the members. Ten sheep were killed that had been fattened with much care, and more than ordinary cost; yet the expence to the subscribers was only 5½d. per pound, being nearly 3d. per pound below the current price of the market.

Wednesday night, JAN. 6, near Woodyatts, the Exeter mail-coach was overturned, by the snow having fallen deep and drifted into a pit. The guard and passengers escaped unhurt, but the coachman was kicked by a horse and nearly suffocated, and obliged to be left at the inn. The guard took one of the horses to forward the mail to Salisbury; but the snow falling fast, he could not see the road, and lost his way on the Downs, until a coach coming up with lamps, he made for it, and with it arrived at Salisbury.

THE NEW MONSTER.—Instances of depravity have recently occured at Exeter, at which human nature revolts, and principally directed towards defenceless females. As a girl about fifteen was passing a lane a few evenings since, she was pushed against by two young men genteely dressed, one of whom wounded her in the arm. Having reached the house of a relation, she fainted through the loss of blood; a surgeon was called in, who, after dressing the wound, declared it was made with a lancet. The poor girl's recovery is doubtful. Many instances of a similar nature occured last week. A reward of 50l. has been offered by the Mayor on conviction of any concerned in these diabolical practices.

HAMPSHIRE.

PORTSMOUTH, JAN. 6. On Wednesday, 6th inst. a court martial was held on board the Gladiator, in the above harbour, for the trial of the mutineers, late of his Majesty's ship Temeraire.

The following officers were appointed members of the Court:—

Vice-Admiral Sir ANDREW MITCHELL, President;
Vice-Admiral POLE,
Rear-Admiral COLLINGWOOD,
Rear-Admiral HOLLOWAY,
Rear-Admiral CAMPBELL,
Captain BERTIE,

Captain GRINDALL,
Captain Sir E. NAGLE,
Captain WELLS,
Captain JONES,
Captain OSBORN,
Captain GOULD.

The following seamen were then brought in and put on their trial:—*John Mayfield*, late captain of the forecastle; *James Ward*, belonging to ditto; *James Chesterman*, ditto; *John Fitzgerald*, captain of the foretop; *Thomas Cross*, belonging to ditto; *James Lockier*, belonging to the main-top; *John Cummins*, ditto; *Christopher White*, ditto; *William Hillier*, belonging to the foretop; *James Collins*, the ship's butcher; *John Daly*; *Joseph Rawland*, a carpenter; *Thomas Jones*, and *William Cooke*.

The charges against them are—

First—Making, or endeavouring to make, mutinous assemblies.

Second—Uttering seditious expressions; and for concealing traitorous and seditious words spoken, and tending to the hindrance of his Majesty's service, and not revealing the same to their commanding officer.

Third—Being present at such mutiny and sedition, and not using their utmost endeavours to suppress the same, between the 1st and 11th Day of December, 1801.

JAN. 8. At nine o'clock, the signal for punishment was made on board his Majesty's ship Acasto, of 38 guns, Captain FELLOWES, at Spithead, and a flag hoisted for a boat from each ship to attend the execution of Thomas Drokin, a marine, who was tried on the 4th inst. and found guilty of making use of mutinous expressions, and throwing a quart bottle at the head of a corporal of marines.

The court martial on the mutineers, having sat three days, again assembled at nine o'clock on Saturday morning, when the Prisoners were called upon for their defence, but they stated by their counsel, that they were not completely prepared, they were indulged by the court with a further adjournment till twelve o'clock, when they severally delivered their defences in writing, which were read by the Judge Advocate. Witnesses were then called and examined on the part of the prisoners, and the court adjourned until nine on Monday. 11th, when the following seamen were found guilty, and received sentence of death: John Mayfield, James Ward, James Chesterman, John Fitzgerald, Thomas Cross, James Lockier, John Cummins, William Hillier, James Collins, John Daly, Joseph Rawland, Thomas Jones, and William Cooke. Christopher White was sentenced to receive 200 lashes.

JAN. 15. This morning the yellow flags, the usual signals for punishment, were hoisted on board the *Temeraire*, *Formidable*, and *Majestic*, and the following prisoners, convicted by a court martial of mutiny, and sentenced to die, were brought out to suffer death; *Chesterman*, *Collins*, *Hillier*, and *Fitzgerald*, on board the *Temeraire*; *Ward*, on board the *Majestic*, and *Mayfield*, on board the *Formidable*. They appeared at the platform erected at the bows of the respective ships, deporting themselves with that apparent contrition and resignation which became them at a moment so awful. Their conduct during the whole period of their confinement had evinced the most perfect resignation to their fate, and consciousness that their offence had merited it, they availed themselves of the assistance of the Rev. Mr. JONES, chaplain of the *Temeraire*. The manner in which they applied for his pious offices in their behalf will best shew the state of their minds, their humility and the calm composure with which they anticipated the dreadful hour. Their application was by letter, and in the following terms:—

"Gladiator, Jan. 7, 1802.

"Dear Sir,

"We take the liberty of thus humbly begging you, in the name of the Lord our God, to attend us, and administer unto us poor and miserable sinners the word of our blessed Redeemer; as the state we are now in is of the most serious nature, our bodies not only being in danger, but our unprepared souls; therefore we humbly implore your assistance on this unfortunate occasion. Do pray not delay, as our time is now exceedingly precious; we therefore conclude, humbly begging your compliance,

"Your's, with humility,

"UNHAPPY TEMERAIRES."

"To the Rev. Mr. JONES.

"His Majesty's ship Temeraire.

"REV. SIR,

"We are now ready to hear you open to us those treasures of wisdom, in whose divine Author we desire to place our supreme confidence, and in whose service we wish to be found."

When they came upon the platform a paper was presented by one of them in the name of himself and his unhappy comrades, which was read aloud to the ship's company. It was as follows:

"Remember your duty to God, and for his sake to your King and Country. You must be sensible what was the chief cause that brought on the fatal consequences which now end so unhappily for us, and with so much remorse to you, if you rightly consider how much you have contributed by your support and countenance to bring us to this untimely end.

"We refused to put that trust and confidence in the wisdom of our rulers, which is due to them from all good subjects; they watch for the welfare of us all: and how dared we then prefer our own selfish pleasures and interests to what they saw necessary for the public good! How could we find it in our hearts to forfeit all the praises and the honours which our country had so gratefully bestowed upon her naval

heroes, who have so bravely fought for her!

"How could we so foolishly suffer our impatience to get the better of us, as for the sake of a few months longer service, to sacrifice all the blessings of Peace we had been toiling for these nine long years.

"—Oh! that we had made these reflections sooner ourselves! But our lot is cast—our course in this world is finished. Make good use of what remains of your's. It cannot be long before we must all meet again before the judgment seat of that God whom we have offended; but who, we trust, has seen and accepted our unfeigned repentance, and will forgive *us*, as we do truly and freely forgive all those who have any wise offended or injured us. Prepare *yourselves* also dear countrymen, for this forgiveness, that when we meet in the world to come we may not meet in everlasting misery.

"Pray for us—We heartily pray for you. Amen."

After continuing a short time in prayer, a gun was fired as the fatal signal of death, and the wretched men were launched into eternity.

In consequence of an order received on Wednesday from the Admiralty by the Commander in Chief at Portsmouth, a court martial was held on Thursday morning, on board his Majesty's ship Gladiator, to try *William Allen*, *Edward Taylor*, *George Cummin*, *George Dixon*, *James Riley*, and *Thomas Simmonds*, seamen, belonging to his Majesty's ship Temeraire, on charges of mutiny, &c. similar to those exhibited against the other prisoners, all of whom were convicted. Five were sentenced to die.

JAN. 19. The yellow flag was hoisted at eight o'clock this morning on board the Temeraire, as a signal for execution, and about nine a gun was fired for the assembling of the boats of the different ships lying at Spithead. At ten o'clock, *Allen*, *Taylor*, *Riley*, and *Simmonds*, appeared on the quarter-deck of the *Temeraire*, where they remained a short time, praying in the most fervent manner, and about half-past ten they were launched into eternity. *Dixon* was executed on board the *Formidable* nearly at the same time; he behaved in the most penitent manner, and acknowledged the justness of his sentence, but strongly denied ever having the least intention of committing murder.

HEREFORDSHIRE.

Many gentlemen in this and the neighbouring counties, desirous of restoring Ross School to the advantages it once enjoyed, have entered into a subscription, which is to be applied to the building a school-room, or in any other way that may be thought more beneficial. The amount of the sums already contributed is between £300 and £400.

KENT.

MAIDSTONE, DEC. 29. The incessant fall of rain last Thursday night and the whole of Friday produced such a flood in the Medway as for thirty years back has not been remembered. So sudden a rise of the water would not allow time to remove many articles then lying on the quays and banks of the river above and below this town, but caused them to be entirely swept away by the current, and the loss sustained by individuals is, at present, incalculable.

An unusual circumstance was observed to take place, which was considered as portentive of a hard winter or a great fall of snow.—A flock of larks, covering to a very great depth, an extent of ground three quarters of a mile in breadth, and two miles in length, and so crouded as to represent an immense curtain, passed over the western coast of Kent, in a direct line for the Continent. A similar instance occurred the beginning of the last winter we had, which is the only similar instance remembered. The lark is not in general considered a migratory bird.

NORFOLK.

Mr. BULWER, of Norfolk, has announced his resolution to sub-divide his farms, as fast as his leases fall in. He will not let more than two hundred acres to any tenant, nor suffer any one to farm other land. This example will, it is to be hoped, be generally followed. It does Mr. BULWER much honour, as a public-spirited man. He is himself a very good farmer.

OXFORDSHIRE.

Some of the waste and common lands about Whitchurch, which were lately inclosed, are now letting at fifty shillings an acre.—Whatever may be the immediate consequence, the circumstance must prove ultimately beneficial to the community, by inducing a general inclosure of waste and common lands.

It is a remarkable circumstance that by the register of burials belonging to the parish of St. Mary in Oxford, there appear no funerals in the months of March and July of 1801, and only one in the month of October; as well as that the funerals of that parish in the whole year have not amounted, by above one-third, to the general average, which is about ninety, one year with another, whereas by the register the funerals of 1801 appear to have been under sixty.

SUSSEX.

The Earl of MALMESBURY has behaved with great liberality towards his tenants at Christ-church, near Winchester. A few years since his Lordship gave them all the choice of renting their tythes upon paying a corn rental, agreeable to the average price of wheat. Almost every gentleman

and farmer embraced the proposal. At the time they entered into the agreement, wheat was about 12l. per load; the advance since that time, beyond all reasonable calculation, has increased the average price to near 18s. per bushel. His Lordship, unwilling that his tenants should be injured by so unforeseen a circumstance, at once proposed to remit them one fourth of his demand.

WARWICKSHIRE.

An accomplice has made a discovery of the engraving of a large quantity of Counterfeit Bank Notes at Birmingham, whither the Bank Solicitor, with proper officers have been sent to apprehend the offenders.

YORKSHIRE.

Scarborough Life Boats.—The admirable utility of this invention is now so well established, that it would be consoling to humanity, and highly creditable to the national character, were one of them stationed in every port of the united kingdom, where it might be found convenient or useful.

JAN. 21. The fall of snow between Gretabridge and Ferrybridge, was so heavy, that coaches could not travel, and the mail was carried on horseback.

V. OBITUARY.

*** *This Obituary will be of a select nature, and will record the deaths of only pious, remarkable, or public persons, or sudden deaths, &c. Authentic communications are requested.*

AGED 110 years, in the island of Storma, in the north of Scotland, Mr. FRANCIS TAIT. He was, in the opinion of those who knew him, one of the most learned men in Scotland. He was also a poet: and although his extreme modesty, and that poverty which is so frequently the attendant on true genius, have hitherto deprived the world of his literary labours, yet we hear that a volume of original Poems; a poetic translation of a very scarce Greek author; and several other interesting productions of Mr. Tait, are speedily to be published.

Aged 107, Mrs. MARGARET NICHOLAS, at the Rosset, near Chester. She enjoyed a good state of health till within a few days of her death.

Aged upwards of 102, at Stareton, MARY CROSS. She retained the use of her faculties till Christmas-day last.

Aged 101, at Dumfries, AGNES FINDLAY.

Aged upwards of 100, at Horinger, near Bury, Mrs. NORRIS.

Aged 100, at Oxford, Mrs. CANTWELL.

Aged upwards of 89, at Kensington House, Haverfordwest, the Right Honourable LORD KENSINGTON, member of parliament for that town many years, and father of the House of Commons, of which he had been a member in the last nine parliaments.

Aged upwards of 88, at his seat, Annabella, near Barlow, in Ireland, Sir JOSEPH HOARE, Baronet, one of the oldest members of the Irish Parliament, being one of its representatives for sixty years.

At Saint David's, in the 87th year of his age, the Reverend DELABERE PRITCHETT, fifty-seven years sub-chapter of the cathedral church, and forty-nine years parish priest.

Mrs. CHAPONE at Hadley, in the 75th year of her age. The literary world is much indebted to her for many valuable works on education, as well as many elegant pieces of poetry.

Of a decline, at Kenegie, near Penzance, in his 48th year, the Right Honourable LORD RODNEY. His lordship has left a family of twelve children.

The Reverend ARTHUR O'LEARY, in the 73d year of his age, at his lodgings in Great Portland Street. This divine was of the Romish persuasion, a native of the city of Cork, a Dominican friar, and preached in the Friary in his native city for a number of years. His health during the last twelve months was considerably on the decline; his complaint baffled the skill of the faculty; and he was at length ordered to the south of France. Lord Pelham having granted Mr. O'Leary, and his friend Mr. Myrath, passports, he visited Paris, where the physicians pronounced his disorder a liver complaint; in consequence of which he returned to London, seemingly in much better health than when he departed; but shortly after he complained that he felt himself indisposed, and about noon he expired without a groan.

At his country mansion, Castle Jordan, in the county of Meath, Sir DUKE GIFFARD, one of the most ancient baronets of Ireland, and also a baronet of England.

His Serene Highness the Hereditary PRINCE OF BADEN, father of her majesty the Empress of Russia, the Queen of Sweden, and the Electress of Bavaria. He was overturned in his carriage at Arboga, fifteen leagues from Stockholm, and died the next day in consequence of the fall.

At Ipswich, Mrs. NORMAN, who possessed a memory so remarkably retentive, that she was not only enabled to recapitulate a sermon after having heard it; but, in repeated instances, was so extremely accurate, as to be nearly verbatim with the preacher.

Mr. THOMAS THOMPSON, farmer, of Low Heaton, near Newcastle. Though blind from his infancy, he was allowed to be one of the best judges of cattle in that neighbourhood; and, amongst other singular performances, has been known to make a wheelbarrow complete.

At Southampton, BENNET LANGTON, Esquire, of Langton, near Spilsby, Lincolnshire, aged 65 years. Mr. Langton was the intimate friend of Dr. Johnson, Mr. Burke, and other eminent characters, to the former of which great men he discharged the friendly office of executor. He was professor of ancient literature in the Royal Academy.

At Buckland, aged 38, the Reverend JAMES HURDIS, D. D. of Magdalen College, Oxford, and professor of poetry in that university.

At his house in Basinghall Street, aged 76, Deputy GABRIEL LEEKEY. He was upwards of fifty-three years an inhabitant, and for thirty-seven years was one of the common council for the ward of Bassishaw, and (by seniority) father of the court of common council. For several years he presided as chairman to the honourable court of sewers in the city of London, to which situation he devoted much of his time and attention.

At his house in Albermarle Street, JOHN RUSH, Esquire, surgeon, inspector general of the army. His death was occasioned by an obstruction which settled on the kidnies, and introduced a mortification in the bowels. Mr. Rush stood very high in the opinion of the world as a professional man. During the American war he accompanied the guards to that continent; and having peculiarly recommended himself to the army by his humanity, attention, and address, was induced, at the close of the war, to commence practice in London; and for the last eighteen years had been uniformly rising to the first eminence, by which he acquired a handsome independence: he did this without exciting the envy of his professional brethren, for no man could be more liberal in his practice. Whenever a case of peculiar difficulty, requiring a nice and skilful operation, occurred, he was always the first to recommend that Mr. Lynn, Mr. Cline, or some other of the more experienced operators, should be called in; and the former of these gentlemen most frequently attended him on these occasions.

At the dinner given by Talleyrand to the principal notables, on the 29th December on his arrival at Lyons. The archbishop of Milan, aged 82 years, in good health and spirits, sat on his right. Soon after he sat down, he turned to Talleyrand to speak to him, and at that very moment he fell dead in his chair. Mascati, a celebrated physician, who was at table, attempted in vain to recover him; his heart had ceased to beat. The Archbishop of Milan had come specially to Lyons to see the Chief Consul, whom he had known in his first campaign in Italy, and with whom he had ever since been on the best terms.

Mrs. MOREAU, widow of Simeon Moreau, Esq. late master of the ceremonies at Cheltenham. By some accident her clothes caught fire, and before assistance was procured, she was so dreadfully burnt, that she died in the greatest agonies, after lingering some time.

A melancholy event happened near Plympton: as the parish clerk, an aged man, was going after dark through Ridgway, he ran against a horse tied to a door, and, endeavouring to avoid the animal, was kicked so violently as to occasion his death. R. Bogen, Esq. coroner for Plympton, took an inquest on the body, and the jury found a verdict of accidental death by the kick of a horse.—The horse was forfeited as a deodand to the mayor and commonalty of Plympton, as lords of the manor of that borough.

Three sailors, near Plymouth, got possession of a keg of brandy, containing four gallons and a half; the greater part of which they had drank, when, shocking to relate! they were all three found dead, by some person passing by, apparently just after the fatal business had been finished.—The coroner's inquest found a verdict—Died of excessive drinking.

As Mr. Patchell's waggon was on its return from Oxford to Murcot, loaded with barrels of beer, it was overturned in a stone quarry; one of the casks fell on the carter, crushed his head, and killed him on the spot. An inquisition was taken at Headington, by Mr. Macey, on view of the body, when the jury found the barrel and beer deadand.

A most unhappy circumstance happened near Brent, about fifteen miles from Plymouth. At a Christmas feast of some respectable farmers' daughters and their friends, a young man, in sport, presented at a young woman, a farmer's daughter, a piece, left by accident in the entry of the farm-house, which was unfortunately loaded. The contents lodged in her thigh, and she languished several days and expired. To add to the distress of her lover, one of the party, she was to have been married in a few days: he is inconsolable at her loss.

Was found dead, in a kneeling posture, in his chamber in the Butcher-row, Exeter, one CRISP, a tanner: he came home in the evening in health, drank half a pint of beer, and went up stairs; his exit appears to have been instantaneous, probably from a seizure in his brain, as both his hands were fixed on his head when discovered.

Mr. Clarke, one of those wounded at the Pont Tournant, on the festival of Brumaire 18 (Nov. 9,) died at the hotel d'Angleterre in consequence of that accident: his body was sent off this day for Calais, where it will be embarked for England, according to his last wishes, by which he manifested a desire of being interred in his own country. He was 27 years of age: his lady is 21.

December 21, about twelve o'clock at night, as a gentleman was passing through Church-yard Alley, in Fetter-lane, he was observed by a woman on the spot to make a sudden stop, and after staggering a short way, to fall on the ground. On going to his assistance, it was thought from the distortion of his features, that he was in a fit of apoplexy, but on waiting some time, and finding that he still remained in a state of insensibility, further help was procured, and it was deemed necessary to take him in a coach to St. Andrew's watch-house, where he remained till about seven o'clock on Tuesday morning, and from thence conveyed to the workhouse, in Shoe-lane, where his pockets were search-

ed, in hopes that some papers might be found about him, to lead to a discovery of his name and place of abode, but not the least circumstance appeared to trace him. It was then thought necessary to send for the overseers of the parish, in order that proper assistance might be rendered him, who procuring him every necessary attention that humanity could suggest, or the situation of the house would afford, there not being the least doubt of his being a person of respectability, having a gold watch in his pocket, a pair of gold sleeve-buttons, &c. and his appearance in every other respect indicated the gentleman. On his boots being drawn off, that he might be put to bed, it was observed that the name of Captain TURNER was written in the inside of one of them: this circumstance coming to the knowledge of a person in the employ of Mr. Whittingham, printer, in Dean-street, Fetter-lane, he said he recollected a gentleman of that name and description, who had written a book about two years ago, entitled 'Turner's Embassy to Thibet,' and that he then lived in St. James's Place. Application was directly made there, when this information proved correct, as his man-servant had been long in suspense waiting the return of his master, who is a gentleman of great property and connections. His country seat is in Gloucestershire, where he has a valuable estate, and likewise considerable property in the East Indies.—One of his sisters is married to an alderman of Gloucester, and another to J. White, D. D. professor of Arabic in the university of Oxford. Captain Turner had been in the service of the East India Company in the late war in India, where he distinguished himself at the siege of Seringapatam, and had likewise the honour to be appointed on the embassy to Tippoo Saib, where he not only acquired fame and profit, but established himself in the opinion of the Company as a person of superior talent, who appointed him at the head of an embassy to Thibet, which furnished him with the materials for compiling the work above alluded to, and, as a mark of their approbation and esteem, voted him 500 guineas. During his stay in India, he amassed a large property. He lingered till Saturday, Jan. 2, when he died, not having been removed from the work-house, as this, it was feared would be dangerous; but was attended to the last by two eminent physicians.

January 20, a melancholy circumstance happened in the Old Bailey, on the trial of Governor Wall. Major WINTER, who resided at Woolwich, coming to speak in favour of the Governor, in getting out of the coach, dropped down, and instantly expired. Mr. James Dixon coming past at the time, recognised the gentleman, and had the body conveyed to the Rose public house. He instantly dispatched a proper person to the Major's family. The Major was in the artillery, and brother-in-law to Mr. Dudman, an eminent ship-builder at Deptford, and has left a family of ten children.

TO CORRESPONDENTS.

INTENDED FOR OUR NEXT:—G. S. F. on the *Hebrew and Samaritan Chronology*; the same on the *Hindoo Avatars*.—Philebræus *on the Targums*.—Veridicus *on Subscription to Articles of Religion*.—Z's *Extracts from the Letters of a poor Flax Dresser*.—Farther *Extracts from the Common Place Book of a Country Clergyman*.—Vimand's very useful *Essay on the Dry Rot in Buildings*, &c. &c.

TO BE ADMITTED:—A North Riding Clergyman on the *Illustration of Scripture History, from some ancient Remains; the same on Tattooing*, the *Arch of Titus*, &c.—S. P. on the *Love of Praise*.—M. I. H. *on Ecclesiastes* vii. 16, 17.—An *Essay on Subscription to Creeds and Confessions*.—Q. F's *Resolutions*.—Remarks upon the *Distinction between a true and false Zeal*.—W. R. on *Methodism*, with the *Original Letters of Mr. Adam and Mr. Walker*; and C. F's *Clerical Lucubrations*.

UNDER CONSIDERATION:—S. P. on the *Fall and Redemption of Man*.—W. G. on the *Love of God*.—Parochialis Pastor on *Public Worship*.—Remarks upon the *Propriety of a National Church*.—Thoughts upon the *Use of Sponsors in Baptism*.—E. S. on *Justification before God*; the same on the Question, *Whether a Woman may pray and teach in public Assemblies*; the same on *Offences of the Tongue*; the same on the *Importance of the Ministerial Office*; the same on the *Nature and Sinfulness of Schism*.—V. H. on 1 *Cor.* ix. 9; and the *Improvement of the Incident mentioned in the Spectator*.

We fear that the communications of X and S. T. would not sufficiently interest our Readers.—The same may be said of Bishop Hall on Zacharias and the Angel; the Contemplations of that admirable author being so universally known.—The Verses on the Peace, and those by I. D. fall far short of our standard of poetry.—The Elegy by Juvenis is in smooth and easy verse; but it wants that genius and originality which we wish, if possible, to find in every copy of verses we admit.

A North Riding Clergyman would oblige us by giving us an opportunity of addressing a letter to him upon the subject of his last communication.—We thank Philebraeus for his offer; he will see above that we mean to admit his Account of the Targums; but we think his proposal respecting them would be too extensive for our plan; nor would it, as it seems to us, be sufficiently interesting. Perhaps he may favour us with some selections from the parts that are really curious. His offer respecting the Tracts of the Mishna we thankfully embrace, so far as re-peets the most curious and interesting of its tracts; as that Work is but little known, notwithstanding the elegant edition of it by Surenhusius.

We beg our Correspondents always to adopt some signatures, unless they give us their names, and wish them to appear.

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Miscellaneous Department.

**** *It has been thought expedient to omit the distinctive titles of the subordinate divisions of this department, as it was foreseen that to retain them might lead to occasional inconvenience; there will, however, be no further deviation from the arrangement originally proposed than may be found absolutely necessary.*

LIFE OF ST. STEPHEN, THE FIRST MARTYR.

WE gave a brief view, in the preceding Number, (p. 1—6,) of the *First Promulgation of Christianity*, and left the Apostles "rejoicing that they were counted worthy to suffer shame for Christ's name."

It was not long, however, before the malice of their enemies subjected their faith to a trial still more severe than it had yet experienced. They had endured insults, threatenings, stripes, bonds, and imprisonment; but now that declaration of their Master was to be accomplished;—"the time cometh, that whosoever killeth you will think that he doth God service."

The leader of that "noble army of martyrs," who followed Christ even unto death, was St. Stephen. The Sacred History gives us no particulars of his country or kindred. That he was a Jew, appears evident from the whole strain of his apology before the Sanhedrim. (Acts vii.) Some of the ancient writers number him among the seventy disciples. This seems, however, to be little more than conjecture, although his thorough acquaintance with the Jewish and Christian dispensations, and their relation to each other, and the sacred learning and great ability with which he defends the Messiahship of Christ against its most subtle opposers, would seem to favour the opinion, and to indicate that he had enjoyed the advantage of our Saviour's personal instructions. As he united to these acquirements an undaunted boldness and fervent zeal, and as he also possessed a large measure of that spiritual influence which had been lately shed upon the Church; he was eminently fitted to defend the cause of his Master against his unbelieving countrymen, and to glorify him in the very agonies of death.

The number of the disciples was now greatly multiplied. Many of these were native Jews, born in Judæa, and speaking the language of the country. Others were foreign Jews, born and educated in some country where the Greek language was spoken, and therefore called Grecians or Hellenists. These spake the Greek language, but corrupted by Hebraisms and Jewish idioms, and used no other Bible than the Greek Septuagint Translation*. Jealousies arose between these Grecians and the Hebrews. The Apostles had probably intrusted the ministration of the Church's alms to some persons, who either were in reality partial to the widows of their own nation, or of whom the Grecians, as is natural to men under their circumstances, entertained groundless suspicions; and they were too much occupied in the spiritual concerns of a numerous Church, to pay that attention to the distribution of the common stock among the poor, which was requisite to remove all occasion of mutual jealousies. How soon do we

*. The above account of the Hellenists is that generally received; but Salmasius (Comm. de Hellen. Qu. 1, 2, 3, 4, 5. præcipuè p. 232.) as quoted by Cave, gives a very different account of them. He says, that no people ever went under this notion and character; that the Jews, wherever dispersed, were not a distinct nation from those who lived in Palestine; that there never was any peculiar and distinct Hellenistic dialect; and that no such dialect is mentioned by any ancient writer; and that the phrase, so far from implying one who spoke a corrupt language, would rather give the idea of one who expressed himself in better Greek than ordinary. He considers them as not of the Jewish race, but Greek or Gentile proselytes, who had first embraced Judaism and afterwards Christianity; and, therefore, as not here opposed to Jews, but to the Hebrews, who were Jews both by religion and descent.

see the fair face of the Church disfigured by contentions! Little ought we to wonder at the enormities of its subsequent history, when we find such strong proofs of human corruption in its members, under the immediate government of the Apostles themselves.

This dissension, however, was of short duration; and, by the prudent care of the Apostles, harmony was completely restored. They called the multitude of the disciples together, and, having represented to them that the distribution of the common stock to the poor was a business of too much labour to consist with their due attention to those more important parts of the apostolic office, to which they desired to give themselves continually, "prayer and the ministry of the word," (Acts vi. 4.) they directed the disciples to select seven holy and wise men, to whom the care of the poor might be committed. This was the origin of Deacons in the Christian Church, whose peculiar office it was at first to "serve tables," that is, to minister to the necessities of the poor, and to undertake the distribution of the Church's funds. And yet had this been their only employment, the Apostles would scarcely have been so particular in their choice of persons, nor have set them apart with such solemnity. Their "serving tables" implied further, their attendance at the Table of the Lord's Supper, and at the Agapæ, or Love Feasts; both being then administered daily, and at the same time. And that their office extended still further, we find in the case of St. Philip, one of these seven Deacons, whom the Sacred History soon after represents as preaching the Gospel and baptizing.

It is on the institution of this new order of officers in the Church, that we first hear of St. Stephen; who, in the enumeration given (Acts vi. 5.) of the seven Deacons presented to the Apostles for their approbation, is distinguished above the rest by this strong attestation, that he was "a man full of faith, and of the Holy Ghost." The seven Deacons were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas; and as all these names are Grecian, it is probable that they were chosen from that part of the Church which had complained against the other. The ingenuous and liberal spirit, which appears to have been exercised on this occasion by the Hebrews, served to repress the first risings of dissension, and was made to conduce to the enlargement of the Church. United again in the spirit of Christian charity, "the Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts vi. 7.)

The Jews tell us, that there were not less than 480 synagogues in Jerusalem, for prayer and the exposition of the law; connected with which were schools or colleges, for the instruction of young persons. Many of these schools were erected at the expence of Jews residing in foreign countries, after whom they were named, and who sent hither their youth to be educated in the knowledge of their law and religion. "Stephen, full of faith and power," having done "great wonders and miracles among the people," and having thereby awakened the malice and opposition of the Jews, five of these synagogues combined together to encounter him;—the synagogue of the Libertines, that is, as Cave supposes, Jews emancipated by the Romans;—the synagogue of the Cyrenians, that is, Jews who inhabited Cyrene, a famous city of Lybia;—the synagogue of the Alexandrians;—that of Cilicia, in the Lesser Asia;—and that of Asia, that is, that part of Asia Minor which lay near to Ephesus. These all rose up to dispute with Stephen.

The Sacred History is silent concerning the particular subject of disputation; but it informs us that his adversaries "were not able to resist the wisdom and the spirit by which he spake:" a remarkable and direct fulfilment of Christ's promise to his disciples, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 15.)

Unable to refute St. Stephen, yet unwilling to yield to the truth, and enraged at the triumph it had obtained, these men no longer ventured to oppose him with open argument, but betook themselves to the basest methods of silencing him. They suborned false witnesses against him, hoping that he might thus fall a sacrifice to their malice, under the same pretexts which had been alleged against his master. "We have heard him speak," said they, "blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the

scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." (Acts vi. 11—14.)

Stephen was now standing as a criminal before the Sanhedrim, charged with having declared, that Jesus of Nazareth should effect the ruin of the Temple and the abolition of the Mosaic institutions.

It may be here observed, that these accusations were grounded upon the very errors which blind the Jewish nation to this day; and Stephen's manner of combating them, is that which seems the most likely of all others to be successful with that infatuated people. A late able writer*, states these errors to have been, "That God had promised to them in their father Abraham the possession of the land of Canaan, that is, the enjoyment of this present world; and that they were to serve him with this expectation. This was their first and greatest error; the foundation of all the rest. For from hence it followed, that the kingdom of their Messiah was to be a kingdom of this world: and as Jesus of Nazareth did not affect such a kingdom, but declined it, they concluded he could not be the person; and that God had showed it, by leaving him to be despised, persecuted, and put to a shameful death. Concerning themselves they thought, that as God had chosen *them for his people, they should never fall away, and be separated from him: that their Law and their Temple* being intended for perpetuity, would never be abolished: and lastly, That the Church of God and its privileges should not be extended to the Gentiles, and that the Gentiles never would be taken into it."

The speech of St. Stephen before the Sanhedrim (Acts vii.) is a refutation of all these errors; and his method of arguing, though at first view it may not seem pertinent to his subject, was certainly felt to be so by the Jews, whom it inflamed with implacable rage.

All who sat in the council, looking stedfastly on him before he entered upon his defence, saw his face as it had been the face of an angel; but neither this, which was probably a divine attestation on his behalf, nor the cogency of his reasoning, nor his forcible appeal to their consciences, could save the holy man from their fury:—"They were cut to the heart, and gnashed on him with their teeth." But he, regardless of what was passing around him, "being full of the Holy Ghost," his heart wholly occupied with divine things, "looked up stedfastly into heaven, and saw the glory of God," some bright and sensible appearance of the Supreme Majesty, "and Jesus standing on the right hand of God," clothed in the robes of our glorified nature, and in a posture of readiness to protect and help, to crown and reward, his faithful servant. So easily can God satisfy, and even delight us in the want of all earthly comforts, and even in the extremity of suffering. Divine consolations are often thus nearest to us, when human aid is farthest removed.

He had no sooner made known his vision, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," than the patience of his enemies was exhausted. Blinded by their fury, regardless of the illegality of the procedure, and taking it for a fact demonstrated by his own declarations that he was a blasphemer, "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Acts vii. 57, 58.) But how honourable to Christianity is the scene now drawn by the sacred writer! *The charity of the dying martyr is as fervent as his faith is firm. He had with severity reproached his adversaries for their malignant resistance of the truth*; but when they touch even his own life, he falls before them without an opposing word. In defence of the truth he was valiant; but he yields up himself without a murmur to their cruel rage. The closing words of the historian are pregnant with weighty instruction:—"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep;" which is the usual phrase, whereby the New Testament beautifully describes the death of true Christians; and, in the present instance, it strik-

* See *A Letter to Three Converted Jews*, by the Rev. W. Jones. Works, Vol. xii.

ingly contrasts the tranquillity of the dying martyr, with the fury of his murderers.*

"The eloquence of a Cicero," says an admirable Historian of the Church of Christ, "would be mere feebleness on this occasion. All praise is below the excellency of that spirit which shone in this first of martyrs. Let it stand as an example of the genuine temper of martyrdom, of real faith in Christ, and of real charity to men; and let the heroes of the world hide their heads in confusion."

* Very different opinions have been entertained, both in former and later ages, concerning the time of St. Stephen's martyrdom. Among the moderns, Cave places it in A. D. 33, the very year of our Lord's ascension, or the beginning of the following year; to which latter year Bishop Pearson assigns it. Valerius, in his Annotations upon Eusebius's Ecclesiastical History, mentions various opinions of ancient writers upon this subject. As the passage may be acceptable to some, it is here subjoined, as quoted by Lardner:—Quo anno Stephanus martyrii coronam adeptus sit, non convenit inter omnes. Alii eodem anno, quo passus est Christus, lapidatum illum volunt. Ita diserte scribitur in Excerptis Chronologicis, quæ cum Eusebii Chronico edidit Scaliger. pag. 68. Et hæc videtur fuisse Eusebii sententia, ut ex hoc loco apparet....Alii vero triennio post Christi mortem martyrium Stephani retulerunt....Ita scribit in Chronico Georgius Syncellus. Multi etiam ulterius processerunt, et Stephanum anno ab ordinatione suâ septimo passum esse scripserunt. Inter quos est Evodius apud Nicephorum, et Hippolytus Thebanus, et auctor Chronici Alexandrini, qui anno Claudii primo martyrium Stephani adsignat. *Vales. Annot. in Euseb. l. 2. cap. i.*

For the Christian Observer.

ON THE HEBREW AND SAMARITAN CHRONOLOGY.

ACCORDING to the chronology of the Hebrew Pentateuch, Abraham must have been contemporary with Noah 58 years, and must have died before his ancestor Shem. If this chronology be accurate, it is very singular, indeed almost unaccountable, that no mention should be made of these patriarchs in the life of Abraham. It is also difficult to conceive, since the first form of government was doubtless patriarchal, how Nimrod could usurp an empire during the lives of Noah, Shem, Ham, and Japhet. There is moreover another difficulty, which deserves to be mentioned. The Hebrew Pentateuch places the building of Babel 100 years after the Flood. In this affair all mankind were not concerned, but only the followers of Nimrod. A work of such magnitude is the work of a multitude, and the posterity of Noah cannot have been very numerous at the end only of a single century. All these objections, which I know not how to answer, will be completely removed if we adopt the chronology of the Samaritan, instead of the Hebrew Pentateuch. Noah will then be found to have died near 500 years before the birth of Abraham, and 50 before the founding of Babel; and this last event, which is generally supposed to have happened in the days of Peleg, will be placed 400 years subsequent to the deluge, a sufficient period of time to admit a very great increase of mankind. If this hypothesis be admitted, all the vague conjectures respecting Melchisedec, some of which make him Shem, and others Ham, will be completely done away; and we may perhaps be led to conclude, that he was an actual visible manifestation of our blessed Saviour. St. Paul at least evidently uses the terms *Sedec*, and *Salem*, in a mystical, not a literal sense. (See Heb. v. and vii.) The chronology of the Hebrew and Samaritan Pentateuchs is as follows:—

According to the Hebrew.

	was born	died	
Noah	—	350	years after the Flood.
Shem	—	502	
Arphaxad	2	440	
Selah	37	470	
Heber	67	531	
Peleg	101	340	
Rehu	131	370	
Serug	163	393	
Nahor	193	341	
Terah	222	427	
Abraham	292	467	
Isaac	392	572	

According to the Samaritan.

	was born	died	
Noah	—	350	years after the Flood.
Shem	—	502	
Arphaxad	2	440	
Selah	137	570	
Heber	267	691	
Peleg	401	640	
Rehu	531	770	
Serug	663	893	
Nahor	793	941	
Terah	872	1017	
Abraham	942	1087	
Isaac	1042	1222	

G.S.F.

ON THE HINDOO AVATARS.

THE resemblance between the institutes of the Hindoos and Jews has frequently been noticed, but I know not whether the following coincidence has ever been observed. The Hindoos believe, that their mediatorial god Vishnow has already been incarnate nine times, and that in his tenth incarnation he will appear in the form of a mighty angel leading a white winged horse, like that in the Apocalypse. These *ten* incarnations they call *Avatars*. (See Maurice's Hist. of Hindostan.) Let us now hear Dr. Allix. "For the Jews, in the ages next to these paraphrases (viz. the Targums), I ought to observe this one thing of Pirke Eliezer, (ch. xiv.) There they assert, that God descended nine times, and that the tenth time he shall descend in the age to come, *i. e.* in the time of the Messias. The first time was in the garden of Eden; the second, at the confusion of tongues; the third, at the destruction of Sodom; the fourth, at his talking with Moses on Mount Horeb; the fifth, at his appearance on Sinai; the sixth and seventh, when he spake to Moses in the hollow of the rock; the eighth and ninth, in the tabernacle; the tenth will be, when he shall appear in the times of the Messias. Such is their ancient opinion." (Allix's Judgment of the Jewish church, p. 282.) The tradition mentioned by Maimonides (de vaccâ rufâ, ch. iii.) respecting the red heifer, (Numb. xix.) seems to be closely connected with the preceding. "Nine red heifers have been sacrificed between the original delivering of this precept, and the desolation of the second temple. Our master Moses sacrificed the first; Ezra offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the temple; the tenth, king Messiah himself will sacrifice; by his speedy manifestation he will cause great joy. Amen, may he come quickly!" It is almost superfluous to observe, that the red heifer is a type of Christ. G. S. F.

For the Christian Observer.

ON THE TARGUMIM, OR CHALDEE PARAPHRASES.

THE following paper professes to give nothing more than a *general account* of the Chaldee paraphrases of the books of the Old Testament. The reader, therefore, is not to expect a critical examination of the several opinions of the various preceding writers, who have professedly treated this subject; but merely such *short notices*, as, from a careful comparison of their different discussions, may seem to come nearest to probability. Those, who, addicted to philological studies, (so particularly interesting when directed to the sacred code of our faith) desire farther information on this head, may consult, with a certainty of much instruction and entertainment, Helvicus *de Chaldaicis Bibliorum Paraphrasibus;* Schickardi *Bechinath Happeruschim*; Simon *Histoire critique du Vieux Testament;* Leusdeni *Philologus Hebræo-mixtus;* Carpzovii *Critica Sacra;* and particularly the learned Prideaux's *Connection*; from which works this, in great measure, is a compilation.

1. Of the Signification and Origin of the Targumim.

The word תרגום is derived from the quadriliteral root תרגם *to interpret or explain*, and signifies, *in general*, any version or exposition: but this signification is now restricted, *particularly*, to the Chaldee versions or paraphrases of the Old Testament: so that the Jews, in quoting any one of these paraphrases, call it Targum, absolutely; while they call translations into other languages תרגומא. Hence, also, the Chaldee is, in many passages, called by the Rabbins לשון תרגום, or the language of the Targum.

During the long period of 70 years, which the Jews passed in captivity in Babylon, their mother tongue underwent such corruptions, from their intercourse with the Babylonians, that, on their return, there were, comparatively, but few, who were acquainted with the pure Biblical Hebrew*. To the generality, therefore, of the Jewish nation, the Law, which was "read in the synagogue every Sabbath day," would have been utterly unintelligible, if means had not been provided to

* And this corruption of their native tongue still increased during the wars with Antiochus Epiphanes; and the intermixture of Syrians with Jews, on the restoration of tranquillity, tended to vitiate the already impure language of the latter. And it experienced a yet farther corruption, when Judæa was reduced, by the Romans, into the form of a province, and annexed to Syria, and fell under the jurisdiction of Syrian governors.

adapt it to their comprehension. The Law, then, was first read in Hebrew, while an interpreter, or the priest himself, afterwards delivered the verse in Chaldee†. And this custom seems to be alluded to by Nehemiah, viii. 8. "So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading." These interpretations, however, of the Sacred Text were, at first, merely oral, and, consequently, depended on the peculiar notions and abilities of the respective interpreters. But as many pious persons were desirous of studying "the law of the Lord" when at home, and, indeed, were bound by a constitution of their elders, to possess a copy of it, this gave occasion either to the collection into one body of these oral expositions, or to the formation of new and connected versions. And the consistency of style in the respective paraphrasts seems to render this latter opinion the more probable.

II. Of the Number of the Targumim.

There are now extant eight paraphrases on different parts of the Old Testament. 1. That of Onkelos, on the Pentateuch. 2. That on the Pentateuch, falsely attributed to Jonathan. 3. The Jerusalem Targum, also on the Pentateuch. 4. The Targum of Jonathan, the son of Uzziel, on the Prophets, containing, according to the Jewish classification of the Sacred Writings, Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. 5. That of an anonymous Author, on the five Megilloth, or the books of Ruth, Esther, Ecclesiastes, the Song of Songs, and the Lamentations of Jeremiah. 6. A second paraphrase of the book of Esther, by an unknown hand. 7. That of R. Jose, the one-eyed, on part of the Hagiographa, or on the Psalms, Proverbs, and Job. 8. That on the two Books of Chronicles, by an uncertain author.

By taking these together, we have a complete paraphrase of the Old Testament, with the exception of the books of Daniel, Ezra, and Nehemiah; and the reason why there is no Targum on these seems to be found in the little occasion that there was for such an explanation, as the greater part of these‡ books is written in Chaldee; though it is the opinion of the learned Prideaux, that there were Targumim on these books also, but that, through the ravages of time, they have not been preserved to us.

III. Of the Authors and Style of the Targumim.

1. It is not known, with certainty, at what time Onkelos flourished, or of what nation he was, though most probably a Jew‖; but the general opinion is, that he is that Onkelos, who, as we are told in the Gemara of the Talmudical tract נסים, conducted the funeral rites of Rabban Gamaliel, (at whose feet St. Paul was brought up,) and burned at that ceremony seventy pounds of frankincense. Now Gamaliel is said to have flourished about 18 years before the destruction of the Temple: so that Onkelos may have lived in the time of our Saviour. He is said to have been made a proselyte to Judaism (see the note) under Eliezer the Great, the son of Hyrcanus, and his colleague R. Joshua; and to have formed his translation under their inspection and with their approbation.

The Targum of Onkelos is justly preferred to all the others, both by Jews and Christians. His style, in elegance and purity, approaches very nearly to the Biblical Chaldee of Daniel and Ezra. He makes use of very few barbarous words, and very rarely indulges in digressions, or intermixes any traditionary fables. For the most part he renders the text word for word,

† There are yet extant some MSS. in which the text and the paraphrase are written alternately: first, a verse or two or three in Hebrew, and then, a verse or two or three in Chaldee. But books of this description were not allowed to be used in the public reading of the Law.

‡ Nehemiah was considered as part of the book of Ezra.

‖ We find two Onkeloses mentioned by Jewish writers: one, the son of Kalonymias, and sister's son to Titus Vespasian: the other, Onkelos the disciple of Gamaliel. But, in making this latter a proselyte, it appears that, they attribute to him what more properly belongs to the former. See Prideaux. He is likewise confounded in the Jewish writings with Aquila of Pontus, the Greek translator; and this anachronism has been noticed by the learned; though it may, perhaps, only be that the Babylonish Talmud calls him Onkelos, that of Jerusalem calls him Akilas, while the one mentioned in Bereschith Rabba refers to an Akilas who made a version of the Prophets or Hagiographa, but whose work is lost.

so that his Chaldee may, except in a very few passages, be chaunted with the same musical accents as the Hebrew original. Indeed this Targum rather deserves the name of a close translation than a paraphrase.

2. The second paraphrase on the Pentateuch has been, by many Jews and some Christians, ascribed to Jonathan ben Uzziel; but the learned have decided that it is not his, nor of an antiquity coeval with him: and that, from the difference of style in the Targum confessedly his, and in the present, which is very impure; from the gross ignorance of the translator; from the numerous marks of recentness so evident throughout; and from the intermixture of absurd legends and Talmudical fables, it is not known who was the author, or at what time it was composed: indeed this Targum was not of public notoriety till late in the xvith century.

3. The Jerusalem Targum takes its name from the dialect in which it is composed. The style of this paraphrase is very impure and barbarous, abounding in words of various foreign languages. Many fabulous legends and rabbinical fictions are interspersed throughout.

This, however, is not a connected paraphrase, as many verses are frequently omitted, and sometimes whole chapters: sometimes only one word in a verse is noticed, sometimes two interpretations are given of the same verse. Concerning the author, or the time of the composition of this Targum, nothing certain can be alledged, except that, from internal evidence, it appears to have been formed after the year of our Lord 600.

4. Jonathan, the son of Uzziel, according to the Jewish traditions, was the chief of the celebrated 80 scholars of Hillel the elder, a fellow disciple of Simeon, who bore the infant Jesus in his arms, and of Gamaliel, the tutor of St. Paul. And as Hillel flourished in Judæa about thirty years before our Saviour's birth, Jonathan was most probably contemporary with our Lord.

Although farther advanced in age than Onkelos, it is probable that Jonathan composed his Targum after him. His style is very elegant, and his language pure, and approaches very nearly to that of Onkelos. In his exposition of the former prophets, he adheres more closely to the text, than in that on the latter, where he is more lax and paraphrastical, inserting some traditions and fabulous comments, of which, in the former part of his paraphrase, he is very sparing; though it is supposed that these, as well as the few barbarisms, which are to be met with in this Targum, are the interpolations of after ages. In order to attach greater authority to his paraphrase, the Jews have invented many absurd legends concerning this Jonathan, which may be seen in the Talmud treatise Megilla, and in Leusden, &c.

5. The author of the paraphrase on the Megilloth is unknown, as well as the time at which it was composed; though this was certainly after the year of our Lord 500. The style of this Targum is very barbarous and corrupt. It abounds in prolix digressions and fabulous legends. Many circumstances are alluded to, which prove it to be of very late origin, and many useless and trifling additions are made to the text, particularly in the Song of Solomon and in Esther.

6. Nearly the same may be said of the Second Targum on Esther. This may be considered rather as a bulky comment than a paraphrase. The author and the date are both unknown; though the latter must be very late. The style is barbarous and corrupt, and the paraphrase is made up of prolix and impertinent narrations, and absurd rabbinical legends.

7. The Targum on part of the Hagiographa is generally attributed to *R. Jose*, or *Joseph*, surnamed the Blind or One-eyed: and it is supposed to have been composed by him in the fourth century, at the time that he was head of the Academy at Sora.

The style of this Targum, though, in general, very barbarous and impure, is very unequal, being considerably purer in Job and Psalms than in Proverbs. In his paraphrase on Job, however, he indulges in digressions, for the sake of introducing some fable: and, though he adheres more closely to the text in Psalms, yet he perverts many of the prophetical passages relating to the Messiah—while in Proverbs he scarcely ever wanders from the text.

8. For a long time it was unknown, both to Jews and Christians, that there was extant any Targum on the Books of Chronicles, till it was discovered in the library at Erfurt, by Matthias Frederick Beck, and published by

him, with some learned notes, at Augsburg: the paraphrase on the first book in 1680, and that on the second in 1683. These were again published, more complete as to the text, by the learned David Wilkins, in 1715 from a MS. formerly belonging to Erpenius, in the public library at Cambridge. The author is there said to be Rav Joseph, who lived in the fourth century, and Beck and Wilkins acquiesce in supposing him to be the same with the author of the preceding Targum.

This paraphrase likewise mingles many legends and fabulous histories with the narrative, introduces very frequently words formed from the Greek, and is particularly trifling in the genealogical parts of the book.

IV. Of the Authority and Use of the Targumim.

In calling in the Targumim to our assistance, in any dispute with the Jews, we have an *argumentum ad hominem* against them, which they cannot retort upon us. For while they attribute to them the highest authority (indeed to those of Onkelos and Jonathan no less than divine) we Christians consider them only as versions, and, as such, infinitely inferior in authority to the divinely inspired text. Still, however, we hold them in great esteem, on account of the advantage which is frequently to be derived from them.

In the explanation of particular passages, where we meet with phrases that occur but once in Scripture, or with words of foreign derivation, the Targum frequently supplies us with the signification; and where the Scriptures have mentioned any thing in concise terms, the Targum, by a fuller exposition, frequently throws much light upon the subject.

They are likewise of use in proving that the text, in particular passages of the Scriptures, is uncorrupted, and have been successfully applied to this purpose against the Papists. And in establishing the genuine exposition of particular prophecies relating to the Messiah, these paraphrases are of most signal use against the Jews, especially as *they* place so high a value on them—this is, as Pridcaux calls it, turning their own artillery upon them. They throw also considerable light on the ancient history of the Jews, as they give us many decisions of the Great Synagogue, elucidate many customs of the ancient Church, and describe many of the sacred vessels and rites of its service. They give us also interesting accounts of the state of the Holy Land, and of the calamities and fate of the Jewish nation.

These paraphrases are seen to the best advantage in Buxtorf's Bible of 1620, and in Bishop Walton's Polyglott; and many useful directions, in what manner they are to be read, are given by Leusden, in his Appendix to his Dissertation on the Targumim.

PHILEBRÆUS.

A SHORT CATECHISM OR PLAIN INSTRUCTION,

CONTAINING THE SUM OF CHRISTIAN LEARNING, SET FORTH BY THE KING'S MAJESTY'S AUTHORITY, FOR ALL SCHOOLMASTERS TO TEACH. 1553.

(Continued from our last.)

Master. Hitherto thou hast well satisfied me, dear son. Now let us come to the Christian confession, which I will that thou plainly rehearse unto me.

Scholar. It shall be done. I believe in God, the Father Almighty: maker of heaven and earth. And in Jesus Christ, his only Son, our Lord: which was conceived by the Holy Ghost: born of the Virgin Mary: suffered under Pontius Pilate: was crucified: dead: and buried. He went down to hell: the third day he rose again from the dead. He went up to heaven: sitteth on the right hand of God the Father Almighty: from thence shall he come, to judge the quick and the dead. I believe in the Holy Ghost. I believe the holy universal church: the communion of saints: the forgiveness of sins: the rising again of the flesh: and the life everlasting.

Master. All these (my son) thou hast rehearsed generally and shortly. Therefore thou shalt do well, to set out largely, all that thou hast spoken particularly: that I may plainly perceive what thy belief is concerning each of them. And first I would hear of the knowledge of God, afterward of the right serving of him.

Scholar. I will with a good will obey your pleasure (dear Master) as far as my simple wit will suffer me. Above all things we must stedfastly believe and hold: that God Almighty, the Father, in the beginning, and of nothing, made and fashioned the whole frame of the world, and all

things whatsoever are contained therein: and that they all are made by the power of his word, that is of Jesus Christ the Son of God, which thing is sufficiently approved by witness of scriptures. Moreover that, when he had thus shapen all creatures, he ruled, governed and saved them by his bounty and liberal hand: hath ministered, and yet also ministereth most largely all that is needful, for maintenance and preserving of our life: that we should so use them, as behoveth mindful and godly children.

Master. Why dost thou call God Father?

Scholar. For two causes, the one, for that he made us all at the beginning, and gave life unto us all: the other is more weighty, for that by his Holy Spirit and by faith he hath begotten us again: making us his children: giving us his kingdom and the inheritance of life everlasting, with Jesus Christ his own, true, and natural Son.

Master. Seeing then God hath created all other things to serve man: and made man to obey, honour, and glorify him: What canst thou say more of the beginning and making of man?

Scholar. Even that which Moses wrote: that God shaped the first man of clay: and put into him soul and life: then, that he cast Adam in a dead sleep, and brought forth a woman, whom he drew out of his side, to make her a companion with him of all his life and wealth. And therefore was man called Adam, because he took his beginning of the earth: and the woman called Eve, because she was appointed to be the mother of all living.

Master. What image is that, after the likeness whereof, thou sayest that man was made?

Scholar. That is most absolute righteousness and perfect holiness: which most nearly belongeth to the very nature of God: and most clearly appeared in Christ our new Adam. Of the which in us there scarce are to be seen any sparkles.

Master. What? are there scant to be seen?

Scholar. It is true forsooth: for they do not now so shine, as they did in the beginning before man's fall: forasmuch as man by the darkness of sins, and mist of errors, hath corrupted the brightness of this image. In such sort hath God in his wrath wreaked him upon the sinful man.

Master. But I pray thee tell me, wherefore came it thus to pass?

Scholar. I will shew you. When the Lord God had made the frame of this world, he himself planted a garden, full of delight and pleasure, in a certain place, Eastward, and called it Eden. Wherein beside other passing fair trees, not far from the middle of the garden was there one specially called the tree of life, and another called the tree of knowledge of good and evil. Herein the Lord of his singular love placed man: and committed unto him the garden to dress, and look unto: giving him liberty to eat of the fruits of all the trees of paradise, except the fruit of the tree of knowledge of good and evil. The fruit of this tree if ever he tasted, he should without fail die for it. But Eve, deceived by the devil counterfeiting the shape of a serpent, gathered of the forbidden fruit: which was for the fairness to the eye to be desired: for the sweetness in taste to be reached at: and pleasant for the knowledge of good and evil: and she eat thereof, and gave unto her husband to eat of the same. For which doing, they both immediately died, that is to say: were not only subject to the death of the body, but also lost the life of the soul, which is righteousness. And forthwith the image of God was defaced in them: and the most beautiful proportion of righteousness, holiness, truth, and knowledge of God, was confounded and in a manner utterly blotted out. There remained the earthly image, joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of the flesh: hereof came this corruption, and disorder of lusts and affections: hereof came that pestilence: hereof came that seed and nourishment of sins wherewith mankind is infected, and it is called sin original. Moreover thereby nature was so corrupted, and overthrown, that unless the goodness, and mercy of Almighty God had helped us by the mediation of grace, even as in body we are thrust down into all wretchedness of death: so must it needs have been, that all men of all sorts should be thrown into everlasting punishment, and fire unquenchable.

Master. Oh the unthankfulness of men! But what hope had our first pa-

rents, and from thenceforth the rest, whereby they were relieved?

Scholar. When the Lord God had both with words and deeds chastised Adam and Eve (for he thrust them both out of the garden with a most grievous reproach) he then cursed the serpent, threatening him, that the time should one day come, when the seed of the woman should break his head. Afterward the Lord God established that same glorious and most bountiful promise: first with a covenant made between him and Abraham, by circumcision, and in Isaac his son: then again by Moses: last of all by the oracles of the holy prophets.

Master. What meaneth the serpent's head: and that seed that God speaketh of?

Scholar. In the serpent's head lieth all his venom, and the whole pith of his life and force. Therefore do I take the serpent's head to betoken the whole power and kingdom, or more truly the tyranny of the old serpent the devil. The seed (as St. Paul doth plainly teach) is Jesus Christ the Son of God, very God and very man: conceived of the Holy Ghost: engendered of the womb and substance of Mary, the blessed pure and undefiled maid: and was so born and fostered by her as other babes be, saving that he was most far from all infection of sin.

Master. All these foundations that thou hast laid are most true. Now therefore let us go forward to those his doings, wherein lieth our salvation and conquest against that old serpent.

Scholar. It shall be done, good Master. After that Christ Jesus had delivered in charge to his Apostles that most joyful, and in all points heavenly doctrine, the Gospel, which in Greek is called Evangelion, in English Good Tidings: and had as by sealing established the same with tokens, and miracles innumerable, whereof all his life was full: at length was he sore scourged: mocked with pouting, scorning, and spitting in his face: last of all his hands and feet bored through with nails: and he fastened to a cross. Then he truly died: and was truly buried: that by his most sweet sacrifice, he might pacify his Father's wrath against mankind: and subdue him by his death, who had the authority of death, which was the devil: forasmuch not only the living, but also the dead, were they in hell, or elsewhere, they all felt the power and force of his death: to whom lying in prison (as Peter saith) Christ preached, though dead in body, yet relived in Spirit. The third day after, he uprose again, alive in body also: and with many notable proofs, the space of forty days he abode among his disciples, eating and drinking with them. In whose sight he was conveyed away in a cloud, up into heaven, or rather above all heavens: where he now sitteth at the right hand of God the Father: being made Lord of all things, be they in heaven, or in earth: king of all kings: our everlasting and only high Bishop: our only attorney: only mediator, only peace maker between God and men. Now since that he is entered into his glorious majesty, by sending down his Holy Spirit unto us (as he promised) he lighteneth our dark blindness: moveth, ruleth, teacheth, cleanseth, comforteth, and rejoiceth our minds: and so will he still continually do, till the end of the world.

Master. Well, I see thou hast touched the chief Articles of our religion, and hast set out, as in a short abridgment, the Creed, that thou didst rehearse. Now therefore I will demand thee questions of certain points.

Scholar. Do as shall please you, Master: for you may more perfectly instruct me, in those things that I do not thoroughly understand: and put me in remembrance of that I have forgotten: and print in my mind deeper such things, as have not taken steadfast hold therein.

Master. Tell me then. If by his death we get pardon of our sins: was not that enough, but that he must also rise again from the dead?

Scholar. It was not enough if you have a respect, either to him, or to us. For unless he had risen again, he should not be taken for the Son of God. For which cause also, while he hung upon the cross, they that saw him upbraided him and said: he hath saved others, but cannot save himself: let him now come down from the cross, and we will believe him. But now uprising from the dead to everlasting continuance of life, he hath shewed a much greater power of his Godhead, than if by coming down from the cross he had fled from the terrible pains of death. For to die is common to all men: but to loose the bonds of death, and by his own power to rise again, that proper-

ly belongeth to Jesus Christ the only begotten Son of God, the only author of life. Moreover it was necessary, that he should rise again with glory, that the sayings of David and other prophets of God might be fulfilled, which told before: that neither his body should see corruption: nor his soul be left in hell. As for us, we neither had been justified, nor had had any hope left to rise again, had not he risen again, as Paul doth in divers places plainly show. For if he had remained in the prison of death, in the grave: and been holden in corruption, as all men beside: how could we have hoped for safety by him which saved not himself? It was meet therefore, and needful, for the part that he had in hand: and for the chief stay of our safeguard: that Christ should first deliver himself from death, and afterwards assure us of safety by his uprising again.

Master. Thou hast touched (my son) the chief cause of Christ's rising again. Now would I fain hear thy mind of his going up into heaven. What answer thinkest thou is to be made to them, that say: it had been better for him, to tarry here with us, presently to rule and govern us: For beside other diverse causes, it is likely, that the love of the people toward their prince, especially being good and gracious, should grow the greater by his present company?

Scholar. All these things which he should do present, that is to say, if he were in company among us, he doth them absent. He ruleth, maintaineth, strengtheneth, defendeth, rebuketh, punisheth, correcteth: and performeth all such things as do become such a prince, or rather God himself. All those things (I say) performeth he, which belong either to our need or profit: honour or commodity. Beside this, Christ is not so altogether absent from the world, as many do suppose. For albeit the substance of his body be taken up from us: yet is his Godhead perpetually present with us: although not subject to the sight of our eyes. For things that be not bodily, cannot be perceived by any bodily means. Who ever saw his own soul? No man. Yet what is there more present? or what to each man nearer, than his own soul? Spiritual things are not to be seen, but with the eye of the spirit. Therefore he that in earth will see the Godhead of Christ: let him open the eyes, not of his body, but of his mind, but of his faith: and he shall see him present, whom eye hath not seen: he shall see him present, and in the midst of them, wheresoever be two or three gathered together in his name: he shall see him present with us, even unto the end of the world. What said I? shall he see Christ present? Yes, he shall both see and feel him dwelling within himself: in such sort as he doth his own proper soul. For he dwelleth and abideth in the mind and heart of him which fasteneth all his trust in him.

Master. Very well, but our confession is that he is ascended up into heaven. Tell me therefore how that is to be understood.

Scholar. So use we commonly to say of him, that hath attained to any high degree or dignity: that he is ascended up, or advanced into some high room: some high place or state: because he hath changed his former case, and is become of more honour, than the rest. In such case is Christ gone up, as he before came down. He came down from highest honour to deepest dishonour, even the dishonour and vile state of a servant, and of the cross. And likewise afterwards he went up, from the deepest dishonour, to the highest honour, even that same honour, which he had before. His going up into heaven, yea, above all heavens, to the very royal throne of God, must needs be evident by most just reason, that his glory and majesty might in comparison agreeably answer to the proportion of his baseness and reproachful estate. This doth Paul teach us, in his writing to the Philippians: he became obedient even unto death: yea, the very death of the cross. Wherefore God hath both advanced him to the highest state of honour: and also given him a name above all names; that at the name of Jesus every knee should bow, of all things in heaven, earth, and hell. But although he be already gone up into heaven: nevertheless by his nature of Godhead, and by his Spirit, he shall always be present in his church: even to the end of the world. Yet this proveth not that he is present among us in his body. For his Godhead hath one property: his manhead another. His manhead was create: his Godhead uncreate. His manhead is in some one place of heaven: his Godhead is in such sort each where, that

it filleth both heaven and earth. But to make this point plainer, by a similitude or comparing like to like. There is nothing that doth trulier, like a shadow, express Christ, than the sun: for it is a fit image of the light and brightness of Christ. The sun doth always keep the heaven: yet do we say that it is present also in the world: for without light there is nothing present, that is to say, nothing to be seen of any man: for the sun with his light fulfilleth all things. So Christ is lifted up above all heavens, that he may be present with all, and fully furnish all things as St. Paul doth say. But as touching the bodily presence of Christ here in earth (if it be lawful to place in comparison great things with small) Christ's body is present to our faith: as the sun, when it is seen, is present to the eye: the body whereof, although it do not bodily touch the eye, nor be presently with it together here in earth, yet is it present to the sight, notwithstanding so large a distance of space between them. So Christ's body which at his glorious going up was conveyed from us: which hath left the world, and is gone unto his Father: is a great way absent from our mouth, even then when we receive with our mouth the holy sacrament of his body and blood. Yet is our faith in heaven: and beholdeth that sun of righteousness: and is presently together with him in heaven, in such sort as the sight is in heaven with the body of the sun: or in earth the sun with the sight. And as the sun is present to all things by his light: so is Christ also in his Godhead. Yet neither can from the body the light of the son be sundered: nor from his immortal body the Godhead of Christ. We must therefore so say, that Christ's body is in some one place of heaven, and his Godhead every where: that we neither of his Godhead make a body: nor of his body a God.

(To be concluded in our next.)

For the Christian Observer.

ON SUBSCRIPTION TO ARTICLES OF RELIGION.

I. It appears from the history of the Christian Church given us in the *Acts of the Apostles*, that no adult person was received into her Communion, without a declaration of his hearty consent to the leading doctrines, delivered by the Apostles and other first Teachers of Christianity. *If thou believest with all thine heart*, said Philip to the Eunuch, *thou mayest be baptized*. Acts viii. 37.

Much less was any one admitted to the office of Christian Pastor without such a proof, at least, of his embracing the doctrines which he was to deliver to others. Thus the apostolic injunction runs respecting Ordination: *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* 2 Tim. ii. 2. And particular care was taken that none should be admitted into the ministry except those who *held fast the faithful word as they had been taught, that they might be able by sound doctrine to convince the gainsayers.* Titus i. 9.

When the books of the New Testament were all collected, and joined to the Scriptures of the Old Testament, this sacred code contained the Articles to which every candidate for the Ministry was to *subscribe*, that is, to testify his assent in the strongest manner, before he could be admitted to teach others.

So far is plain, and, I apprehend, agreeable to the sentiments of all the professors of Christianity. But here it may be asked, Why is not this simple apostolic method still adhered to? Why are candidates for the Ministry now required to subscribe to human formularies, instead of the inspired writings; and that, by those who acknowledge the Bible to contain a perfect rule of faith and practice?

The reason of such conduct is clearly deducible from the very principles upon which the objection is founded.

To make good this deduction, I shall only take for granted the following plain proposition: that words, being only the signs of our ideas, are nothing independent of their meaning. This being allowed, it will follow; that when assent is required to any form of words, it is to the meaning which those words convey, and not to the words considered in themselves. When, therefore, we speak of subscribing to the Holy Scriptures, we mean (if we mean any thing) that such subscription should be made, or assent testified, to the *doctrines* contained in the Scriptures, or to the *meaning* which the *words* of Scripture were designed to convey.

While the sense of Scripture was

fixed by the interpretation of those inspired persons, who were employed in writing it, the words of Scripture conveyed the same ideas to all the sincere members of the Christian Church. When any person, under these circumstances, testified his assent to the words of Scripture, it is plain that he assented to their true meaning; and in this case, any other confession of faith, than the sacred text, was unnecessary.

But let us suppose, that while the doctrine of the Christian Church was uniform, and the whole body of Ministers held the words of Scripture in their true sense, that one should have offered himself as a candidate for the Ministry, to whom the words of Scripture conveyed ideas different from those which they conveyed to the Church. What must have been done in such a case? The Christian Pastors were bound to require subscription to the Scriptures; for this was enjoined as absolutely necessary. But in the case now stated, a subscription to the words of Scripture would not have been a subscription to the Scriptures themselves; because the words did not convey to this candidate their true meaning. Such a person in subscribing, it is evident, must either have testified his assent to something which was not Scripture, or to words without meaning, which is in effect to nothing. The Christian Pastors, in this case, would have been under the necessity of explaining the Scriptures to such an one, that is, of conveying the meaning of Scripture to him in other words, and then of requiring his assent to the Scriptures thus explained, or to the words used as explanatory, which amounted to the same. And whenever the words of Scripture convey different and opposite ideas to the persons whose duty it is to require subscription, and to those who are enjoined to subscribe; one of these methods must be used, if the absurdity of requiring subscription to unmeaning words is to be avoided.

Now that the professors of Christianity are divided in their interpretation of the New Testament, it is the same thing (with respect to the matter of subscription) as if there were more than one New Testament; and each party must require subscription or assent to their formulary, upon the same principle that subscription was required to the words of Scripture, while the interpretation of those words was uniform. To suppose the contrary is to imagine, that words are something independent of their meaning, which is absurd.

If then it is the duty of any Christian Church to require a subscription to the Bible from those who are candidates for the Ministry, it is their duty to require this subscription to the sense in which they understand the Bible: for these are not properly two things with respect to any Church, but are in effect the same.

Thus the necessity of human formularies may be deduced from the plainest principles of Christianity and common sense; and he must not have thoroughly considered this matter, who shall esteem them to be impositions on the consciences of mankind, when they are designed merely to interpret the Christian's only rule of faith, the Bible.

If the preceding observations contain a just account of the nature of Subscription to Articles of Religion, the following consequences will be the result.

1. That a formulary of religion is to be considered as an epitome of the Holy Scriptures, exhibiting, in other words, a summary of the doctrines which they contain.

2. That when a candidate for the Ministry declares his assent, by subscription or otherwise, to Articles of Religion, he does in effect declare, that he understands the Scriptures in that sense in which the formulary represents them.

If, therefore, the Bishops of the Church of England act upon the principles of Christianity and common sense, they must require subscription to the Thirty-nine Articles as to a form of words expressing the true meaning of Scripture; and giving in other terms a summary of the doctrines of the New Testament, by way of ensuring a subscription to the Scriptures themselves.

And if candidates for holy orders act upon the same principles, they must consider their own subscription as tantamount to the following declaration:—"I believe that these Articles do give the true meaning of the words of the New Testament; and I declare my hearty assent to the Scriptures thus explained."

II. The services of divine worship in the Church of England are made

conformable to the doctrines contained in her Articles of Religion, and therefore it is necessary to a sincere worship of Almighty God, that Ministers do really believe those Articles.

The leading or principal doctrines of the Church of England are these four: the doctrine of the Trinity; the atonement for sin by the death of Christ (through faith in whom we can alone obtain forgiveness); the innate moral depravity of mankind; and the necessity of the divine sanctifying influences of the Holy Spirit. These are found in every page of our Liturgy. The service of the Church is founded upon them; and no office can be performed without an acknowledgment of them.

The first of these doctrines describes the object of our worship. The second points out the manner of our addressing the Divine Majesty, through a Mediator. The third teaches us our acknowledgments and confessions. And the fourth leads us to a principal subject of our supplications.

What sort of divine worship must that be, which is neither right in its object, in its mode of address, in its confessions, nor in its supplications! Yet thus monstrous and absurd must the public worship of every Minister of the Church of England be, who disbelieves these Articles of her Faith. He must daily bow down, with every act peculiar to divine adoration, to one whom he believes to have been a mere man, and, of consequence, in all his public addresses he must be guilty of the damnable sin of idolatry: and this not ignorantly, but with a clear understanding of his crime. He must present all his public addresses to God in the name of a Mediator, while he believes the idea of mediation to be a gross affront to the Divine Majesty; and must profess his expectation of divine favour through the death of one, who died by popular tumult, without any peculiarity of nature to distinguish him from other sufferers in a good cause*. He must acknowledge such depravity in himself as he believes it inconsistent with all just notions of moral agency to allow, and such as he believes to have no existence. And lastly, he must implore certain influences, which he believes it absurd to expect; and which, if granted, would destroy the end for which they are implored.

Hence we see how necessary it is, that every Minister of the Church should sincerely believe these fundamental Articles in her formulary of religion.

III. Let us take another view of this subject, and consider the case of a person preparing for the Ministry. If such an one act with proper caution and with sincerity, he will, previously to his entering into the Ministry, consider how far the doctrines, of which he is to profess his belief, and which he is to teach, are agreeable to the word of God. Whence can he learn the doctrines of the Church of England, but from those authentic documents, the Articles of Religion, the Homilies, and the Liturgy? It is absurd to suppose that he must conform to the opinions of individuals, whether of the clergy or laity in the Church. It is not necessary for him to enquire what these opinions are, for he is not to profess any belief of them, nor to take them for the models of his own teaching. Were the opinions of individuals more uniform than they are, he is not at all concerned to know them: much less can this be any part of his duty, when these opinions are discordant with one other.

Were the body of Bishops uniform in their notions of religion, and were he acquainted with their notions, he is by no means bound to conform himself to their opinions. For he is not to declare that he understands the Scriptures in the sense in which they understand them; nor is he to worship God by forms which express their sentiments; nor to teach conformably to their opinions. In the matter of ordination the Bishop does not propose his own peculiar opinions to the candidate, but the doctrines of the Church: and the candidate's duty is to inquire, whether these doctrines agree with the Christian's rule of faith, the Bible.

The religious opinions of the Bishops may possibly be as opposite to one other as the opinions of the laity. Supposing this to be the case, how shall a candidate prepare himself for the Ministry, if the sentiments of the Bishops are to influence his belief? One Bishop believes the Articles of the Church, and approves of her Liturgy; but it is possible that another may not credit the former, nor approve

* This supposes the Minister to be a Socinian, which is generally the case with those who deny the doctrines here mentioned.

of the latter. If a candidate for the Ministry were bound to conform to the sentiments of the Bishop who should ordain him, he must have no religious sentiments at all, when he knows not who shall ordain him. Upon the idea of conformity to the sentiments of the Bishops, there is no standard of religion left; and therefore the duty of preparing for the Ministry, by the regulation of the religious sentiments of the candidate, may become absolutely impracticable.

IV. But does every Minister act insincerely, who may disapprove of some ceremonies prescribed, or some expressions contained in the Articles or Liturgy of the Church, which affect not the main doctrines of Christianity? By no means——there is an important distinction between essential and non-essential matters in religion. The things contained in the Sacred Scriptures are not all of equal moment: some are fundamental and essential. The rejection of them is inconsistent with the belief and practice of Christianity. Concerning others, true Christians may differ in their belief and practice. The inspired writers delivered certain doctrines as necessary to salvation, denouncing everlasting misery upon all who should reject them. *He that believeth shall be saved, and he that believeth not shall be damned.* These truths are never rejected from a mere error in judgment, but from a wrong state of heart. Concerning these our Saviour saith, *If any man will* DO *his will, he shall know of the doctrine whether it be of God.* John vii. 17.

On the contrary, the Apostle Paul allows, that there were some true Christians, who differed in less important matters from him, and one another. They were believers, though weak in the faith. *One believeth that he may eat all things; another who is weak eateth herbs.* For such differences Christians were taught not to despise one another, nor to consider those who differed from them as rejecting the Gospel.

Formularies of Religion, which are designed to give the sense of Scripture in other words, may likewise contain essential and non-essential matters. And as the inspired writers did not scruple to acknowledge those to be true believers, who received the fundamental doctrines of Scripture, though they differed in some things of small moment; so a person may be said truly to believe a formulary of religion, who believes the fundamental doctrines contained in it, though he may not approve of every expression which the compilers have used.

The Scriptures have left several things, relative to Christian practice, undetermined, which yet must necessarily be fixed, in order to the very being of Christian society. The New Testament has not laid down any precise method of public worship; yet public worship cannot be decently conducted without method. The New Testament has not given a complete code of rules for the government of the Church; yet the Church cannot be governed in an orderly manner without rules. Whatever is left to the prudence and discretion of religious societies, may be determined without infringing the divine authority. These human institutions must be obeyed if they are not sinful, but are intended to preserve decency and order. A person, in declaring his assent to such Articles of Religion as relate to these things, does not properly declare that he believes them to be contained in Scripture; but rather that they are not repugnant to it, and are amongst those matters allowed to be settled by human prudence.

The Articles of Religion, which relate to these prudential matters, may not improperly be called *Articles of Peace.* A man may conscientiously assent to them, because the Church has appointed them. Should the Church alter her conduct with respect to these matters, a Minister may with truth alter his assent.

But articles consisting of fundamental doctrines stand upon a different footing. They cannot be assented to, consistently with truth, unless they are believed; because (as hath been already observed) they immediately affect our worship of God, and other religious conduct. A Church fundamentally wrong must be deserted by the sincere worshipper. No custom can make it right for us to offer to God the sacrifice of fools, nor to worship Him with solemn acknowledgments which we disbelieve. No example can make it innocent for a Minister to declare, that he understands the Scriptures in a sense contrary to that which he judges to be their true meaning. Churches may err fundamentally; but they must then be deserted. Truth requires that we come out from

among them, and be separate. Conformity in such a case is only following a multitude to do evil.

VERIDICUS.

THREE DISCOURSES ADDRESSED BY M. PASCAL TO THE DUKE DE ROANNEZ. TRANSLATED FROM THE FRENCH.

(Concluded from p. 17.)

SECOND DISCOURSE.

IT is very necessary that you should know what is due to you, lest you require more than is your right, which would be manifestly unjust; and yet this kind of injustice is commonly seen among persons of your rank, from an ignorance of their real condition. There are two species of greatness in the world; a natural greatness, and a dignity depending on the laws of civil society. The latter of these is artificial, and derives its origin from the will of men, who have enjoined, with great propriety, that certain marks of respect and honour shall be paid to a noble descent, and to those who are exalted to stations of dignity and importance. But the nobles are reverenced in one country, the plebeians in another; in one nation the elder sons inherit the rank and fortune of their parents, in another a preference is given to the younger sons. Whence arises this difference? Because the legislature chose to make it so. The thing was indifferent in itself before the law was enacted, but when this order was once established, it became just and right to comply with it. Natural dignity, which consists in real and useful qualities possessed by the body or the soul, rendering each more valuable in itself, as science, capacity, genius, virtue, health, strength, &c. is not dependant on the caprice of men. We owe certain duties to each species of greatness; but as they are dissimilar in their nature, the obligations by which we are bound, are likewise different. We owe to nobility certain external forms of ceremony, which the custom of civil society has established; and these expressions of respect ought always to be accompanied with a sincere acknowledgment of their propriety: this kind of homage is paid to the established laws of the kingdom, and does not imply that the person is honoured on account of any intrinsic merit he possesses. Kings must be addressed with a bended knee, and we must not sit down in the presence of any of the royal family. To refuse these outward marks of respect, would be equally rude and foolish. But esteem is only due to natural and inherent greatness; and we manifest our contempt of those qualities of body or mind, which are inconsistent with native dignity. It is not necessary that I should reverence your character because you are a duke, although it becomes me to offer you the respect due to your station; but if you are a duke, and a respectable man, I will not refuse those forms of ceremony which are due to your quality, nor that internal esteem which a worthy character may justly claim: but if to the rank of a duke you add the vices of an immoral man, I will still do justice to you; for while I pay those outward marks of respect which human customs have attached to your condition, I shall at the same time feel that inward contempt which is the just demerit of a despicable character.

You now understand, Sir, what I mean by the two different kinds of obligation already mentioned; and may perceive, that it would be unjust to require esteem and regard on account of mere elevation of rank; or, for natural greatness, to demand that ceremonious attention which is only due to noble birth and high station. Mr. N. is a much better mathematician than I am; and in consequence of this superiority of talents, he would assume the right of precedence; but I tell him he quite mistakes. The knowledge of geometry confers a natural dignity on the possessor, and demands a preference of esteem, but mankind have not attached any outward forms of respect to it. I will, therefore, take place and precedence of him, while at the same time I will acknowledge him to be a much greater mathematician than myself.

If you, therefore, who are a duke and a peer of the realm, are not satisfied with my standing uncovered before you, but require me to esteem you, I would request you to point out those good qualities which merit my sincere regard. If you can do this, I cannot, with justice, refuse compliance; but if you are destitute of all estimable qualities, the very demand would be unjust on your part, and you

may rest assured, that you would never obtain your wishes, were you the greatest prince in the world.

THIRD DISCOURSE.

I AM desirous, Sir, of making you understand your real condition, for there is nothing of which people of your rank are more ignorant. What is it to be a great lord, in your opinion? It is to be master of the various objects which allure the earthly affections of man, and to have the power of satisfying the wants and desires of those around you. They are urged by those wants and desires to approach your person with the most submissive air; for, if they were exempt from these, they would scarcely deign to look upon you; but they hope to gain, by their deference and servility, some portion of those good things which they eagerly crave, and which they know are at your disposal.

God is surrounded by people whose hearts glow with a divine charity, and who solicit him to bestow upon them the blessings of his kingdom; he may, therefore, with great propriety, be called the King of Charity.

You are, likewise, surrounded by a small number of your fellow-creatures, over whom you exercise a species of dominion. These persons are full of concupiscence; they are attached to you by your power of gratifying their low and sensual appetites, and are importunate to have their worldly desires satisfied; so that you are, strictly speaking, a King of Concupiscence. Your empire, indeed, is of small extent; yet you are as much a monarch, in this respect, as the greatest sovereigns upon earth. They, like you, are kings of concupiscence, and their power is founded upon the possession of those things, by which the animal part of man's nature can be abundantly gratified. And since you have now become acquainted with your natural condition, act consistently with it, and do not pretend to govern mankind by any other means than those which constitute you a king. The servile crowd have not been reduced to subjection by your superior bodily strength; do not presume, therefore, to govern them by force, nor to treat them with harshness. Gratify their reasonable desires, relieve their wants, take a pleasure in conferring benefits on them, and advance them to higher stations as much as you can, and you will then conduct yourself as a true king of concupiscence.

What I have now said will not be of very great advantage to you, for if you proceed no farther, you may perish everlastingly; yet you will sink into perdition as a worthy and respectable man. Many people plunge into eternal ruin in the most absurd manner, by avarice, brutality, debauchery; by the indulgence of violent passions; by blasphemy, &c. The course of life, which I have described to you, is, without doubt, much more creditable than open profligacy; nevertheless, it is a stupendous act of folly for a man to lose his soul. I add, therefore, you must not rest contented with the character I have described; but despise concupiscence, with the empire it bestows, and aspire after the kingdom of God, all the subjects of which breathe the spirit of heavenly charity, and desire above all things the riches of divine love. There are other people who will direct you in the way of true felicity as well as I can; it may suffice, at present, if I have deterred you from pursuing that brutal course of life, in which so many persons of high rank are engaged, from a disgraceful ignorance of their real state and condition.

To the Editor of the Christian Observer.

SIR,

I TAKE the liberty of transmitting herewith some extracts of letters, which have appeared to me not unworthy of a place in your Miscellany. The writer of them, who has been dead some years, pursued the humble and laborious occupation of a flax-dresser, in an obscure and remote part of the kingdom, and his opportunities of acquiring knowledge must, therefore, have been very limited. He seems, however, to have improved them to great advantage, and of this, even a cursory perusal of these extracts, will furnish considerable proof. They, doubtless, discover much depth of thought, and acuteness of remark, especially as it is to be remembered that they were familiar communications to a friend, and were never intended for the public eye. But that to which I wish principally to call the reader's attention, is the strain of rational, yet animated piety, which pervades them, and which evidently flowed

from a mind deeply imbued with Christian principles. I remain, Sir,
Your obedient servant, M.

DEAR SIR, *May* 26, 1794.

I RECEIVED yours, of the 21st of March, which I read with pleasure, and I hope with profit. I confess I have been too long in acknowledging your kindness, but our friend —— will inform you how very little time I can command. I hope, however, we shall have more time shortly, when death shall have closed our eyes on all things under the sun. There is a glorious prospect before us! an incorruptible and eternal inheritance! to which we have ready access through the blood of Christ. We shall then rest from all our labours, and join that honourable company which now surrounds the throne. There we shall serve him, and see his face, and be fixed as pillars in his Temple, to go out no more. O glorious day! when he shall rend these blue heavens above us, and put an eternal stop to the wheels of time. Eternity is a solemn, yet pleasing word, though it is also a dreadful one to those who have reason to conclude that they shall dwell for ever with devouring fire. How would the thought of eternity, were it really believed in and expected, sink the spirit of any man who knew himself a stranger to religion! What is the reason that men trifle so much with religion? It is because they have not believed heartily what the Scriptures reveal to us about an eternal state. Heaven and hell seem to be words of small import with many, but they are the most momentous words which ever sounded in the ears of man. What is it, that makes many Christians so exceedingly warm, I would also ask, when you touch the least pin of that hedge of distinction they have set up between themselves and others, while you can easily observe the weightier matters of the law are neglected, but that the Gospel of the Grace of God is not heartily believed, and neither the hope of salvation nor the fear of God's anger, has properly affected their consciences? If men's consciences were thoroughly alive to these things, they would find much of their zeal about externals had been mere trifling, while they agreed with their opponents in the worst error of any —estrangement from the power and life of Christianity, in their experience and practice. I have a great veneration for our worthy forefathers, who contended not only for the forms and doctrines, but for the power and practice of Christianity, which seem to be too much lost sight of by most of their degenerate sons. How often do we hear orthodox sermons, very well adjusted according to the received system of doctrines, which are very little calculated to awaken the sleeping conscience, or otherwise to edify the Church of Christ! With many there is to be found a form of the Gospel, as St. Paul speaks of a form of godliness, whereby they discuss some head of divinity. This is proved and illustrated, and the opposite errors are detected and condemned, and then a few inferences drawn from the subject, distant from the people's consciences a thousand miles; just as if preaching the Gospel were teaching men a science, which had little or no concern with their consciences at all. How different this from the manner of the Apostles! who *always* addressed *their audience*, applied the doctrines to their consciences, and let them know of what import such things were to them. See *Acts* ii. 14, 22, 29, 36, 38, 39. and *Acts* xiii. 16, 38 to 41, &c.

Jan. 13, 1795.

I AM sensible of your kindness, in offering me your assistance to enable me to move in a higher sphere; but, for my own part, I see no other way pointed out by Providence in which I should serve our blessed Lord and Master, than by *occupying* in that lower sphere, wherein his infinite wisdom has seen fit to place me. I feel myself exceedingly defective in a small circle, and perhaps I should be much more so, if my sphere were enlarged; and whatever you may think of me, I know and feel myself to labour under so many moral and mental weaknesses and infirmities, as makes me well satisfied with my present private and comparatively hidden situation. As to differences of rank, place, or station, farther than as a Christian's usefulness is thereby diminished or enlarged, I see nothing in them that needs either to excite our ambition or dissatisfaction. For as a man's *life* consisteth not in the abundance of the things which he possesseth, so neither doth a Christian's happiness consist in his moving in a higher sphere, but it consists in his serv-

ing God singly, humbly, and contentedly, in the station he is placed in, though it should be no higher than that of a servant or a bond slave. These things are but mere temporary differences, which God has designed to serve a purpose, but from which Christians shall be altogether freed and disencumbered, when mortality shall be swallowed up of life. I feel, it is true, something of the embarrassment of a low and comparatively dependent station; but then I seem to experience interpositions of Divine Providence, in answer to my prayers, and the accomplishment of God's promises, in a way which I might not, were I in a more independent line of life. Besides, what a satisfaction is it, in any station, to think that we are placed there by our Heavenly Father, and enjoined to occupy therein till Christ come. He certainly is the best judge of every one's talents, and in what way he can best serve his own ends by them. If God has given us hearts to wish well to his cause, so that we should rejoice to be instrumental in promoting it through the whole creation, may we not leave it to his wisdom to determine how far, or in what station, he will employ us, while he has ten thousand thousand fitter instruments at command? If he hath given us an inclination to his service, it is an unspeakable mercy, though he should not afford us such opportunities of extensive usefulness, as those he has seen meet to employ in another line. Alas! that we should be so unprofitable in the line wherein he has placed us, and that we should do so much less than we might, without other opportunity than he has been pleased to give. We cannot say that we have done what we might have done, nor that we have done any thing as we ought, when all is done. But blessed for ever be our Heavenly Father, who hath made us to know that Christ died for the ungodly, and that there is eternal life given through him. We hope, through the belief of this, and of all the promises of God, at length to overcome every hindrance to our salvation, and to join in the triumph and eternal praises of the Heavenly train of saints and martyrs, who came up out of great tribulation, and now behold the face of their heavenly Father, and of the Lamb in the midst of the throne; and the forethought of this eternal glory makes us even now anticipate the work of heaven, and begin the songs of Zion in a strange land.

May 19, 1795.

YOUR favour was indeed refreshing. To hear of the propagation of the Gospel in ——— is literally "good news from a far country." It yields another sort of relish to the mind of the Christian than to hear of sieges and battles crowned with success, and of the great extension of commerce, riches, and territory. These things, though, when lawfully acquired and well employed, they are not without their use, are but lying vanities compared with the true riches. The great men of this world carry on what they reckon their grand and masterly projects, in order to secure unto themselves their earthly glory, splendor, and dignity; and the pulse of their soul beats high or low, irregular or uniform, accordingly as the aspect of these things varies. Could we look into the hearts of worldly men, and observe the various vicissitudes of their minds, their hopes and fears, their joys and sorrows, we should perceive that these beat time to the vicissitudes which take place in their worldly attachments. Give them a state of things on earth suited to their inclinations, and you put life and spirit into them. Cross and disappoint them here, and the success of religion, or the extension of our Redeemer's kingdom, will yield them no consolation. Men seem to be so much of a piece with this earth, that as a certain writer observes, "they partake in all its pangs and paroxysms and tremulous motions. By the beating of their pulse you may know the state of things in this lower world, as if they had but one soul with it." And as the same author observes, in another place, were men's belief of what they were sent into the world for, to be judged of by their practice, and this belief written in their foreheads, then might one read, "Such an one born to put others in mind of his predecessor's name, and lest such a father should want an heir—Such an one to consume such an estate, and to devour the provenue of so many farms and manors—Such an one to fill so many bags and coffers, to sustain the riot of him that succeeds—Some created to see, and make sport, to run after hawks and dogs, or to spend the time

which their weariness redeems from converse with brutes, in making themselves such, by drinking away the little residue of wit and reason they have left; mixing with this gentle exercise their impure and scurrilous drolleries, that they may befriend one another with the kind occasion of proving themselves to be yet of the human race, by the only demonstration remaining, that they can laugh—Others born to trouble the world, to disquiet the neighbourhood, and to be the common plague of all about them, at least if they have any within their reach who value not their souls at so cheap a rate as they do—Others made to blaspheme their Maker, to rend the sacred name of God, and make proof of their high valour, and the gallantry of their brave spirits, by bidding defiance to heaven, and proclaiming their heroic contempt of the Deity and of all religion; as if they had persuaded themselves into an opinion, that because they had so prosperous success in conquering their humanity, and baffling their own fear, and reason, and conscience, death also will yield them as easy a victory, or be afraid to encounter men of so redoubted courage; that the God of Heaven, rather than offend them, will not stick to repeal his laws for their sakes, or never exact the observance of them from persons of their quality; that they shall not be called to judgment, or there only be complimented with respect, as people who bore much sway in their country, and could number so many hundreds or thousands a year; and that, at least, the infernal flames will never presume to touch so worthy personages, and that devils will be awed by their greatness, and fear to seize them, lest they should take it as an affront."

This is exactly what we might suppose to be the inward sentiments of many, were we to judge by their temper and conduct. How different from those of the real Christian! * * * *

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

(Continued from p. 23.)

ON REASON AND REVELATION.

THE greater part of those who set up the claims of Reason against those of Revelation, seem to forget that Reason is a faculty, not like *intuition*, that sees the true natures, relations, or consequences of things, at a *glance*; but which requires nice and accurate management, with assiduous labour and cultivation, to make it a useful and safe guide to us, in avoiding error, and arriving at truth. It is not, like the senses of the body, perfect at once; but, like a diamond in its natural state, it is put rough into our hands to polish and improve by art and care. So much is this the case, that the improvement of our reason is taught by rule, and learnt as a science.

Nothing more than the application of this remark is needful to confound our common infidels. Do they talk of their reason not suffering them to embrace Christianity? Let us ask them, whether they have made a right use of reason in determining the question. Have they practised all the rules which logicians lay down for the government of the understanding in its enquiries after truth? Have they cautiously guarded, in particular, against the influence of the passions in this business; and that more especially, because *here* more than any *where*, it may be expected to prevail unless great care be taken? Have they turned the subject on all sides, and considered it in all its parts; not satisfying themselves with a hasty, irregular, and partial examination? These questions could not fail to silence them, if they had either sense or modesty. The general run of infidels are no logicians, and of those who are, how few, speaking honestly, will say, that they have as seriously, cautiously, and impartially applied the laws of sound reasoning to the examination of this subject, as they are conscious that they have done to other matters of science?

It certainly affords a presumption in favour of Christianity, that those men who have been most famous in the world for the cultivation of their intellectual powers, and are acknowledged on all sides to have carried the improvement of them to the greatest height, have been sincere believers, and warm defenders of this religion.

ON SIN, AS AN OFFENCE AGAINST GOD.

How little perception is there, even in the Christian world, of the evil of *Sin*, as it is a transgression of God's law!

The authority of God is little contemplated. If a man's conscience reprove him for some vicious act, it is because of the irregularity and turpitude he sees in it, or on account of the injury which it may do to society; but that which is the grand aggravation of the crime—its being done against the will and authority of God, and therefore an act of rebellion—is little thought of, and little affects the conscience. That this is really the case appears from hence, that many of those people who pass for good moral characters in the world, commonly regulate their conduct by considerations of moral fitness or unfitness, which are wholly independent of the divine command or prohibition. What merely stands on God's authority they see little evil in, and have no great scruple about doing or not doing. Their own ease or humour, the least possible present convenience or advantage, determines their conduct, and becomes a law to them, in preference to the bare motive of obeying or disobeying God. Hence, to most persons, Adam's sin seems a trifle, because committed only against a positive command; and the neglect of religious ordinances, or the breach of the sabbath, for the same reason, gives little uneasiness to their consciences. In the presence of temptation they are not restrained by Joseph's consideration; "How shall I do this great wickedness, and sin against *God?*" And in their repentance—if they ever do repent of any thing they have done—they are far from the sentiment and feeling of David, "Against Thee only have I sinned, and done this evil in thy sight." David had sinned against *man* as well as *God*; but the thought of his sin as an act of daring impiety and rebellion against God, swallowed up, at the moment, every other consideration. His crime was thus seen in its highest aggravation, and painted to his mind in colours so black and hideous, as to conceal the lighter shades of the sad picture, and prevent, so to speak, his perceiving them.

ON THE CONDUCT, AS AN INDEX TO THE HEART.

WHEN we exhort men to examine themselves by their *conduct*, it is only as that is an index to the state of the *heart*. The state and disposition of the *heart* determines the character, and being visible to God, is that by which his judgment of us is formed. *We* can judge of *others* only by external appearances, but of *ourselves* our judgment should be, as much as possible, guided by that of God. External actions are not always true indexes to the state of the mind, because good actions may proceed from bad principles. With other men's *principles* indeed, we have comparatively little to do. While their *actions* are good, and society sustains no injury, from a charitable though erroneous judgment of them, little inconvenience can result; but in our own case, a mistake is fatal.

How great then is the folly of those who judge of themselves only by their outward conduct! Preach against drunkenness, or other overt acts of sin, and every one who, from whatever cause, can acquit himself of the practice condemned, presently concludes in favour of his general character. In like manner, when specific duties and virtues are inculcated, if, so far as concerns the outward *matter* and *form* of them, the man think himself blameless, the same flattering conclusion follows. Hence it is, that so many persons dislike close appeals to the heart, and are ready to oppose such as use them with—"He that *doeth* righteousness is righteous"—"By their *fruits* ye shall know them"—&c. "If," say they, "the fruit be good, is not the tree good? Can you know the quality of the tree by any other sign?"—No! and no better test need be required, provided you understand the terms you make use of. What do you mean by good fruit? Such as is fair and beautiful on the *outside* only?—Then you might chance to find your death in acting upon this principle; for there are many poisonous trees in the world, which bear a beautiful and tempting fruit, pleasant to the eyes, and grateful to the smell—perhaps, also to the taste, but it is not unfrequently found, that the same fruit which looks well, on being cut up, turns out to be corrupted and bad within. Just so it is with moral fruit. Examine it skilfully—see whether it be sound *within*—employ the proper means for ascertaining whether it be really as good as it appears to be; and if it abide the trial, we allow, that, *being* good, it demonstrates the tree to be good also.

When our Lord says, "By their fruits ye shall know them," he cannot

surely be supposed to intend the mere outward appearance, any more than a naturalist would, who was applying the same rule to the productions of the orchard or the garden. A fruit corrupt within, and beautiful without, is the emblem of a hypocrite.

(To be continued.)

To the Editors of the Christian Observer.

IT is now more than thirty years since I drew up a number of papers, with some view to publication, under the title of the *Christian Observator*. Perhaps a candid and intelligent reader would discern in them a mind ardent after knowledge, much engaged in philosophical disquisitions, and at the same time employing very strenuous efforts to rise above mere human science and virtue, into the light and purity of true religion. Should the paper I now send you be thought worthy a place in your repository, it may possibly be followed by more.

Z.

ON FREE THINKING.

IT is usual with mathematicians, and some others, who, on every occasion affect a more than common accuracy, to set out in their enquiries with a list of definitions and axioms. The nature of this paper allows, and indeed demands, an easier mode of composition; not cramped with such rigid formalities, but free to expatiate on its subject in a copious and popular way; though, should it be thought needful, it may be permitted to draw up its forces in the close compacted form of demonstration. He who would combat such mutable things as vice and error, that, Proteus like, are perpetually revolving into new shapes, will often find it necessary to change his method of assault. It may not be improper, on the entrance of our present speculation, to lay down the following definition of a free-thinker, with a few words of illustration: I do not mean as the term may be generally understood in the world, but according to a more exact consideration of things themselves. A free-thinker, then, is one *who can think as he pleases, or according to the determinations of his will.* This definition seems perfectly agreeable to common sense, and to speak for itself. If a man's thoughts be always obedient to his pleasure, or the order of his will, he certainly thinks as freely as it is possible to conceive any one to do: nay, he only thinks freely so far as this is the case; for either he thinks conformably to his will or pleasure, or in contrariety to them, or without any will or pleasure at all, or, finally, in a manner compounded of the three together. Now, if a man think in contrariety to his will or pleasure, he certainly is not a free-thinker, unless he be so who has lost the government of his thoughts, which for a while are deaf, as it were, to all the commands and orders of his will; and if he think without any determination of his will or pleasure (if it may be called thinking) and be only a mere passive subject of ideas and perceptions, he is just as free as a mirror that reflects a variety of transient images: it therefore evidently follows, that a man is only so far a free-thinker as his thoughts flow in agreement with his will or pleasure. I believe, in the present state, our *thinking* is of a mixt nature, made up of the three kinds above specified; but yet it is only *free* in proportion as it partakes of the first, viz. as it corresponds with the determinations of our will.

It will appear from the above remarks, that free-thinking, according to the moral disposition of the person, may be good or ill; as a man's pleasure may be to think wrong and wickedly as well as otherwise. It is not the freeness of our thoughts, which alone is sufficient to constitute them virtuous; something more is requisite to this purpose. A band of robbers, hid in the dark retreats of a forest, may consult very freely how to seize some rich booty they have in prospect; perhaps more so than a cabinet council, when the great concerns of a kingdom claim their consideration; and there is a kind of intellectual banditti, joined in close confederacy, up and down the world, to plunder the weak and unsettled of all their little remaining stock of reason and virtue, who, in such inglorious schemes, I doubt not, exert their small talents with all the freedom of the greatest philosophers.

A wicked being, or one whose will and pleasure is corrupt, and who naturally delights in what is vile and hurtful, is the more to be dreaded in proportion as his freedom of thought

and action is increased. It is happy when the faculties of such a being are clogged in their exercise, chilled with terrors, shackled with fears, or fail in their effect by a want of skill adequate to the malignity of intention. On the other hand, a good being, whose taste and pleasure is truly virtuous, becomes still better and more lovely by how much his exercises are more free and disencumbered. The opposite motions of each will be the swifter as impediments are removed; the one still rising to higher degrees of virtue and felicity, the other plunging deeper in iniquity and wretchedness.

A man possessed of great abilities, without a virtuous disposition of heart, is one of the most dangerous creatures in the world. In private life, he is fitted to create suspicion and terror; as every one connected with him must live under perpetual apprehension, of being duped by his policy or oppressed by his injustice. In the state, he is apt and qualified to be a powerful instrument of tyranny, or, on the other hand, to be a popular incendiary; in secret cabals, to blow the coals of sedition, and then, like Nero on the top of his palace, to view with infernal triumph the conflagration he has kindled. Such are his pastimes in the affairs of the present life, and these may be stiled the innocent sports of his genius, compared with the dreadful evils that mark his steps when he has once set his foot on sacred ground, whether he advance with the gravity of an old philosopher, or with the engaging art and manner of a fine gentleman; for the devil has emissaries of all characters, to suit the various casts and humours of the world.

It is not then a mere freedom of thought, simply considered, which has in it any thing valuable, or which confers any virtue or dignity on the possessor: on the contrary, if the person be of an ill moral character, such a freedom can only serve to render him the more base and detestable: it adds wings, as it were, to his impiety, and enables him with a towering pride to brave heaven, who might else have passed his days an humble reptile of the earth. A wicked free-thinker is like some hardened villain, who, neither awed by fear nor shame, follows, without check, every purpose which a heart dead to all virtuous feeling can suggest. This, the young adventurer has not attained; he finds his want of freedom and self-command on the point of some dangerous enterprize; his tongue faulters when he would cry "Stand;" his hand trembles, and he almost forgets the sad business in which he is engaged. But the veteran has shaken off these slavish fears; he will take your purse, and then calmly demonstrate that he has done you no injury. It is evident this last is more of a free-thinker, and actor too; but certainly not a better man.

How many years have some persons of pregnant genius and unwearied diligence been in learning the art and mystery of free-thinking, and yet could never attain their unhappy purpose, till they had silenced conscience, and extinguished every spark of true virtue!

"What!" you will say then, "are there no virtuous free-thinkers?" Yes; such are all the myriads that people the celestial regions, whose wise and holy thoughts know nothing of the least constraint, flowing in perfect unison with the steady determination of their will, which invariably points unto HIM who is the origin and end of all, the centre of perfection and happiness. But I need not send you to the skies; such free-thinkers there are on earth; men endued from heaven with a spirit of true freedom; now indeed, in the present imperfect state, clogged in its exertion innumerable ways, which makes them, not seldom, with a degree of impatience, long for the perfect liberty of the sons of GOD. It would not be surprising if some persons should ask, "Pray, sir, what is this new sect of free-thinkers you speak of? at least it is new to us; we remember never to have read or heard of them, and should be glad of information." It would be ill manners indeed, not to answer so civil a question; and that I may satisfy, in some measure, such fair enquirers touching this uncommon sect, I shall give a few lineaments of their character, hoping it will invite them, in a sedate hour, to trace it with greater accuracy. They are not a credulous generation, as some would draw them; simple creatures, that believe every word; but, as wise men, they look well to their going: of searching, inquisitive spirits, they try all things, that they may find, and hold fast that which is good: men of impartial minds, who accept not persons in judgment, but hear the small as well as the great, considering, that as the

latter are not always wise, so, whatever the world may think, there are wise men, the lustre of whose understanding is hid in the shade of poverty: they burn with a supreme love of truth, insomuch that they will buy it at any rate, and sell it not, being apprized of its inestimable worth, counting it infinitely more precious than rubies, and that nothing is to be compared with it: and what some will hardly credit, they are men of reason, willing to have their principles and practices canvassed with the severest scrutiny, and give a reason for both to every fair enquirer, or honestly confess their errors upon conviction. They would rather own truth in the lowest degradation, than sit with folly and error in the highest dignity; well knowing, that, however the latter may get the lead in their short course through a benighted world, yet that truth finally shall win the race and triumph for ever; and to add only one feature more, (for I intend not a finished picture), they are men humbly sensible of their remaining ignorance and imperfection, patient of instruction and reproof, never satisfied with any present attainments, but still reaching after higher measures of knowledge and virtue.

Let the free-thinkers of this age take up, for a moment, this portrait, and try if they can discern their own likeness.

ANECDOTE.

THE progress of the great king, Alp Arslan, was retarded by the governor of Berzem; and Joseph, the Carizmian, presumed to defend his fortress against the powers of the East. When he was produced a captive in the royal tent; the Sultan, instead of praising his valour, severely reproached his obstinate folly, and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes and left to expire in that painful situation. At this command the desperate Carizmian, drawing a dagger, rushed headlong towards the throne: the guards raised their battle axes; their zeal was checked by Alp Arslan, the most skilful archer of the age; he drew his bow, but his foot slipped, the arrow glanced aside, and he received in his breast the dagger of Joseph, who was instantly cut in pieces. The wound was mortal, and the Turkish prince bequeathed a dying admonition to the pride of kings. "In my youth," said Alp Arslan, "I was advised by a sage to humble myself before God, to distrust my own strength, and never to despise the most contemptible enemy. I have neglected these lessons; and my neglect has been deservedly punished. Yesterday from an eminence I beheld the numbers, the discipline, and the spirit of my armies; the earth seemed to tremble under my feet, and I said in my heart, surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and in the confidence of my personal strength, I now fall into the hand of an assassin." Alp Arslan possessed the virtues of a Turk and a Musselman; his voice and stature commanded the reverence of mankind; his face was shaded with long whiskers; and his ample turban was fashioned in the shape of a crown. The remains of the Sultan were deposited in the tomb of the Seljukian dynasty, and the passenger might read and meditate this useful inscription: "O ye who have seen the glory of Alp Arslan, exalted to the heavens, repair to Maru, and you will behold it buried in the dust!" The annihilation of the inscription and the tomb itself, more forcibly proclaims the instability of human greatness. *Translated from the Bibliotheque Orientale of D'Herbelot, in Gibbon's Decline and Fall of the Roman Empire.* Vol. X. p. 362.

THE

CHRISTIAN OBSERVER.

FEBRUARY, 1802.

Literary Department.

I. REVIEW OF NEW PUBLICATIONS.

V. *The True Churchmen ascertained: or an Apology for those of the Regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by several modern Publications. By* JOHN OVERTON, A.B. 8vo. pp. xv. & 422. 8s. Mawman.

(Continued from p. 29.)

CHAP. II.

The REAL SENSE OF THE ARTICLES, *and* DOCTRINES OF OUR REFORMERS, *investigated, and appealed to, on the question.*

SECTION I.

The true interpretation sought, from our DIFFERENT FORMS *as they illustrate and explain each other; the* TITLE *and* PREAMBLE, *annexed to the Articles; the* CIRCUMSTANCES *and* OBJECT *of our Reformers; their* OTHER PUBLIC *and* APPROVED WRITINGS; *and the* AUTHORITIES *they respected.*

"MUCH, it has appeared, is done to show, that the Articles are not to be interpreted according to their *literal* and *obvious* meaning; but that *less* is often *intended* in them than seems to be *expressed.* The most orthodox of our opponents contend for this extenuating construction of *some* of the articles. Is there then really *any ground* for it? "The meaning of the Articles," the Anti-Jacobin Reviewers have allowed, "*is undoubtedly to be sought* from the framers of them." (January 1800. p. 19.) Is there then, in reality, *any evidence, or any presumption, that the framers of our Articles did not mean to be understood according to the natural, obvious, and full signification of their words?*" (p. 44.)

1. That this question ought to be answered in the negative Mr. O. proceeds to shew, from the exact harmony of the Articles, Homilies, and Liturgy,—three distinct species of writing, yet breathing the same spirit, and expressing themselves with the same degree of force; from the title which the Articles bear, "for AVOIDING DIVERSITIES OF OPINIONS, and the establishing of CONSENT touching true religion;" and from the royal declaration prefixed to the Articles, which speaks of the *literal meaning* of the said Articles, as "the true and usual" meaning, and prohibits us from "*varying or departing* from them in the *least degree*," and from "affixing any NEW SENSE to any Article." He argues, that this declaration having been published more than half a century after the Articles were drawn up, proves them to have been the deliberate judgment of the Church; and that the circumstances under which this declaration was published add force to this conclusion, since "of the two parties into which the Church was divided," Laud and his opponents, "that which was the most moderate professed to reach this standard, while the other, which consisted of a great majority, was supposed to exceed it." (p. 48.)

"2. All this then appears upon the very face of the Prayer-book; and only additional support of our doctrine will be discovered, from a more extensive view of the OBJECT and SITUATION of the authors of our established forms. The circumstance usually alledged in support of a contrary opinion, is,—That *the errors of the Church of Rome being founded on the side of human powers and merit, our Reformers, to correct these errors, expressed themselves too strongly on the opposite side of the question;* or, to borrow Dr. Croft's simile, That to make the crooked straight, they bent it the other way. (Bamp. Lect. p.

110; Gray's Bamp. Lect. p. 265; Hey's Nor. Lect. vol. iii. p. 497.) This circumstance the Doctor assigns as the reason why "the articles concerning grace, faith, and good-works, lean towards the side of enthusiasm," and why such a leaning "is neither to be condemned nor wondered at. (Bamp. Lect. p. 110.)" (p. 48, 49.)

But the writer argues, that the temper and circumstances of our Reformers, would incline them to every possible concession towards those from whom they separated, and did actually so far influence them herein as to excite the clamours of many, which continue to this day, for a farther reformation; and he quotes the authority of Bishops Burnet, Conybeare, and Pretyman, of Doctors Heylin, Ridley, Tucker, Hey, and Croft, and of Mr. Hume, to shew, that while the Church sought on the one hand, to avoid the errors of the Church of Rome, she aimed, on the other, to escape the extravagancies of the Sectaries; and thus have these gentlemen, according to Mr. O., proved that the objection, notwithstanding its plausibility, has no foundation whatever.

These extravagancies, not less than the corruptions of the Church of Rome, Mr. O. asserts, on the authority of Mr. Strype, to have consisted, at the time the Articles were first drawn up, in a depreciation of the doctrines of grace, as the Puritans did not yet exist, and the errors of the other sectaries were of the Pelagian kind: and he concludes with remarking, that every one of the statements which had been advanced upon the subject by the persons whom he opposes, militates directly against the frequent insinuation, that expressions were adopted beyond what were the real sentiments of our Reformers, in order to accommodate and to comprehend the Calvinists.

"3. Another method by which we may approach the precise doctrines intended to be established in the written confessions of our Church, is, The examination of the OTHER WRITINGS AND DECLARATIONS of her Reformers, on the same subjects; especially those which were of great publicity, or had the sanction of authority." (p. 55.)

The author asserts, that, "from the accession of Edward, when the Articles of our faith first came under regular discussion, to the period when they assumed their present form, and were finally imposed under Elizabeth, there is no other production, either of any collective body of the chief agents in the business, or even of any principal individual among them, that, in the smallest degree, restricts the most full and doctrinal interpretation of these Articles, upon the points in question." (p. 55.) He contends that the writings of Henry the Eighth's time are not legitimate authority, being tainted with Popish doctrines, as Bishop Pretyman and Dr. Hey assert respecting some of them, and particularly respecting the work called, "The Necessary Doctrine, &c." printed in 1543; and yet, he adds,

With this confessedly POPISH "Necessary Doctrine," &c. Dr. Hey, (Nor. Lect. vol. iii. p. 206, 263, 344, 358, 375, 437, 446, 457, 463, 501, &c.) Dr. Ridley, (Lett. 2. p. 162.) Mr. Gray, (Bampt. Lect. p. 246.) Mr. Daubeny, (Appendix, p. 169, 182, 329, &c.) the Author of the Oxford Dissertation, (on the 17th Art. p. 32.) and the whole body of these Divines, constantly attempt to fix and illustrate the precise doctrines of our church! To these *Popish and heterogeneous works* of the reign of Henry the Eighth, the whole tribe of our opponents appeal, as to authorities that are indisputable, while the writings under Elizabeth, of the very period when *our Articles assumed their present form and authority*, and of the *very persons* who gave them this form and authority, are scarcely once glanced at! And what is very material to be remarked, this appeal is chiefly made on the very subject which constituted the *fundamental* ground of difference between the two churches, that which respects *human merit*, and the proper province of *Grace and Works!* (See as above, &c.) This circumstance discovers no little of the true nature of their cause. (p. 57.)

The works which the author enumerates as of legitimate authority, are, The ARTICLES OF KING EDWARD, The CATECHISM OF NOWELL, and The PUBLIC CONFESSIONS AND DECLARATIONS of the Heads of the English Protestant Church, during their imprisonment in Queen Mary's days—of Ferrar, Hooper, Coverdale, Philpot, Taylor, Bradford, and Rogers—of Cranmer, Ridley, Latimer, Careless, and Clement, whose confession, Mr. Strype says, "may be looked upon as an Account of the Belief of the Professors in those days." Mr. O. then adds:—

These early productions deserve the more attention, because it is so common to insinuate, that the interpretation of the Articles now termed Methodistic or Calvinistic, was only introduced by the re-

turn of the exiles, on the accession of Elizabeth, and was not in the primary intention of our Church. (See Heylin's Quinq. Hist. Tracts, p. 609; Dr. Hey's Nor. Lect. vol. ii. p. 209; Daub. Appen. p. 230; &c.) According to this suggestion, the above illustrations of them, which were written before that period, must exhibit the most moderate view of their doctrines. Dr. Heylin appears to labour to prove, that the doctrines afterwards established, were not designed to be, what are sometimes called, more rigid. (Quinq. Hist. Tracts, p. 597.) It is sufficient to our purpose if they were not intended to be *less* so, which will scarcely be much contested with us. But, as the decisions under Elizabeth are those which are binding upon Ministers now, to a few of the most authentic and important theological publications under her reign, we will particularly appeal. (p. 59, 60.)

Of these works, Mr. O. notices the DECLARATION of the Protestants' doctrine, drawn up and subscribed by Sandys, and the other eminent Divines, met in conference at Westminster, for the purpose of preparing the Book of Common Prayer, in the year 1559;—The CONFESSION, to which the subscription of the Clergy was required in the following year;—NOWELL'S CATECHISM, above-mentioned;—THE FAMOUS APOLOGY FOR THE ENGLISH CHURCH, BY BISHOP JEWELL;—and THE ANALYSIS OF THE THIRTY-NINE ARTICLES BY THE REV. THOMAS ROGERS; and adds:—

If all these other approved and public theological works of our most distinguished Reformers and early Divines thus individually, collectively, and unequivocally, breathe one spirit, teach one doctrine, and favour our sense of the established Confession, there can remain little doubt either what the genuine doctrines of the Reformation were, or who they are that adhere to these doctrines. (p. 64.)

4. In speaking of The AUTHORITIES to which our Reformers had regard, Mr. Overton, after allowing that they sometimes encouraged works which tended to promote the main object of a separation from the Church of Rome, though they did not approve of every sentiment contained in such works, yet maintains, that "the general doctrines of the Reformation must reflect some light upon the precise views of the Founders of our Church; and, that those Works and Authors, which they continually quote, and refer to, for the illustration of their sentiments, must afford very important evidence on the subject," (p. 66.) and then appeals, upon the points in question, to the WRITINGS OF LUTHER,—to the WHOLE BODY OF THE CONFESSIONS OF ALL THE REFORMED CHURCHES—to the authorities, which, next to the Sacred Scriptures, our Reformers especially professed to respect, THE PRIMITIVE CHURCH, and THE WORKS OF ST. AUSTIN; and contrasts with this appeal; that almost exclusive reference to equivocal and illegitimate testimony, which is adopted by Mr. Daubeny and his friends.

SECTION II.

The true interpretation of the Articles further sought, from the known PRIVATE SENTIMENTS *of our Reformers.*

"The last illustration of the genuine sense of our constituted forms of doctrine, I shall mention, is, The known private sentiments of those who compiled and imposed them. These sentiments we mean to show were those which are now usually termed *Calvinistic*. Out of the multiplicity of evidence by which this fact might be established, I will select, as sufficiently decisive, only the following.

"1. First, The UNANIMOUS TESTIMONY of men of all sentiments."—(p. 69.) Among whom the Author enumerates Hume, Mosheim, the Conductors of the New Annual Register, the Critical Reviewers, Dr. Robertson, Bishop Burnet, Maclaine, Strype, Wilson, Smollet, and the Author of the Confessional, none of whom "were themselves Calvinists, but barely relate the matter, on their credit, as critics and historians." To these authorities he adds the venerable testimony of Davenant, Carleton, Hall, Ward, Usher, and Whitaker; who "both held these sentiments themselves, and are unanimous in declaring, that they were the common sentiments of the Founders of our Church." (p. 72.)

And what, he then asks, but the irresistible force of truth, could induce men of such opposite principles, and in such opposite situations, Believers and Infidels, Churchmen and Dissenters, Natives and Foreigners, Calvinists and Arminians, thus to unite in their testimony on the point? Must we not cease to expect any authentic information from history, if, to a considerable extent, credit is not due to such evidence as this? (p. 73.)

"2. The fact, however, is abundantly confirmed by the WRITINGS OF THE REFORMERS THEMSELVES. Nearly

all those to which we have already referred, tend directly to its establishment. The rest are in perfect consistency with it. Nothing need be more decisive on the subject, than the declarations and confessions of our Protestant Bishops, and Martyrs in prison. And these must be considered the genuine sentiments of the *first Founders* of our church. The banished Exiles could not yet have imported with their return the foreign admixture. Innumerable other productions of the reigns of Edward, Elizabeth, James, and Charles the First, equally full to the purpose, might however be specified; but to avoid unnecessary prolixity I will only dwell a little on three of these." (p. 73, 74.) These are NOWELL'S CATECHISM, which had been already largely noticed; THE CONFESSION OF LORD BACON; and the PETITION, presented by Thomas Talbot, and his brethren in sentiment, to the Convocation that settled our Articles, which, though the more moderate party, yet express sentiments, upon the points in question, which would be now termed Calvinistic, and pray that they may not be classed with Freewillers, Pelagians, &c. "How opposite, how diametrically opposite," the Author asks, "is this whole representation to that of our opponents, who contend that the *main body* of our Reformers were a kind of Arminian" Freewillers," and that they accommodated the xviith Article to a few dissenting Calvinists!" (p. 80.)

The next argument our Author employs to prove that the private sentiments of our Reformers were Calvinistic, is, the CONCESSIONS AND REASONINGS OF AVOWED ARMINIANS. Of these, Bishop Burnet asserts that "In England, the FIRST REFORMERS were GENERALLY in the SUBLAPSARIAN hypothesis;" but that "Perkins and others asserted the supralapsarian way;" which, he says, the foreign Reformers "*generally* followed." (Expos. of Art. p. 151.) Dr. Heylin, a strenuous Arminian, admits the truth of this position again and again; confesses that there was a GENERAL TENDENCY to Calvin's opinions; that he could find no good assurance, that any one had publicly opposed these sentiments in the University of Oxford, till after the beginning of King James's reign; nor more than two that secretly propagated other principles; and in the reign of King Charles, more than sixty years after the final settling of the Articles, and during the whole intermediate period, he says, "the maintainers of the Anti-Calvinian doctrines, are but few in number, and make but a very *thin* appearance," that "*apparent rari nantes in gurgite vasto*," (Quinq. Hist. p. 627.) p. 82. And though modern Arminians are far more sparing in their concessions, yet Mr. O. shews that such concessions are sometimes made, and in proof of it, quotes Mr. Gray, and Bishop Cleaver.

But the prevalence of these sentiments may, it seems, 'be *easily accounted* for; and the whole body of Arminian Writers engage in assigning the reasons of it. (See Heylin, Quinq. Hist. p. 594, 609; Ridley's 3d Lett. p. 35; Gray's Lect. p. 265, 266; Hey's Nor. Lect. vol. ii. p. 209; Daubeny's Appendix, p. 230.) But does this overthrow, or establish, the fact? Admit that these sentiments are of foreign extraction: so it may be shewn are the general sentiments of the Reformation here. Admit that some of the great characters employed in resettling the Church on the Accession of Elizabeth, had acquired a greater relish for them than they had before: still these characters must be classed among our *principal Reformers*; still *this* was the *period* when the doctrines were legally established which are binding upon us. The more clearly therefore this circumstance is *accounted for* by the gentlemen in question, the more clearly do they establish the fact they wish to refute. They would insinuate indeed, that at some *previous* period of the Reformation, *other* (their own) sentiments obtained. Now admitting this also, it does not much concern us. They produce however no *proper* evidence that this was the case after any thing was *regularly and legally done*. (p. 84, 85.)

The Author asserts, that the attempt to prove, that it was only at some *later* period when these Calvinistic sentiments so prevalently obtained, would be, if possible, still more hopeless, as, according to the testimony of Heylin, Hume, Mosheim, and Bishop Burnet, they were *coeval* with our legal establishment; and that nearly the whole of what is produced in opposition to his argument from the Works of these times, was intended merely to guard against the *abuse* of the doctrines of grace, and, in that view, meets with the cordial approbation of every sensible modern Calvinist. He refers, in proof of this assertion, to a famous passage in Bishop Hooper's Introduction to his Exposi-

tion of the Decalogue, which has been mentioned by Mr. Gray, and many other writers who agree with him, as favouring their sentiments; and quotes to this purport the writings of Bishops Hall, Carleton, and Bancroft: and he contends that the same might be affirmed of all that has been so generally quoted, by the persons whom he opposes, from the works of Melancthon, Latimer, Hall, the Reformatio Legum, and the last clause of the XVIIth Article; these passages containing nothing more than *salutary cautions* against the *abuses* or *misrepresentations* of the Calvinistic doctrines, of which cautions every prudent Calvinist fully admits the propriety." (p. 90, 91.)

"4. On all hands therefore does it thus unquestionably appear, how generally those sentiments were entertained by the FOUNDERS OF OUR CHURCH, which are *now* represented as "a curious conceit," "a system of nonsense," "an artifice of the devil;" "a doctrine, which carries its own condemnation upon the face of it," is synonimous with "fanaticism," "makes God a tyrant," "lays the ax at once to the root of all religion," "is full of barbarity and blasphemy:" and, strange to say, thus represented too, by those who fill high stations in this Church, by those who PROFESS TO ADHERE TO THE GENUINE DOCTRINES OF HER REFORMERS!" (p. 91.)

5. We intirely accord with the candid sentiments expressed in the following passage:—

Nothing, however, is further from our purpose, than to infer, from what has been advanced in this Section, that the precise theological system of *John Calvin*, in *all its parts*, and to *its full extent*, was intended to be established in the 39 Articles, to the exclusion of every milder sentiment. We think they have equally failed who have attempted to shew this, whether the exaltation, or degradation, of the national confession, has been their object. To say the least, our established forms do not *teach directly* several doctrines which are contained in Calvin's Institutions. They do not, with this work, affirm that the *Fall of Adam* was the effect of a *Divine Decree:* (Inst. lib. 3. cap. 23. § 8. p. 335.) They do not use the language it does, respecting the *extent of Christ's Redemption:* (Compare particularly the Explanation of the Creed in the Catechism; the Consecration Prayer in the Communion Service; and the writings of Cranmer, Latimer, and Hooper, every where; with Instit. lib. 3.) They are silent concerning *absolute reprobation*, (See 17th Art.; Clement's Confession; and the Articles subscribed in the 1st year of Elizabeth,) which is here taught expressly, (Instit. lib. 3. cap. 23. §. 8; Ibid. §. 1; and Calvin, in Rom. ix. 18.) The Authors of these forms unquestionably built upon *the same foundation*, with this celebrated Reformer, but they have not carried the *superstructure* to *the same height*. They were aware of *the extremes* to which some had proceeded on these subjects, and of the liability of the doctrines of grace to abuse; and wished therefore to express themselves with moderation and caution. They were aware of the inability of the human understanding to comprehend the *whole* of the Divine plan of procedure towards his creatures; and of course, of the difficulties attending the subject, when pursued beyond a certain limit. They wished, therefore, in framing a standing public Confession, to decide no further upon these deep points than they believed the decision of importance, and for which they had the most express and certain warrant of Scripture. They knew that on this subject especially

"Est modus in rebus, sunt certi denique fines,
"Quos ultra citraque nequit consistere rectum."

Or, to adopt the more lofty language of inspiration; they knew in respect to the Divine procedure in these instances, "That clouds and darkness are round about him, but that righteousness and judgment are the habitation of his throne." They wished unequivocally to teach, that man's *salvation* is *wholly of grace*, but that his *perdition* is of *himself*; and neither to make *God the author of sin*, nor *man a mere machine*, and unfit to be treated as a *moral agent*. All beyond this, they have left to be resolved on the principle of human ignorance. And, whatever may be said to the contrary, this is not in the smallest degree belying the principles we have ascribed to them, and mutilating the subject, but discovering at once the greatest piety and the greatest wisdom upon it. (p. 93—95.)

The Author, after stating that the chief subjects of his Apology have professedly adopted these moderate views, proceeds to explain, that, notwithstanding the ground he has taken in this chapter, the object of his opponents attack and of his own defence is not Calvinism exclusively, but the Doctrine of *Salvation by Grace, through Faith in the Redeemer*; a doctrine by no means confined to Calvinists, but equally held by pious Arminians; adds, that it is a matter of comparatively small moment, in what way some of the abstruse points agitated between Cal-

vinists and Arminians are determined, while they agree with one another in the above essential doctrine.

CHAP. III.

An Examination whose teaching most resembles that of our Church and her Reformers, in respect to the USE *made of the peculiar doctrines of the Gospel, and the necessity of* PRACTICAL CHRISTIANITY.

1. HERE Mr. Overton observes, such was the USE made of the peculiar doctrines of the Gospel by our Reformers, that every view of the "Redeemer's character is presented; every part of his astonishing work is enumerated, in our Creeds; while to his Cross and Sufferings there is a constant reference throughout the public service. Every rite points to Him for its efficacy; every petition is presented in His name; every expectation is founded upon His merits; every endeavour is directed to His glory; every acceptable work is ascribed to the power of His grace." (p. 101.) Under the influence of these views they encountered difficulties, sustained persecution, and triumphed even in death; thus exhibiting the genuine PRACTICAL efficacy of their principles. He then shews, at some length, that the Church of England inculcates the necessity of something more than a mere form of religion, even a personal, practical, and experimental acquaintance with the doctrines of the Gospel:—

Either the Church of England, (says he), considers *all* persons real Christians who are comprehended within her external pale, or she considers only *some* of her visible members entitled to this character, and the rest mere nominal and professed Christians.——In a *general* form she uses general expressions. She assumes not the prerogative of knowing either men's hearts, or God's unrevealed appointments. Necessarily, therefore, not less than in the judgment of charity, on some occasions, she addresses *all* as true Christians who *profess* to be such. Every child that she has baptized, she speaks of, as "regenerate," as a partaker of the privileges of the gospel, and as, in some sense, called to "a state of salvation:" She puts the language of real Christians into the mouths of all her worshippers: She expresses a favourable hope of every person whom she inters.—Are we then hence to conclude that our Church knows of no distinction but that between *professed* Christians and *professed* Heathens, Jews, &c.; and that she really considers *all* who are her nominal members, in such a sense in a state of salvation, as that they will escape future punishment and obtain everlasting happiness *whatever be their characters?* (p. 102.)

That our Church expressly teaches the contrary, Mr. O. proves from the Articles and Liturgy; and also from the writings of Ridley, Latimer, Cranmer, Taylor, Jewell, and every one of her chief Reformers, which speak expressly to the same effect, (p. 105); and, in support of his argument, he produces quotations from Ridley and Latimer, which declare, in common with the Articles and Liturgy, the necessity of experiencing the spiritual and practical influence of Christianity, as well as of making an outward profession of it.

2. The Author then states that the persons for whom he is apologizing intirely accord with the Church, both in thus *constantly referring to Christ* as the sun of their system, and in inculcating the *necessity of a personal and practical acquaintance with his doctrines* in order to salvation. The "consequent distinction between real and merely nominal Christians constitutes the most striking of their peculiarities, and in the judgment of such Divines as Dr. Paley, Dr. Croft, Mr. Daubeny, and Mr. Polwhele, the very essence of their guilt." (p. 107.) He allows that they dwell upon the peculiar doctrines of Christianity, but denies that they therefore exalt one part of the Christian scheme to the destruction of another; the doctrines in question being pregnant with duties both to God and man; though, in order to constitute these duties Christian morality, he shews that they must be enforced from Christian motives. He farther asserts, that in thus maintaining the necessity of practical Christianity, he and his friends neither omit, misrepresent, nor depreciate the true doctrine of Baptism, but that their views are in exact unison with those of the Church; which he shews, by various quotations from her Articles and Liturgy, considers her nominal members as real Christians, only in proportion as they are acquainted with the renovating, sanctifying, and cheering effects of religion.

Mr. O. vindicates the propriety of some modes of speaking used by his friends; and, though he denies the affirmation which represents them as teaching "that no one knows Christ, or is a true Christian, until he can

specify the precise time and hour of his conversion," yet he adds:—

Our Church declares and pronounces all those to be in a pardoned and absolved condition, "that truly repent, and unfeignedly believe the gospel." "They," she also says, "who in act or deed sin after their baptism, are washed by Christ's sacrifice from their sins, *when they turn again* to God unfeignedly." (See her Forms of Absolution, and Hom. on Salva. p. 12.) All therefore who do this have her warrant to consider themselves in a state of favour and acceptance with God, from the time when they thus turn unto him by true faith and repentance. The absurdity on the subject will, therefore, perhaps, rather, be found with those who treat all pretensions to any knowledge of our religious state with ridicule; and who can suppose men to repent, and believe, and be reformed, and carry on the Christian warfare, as the Church prescribes, and yet themselves have scarce any perception of it. (p. 111, 112.)

3. But that the persons whom he opposes *make comparatively little use* in their Sermons *of the peculiar doctrines of the Gospel*, and in this respect also deviate from the Church, Mr. Overton next endeavours to show from the vindications of this method of preaching which have been attempted by Mr. Clapham, Dr. Croft, Mr. Benson, and Mr. Haggitt; and from the complaints upon this subject which have been made by Mr. Jones, Bishop Horne, Bishop Horsley, and the Bishop of Durham.

Before the Author enters upon the inquiry, whether these Ministers, like the Church, inculcate, upon all capable subjects, the absolute *necessity of inward and practical Christianity*, in order to salvation, he premises:—

"That it is no sufficient argument against the reality of a certain kind of experience in religion, or of certain religious attainments, that the objector is unacquainted with any such experience or attainments. He may not have used the proper means, or may be otherwise disqualified. Nor is it any sufficient evidence that the Christian improperly ascribes his repentance, comfort, and sanctification to the influence of the Holy Spirit, because he does not understand the *mode* of his divine operations; because he can only ascertain these operations by their *effects*; or because, in many particular instances, he cannot distinguish them from the workings of his own mind. (p. 114.)

Mr. O. then quotes passages from the Anti-Jacobin Reviewers, Mr. Daubeny, Mr. Polwhele, Dr. Paley, and Dr. Croft, tending to confound the profession of Christianity with its reality; and observes that—

The scripture terms and phrases "conversion," "regeneration," the becoming "dead to sin" and "alive from the dead," the being made "sons of God from children of wrath," and all the other passages of God's Word by which the *change* that leads to this difference, in the state and characters of men, is represented, these Divines tell us, now "MEAN NOTHING;" that is, as they explain it "nothing to us, or to any one educated in a Christian country." (p. 118.)

The Author then vindicates the use of the term *Christian Experience*, which he had before maintained, (p. 110) to be neither absurd nor unintelligible, as applied to the various exercises of the Christian's mind, his spiritual conflicts, and his attainments in humility, faith, hope, love, and other graces; and defends Mr. Robinson's account of it against Mr. Ludlam, who affirms, that Mr. Robinson, 'in common with the *whole tribe* of Gospel Ministers, plainly mistakes the *confidence* of *expectation* for the *certainty* of *experience*.' "The whole mystery in the matter," says our Author, "is this: Christianity engages to bestow certain *present blessings*, and to produce certain *present effects*, as a preparation for a more perfect state hereafter, upon all who, in the Scripture sense of the word, receive it. In proportion, therefore, as any avowed Christians are *possessed* of these blessings, and the *subjects* of these effects, they are said to have Christian *experience*." Mr. Clapham, Mr. Daubeny, Dr. Balguy, and Mr. Polwhele, are also shown to deny the existence of any such *experience* as that for which the Author contends; the latter of whom, in particular, treats with indecent ridicule the idea of the agency of Satan, and, in common with others, though against the plainest declarations of the Church, stigmatises as enthusiasm any pretence to the *actual* guidance, sanctification, or comfort of the Holy Ghost.

Mr. Overton thus closes the chapter:—

What we insist upon, in conclusion of our inquiry, is this, that these Divines must hold—Either that ALL professed Christians, who are members of our church, *whatever be their characters*, are in a state of acceptance with God, and would go to heaven should they die in their present

state;—or, that only SOME of such persons are in this state; namely, those whose *characters* correspond with their profession.

If the former position be maintained; we pronounce it, without the smallest fear of refutation, licentious, unscriptural, and directly opposite to the most plain and express doctrine of our church. If the latter proposition be adhered to; then must they admit a *distinction* between "the good and the evil," between real and merely nominal Christians, and the necessity of the latter being *changed and converted*; then will their reprobation of others for making this distinction and inculcating this necessity, be found absurd; then will it be obvious, that it is not, as they would persuade us, the Word of God, but their language about *all* baptized persons being in a state of salvation, which "means nothing."——If it is persisted in, that in making this ideal distinction among the professors of Christianity, no persons who possess outward decency of character, or as they term it, no "moral Christian," should be supposed radically defective; this is acknowledging in so many words, that *internal* and *spiritual* Christianity is dispensed with.

In reference then to the whole which has been advanced in this chapter, we appeal to all competent judges to say, whose teaching most resembles that of the Church and her Reformers on these subjects; *ours* who make Christ and his peculiar doctrines the soul which animates the whole body of our divinity, or *theirs* who make so little use of the Saviour and these doctrines; *ours* who thus insist upon internal and practical Christianity, or *theirs* who rest so much upon mere externals, and use the language which has been exhibited?—— (p. 126, 127.)

(To be continued.)

VI. *An Essay on the Divine Authority of the New Testament, by* DAVID BOGUE. 12mo. pp. xxvi. and 296. 3s. 6d. boards, fine paper, 4s.— Seeley and Williams. 1801.

WE learn from a Letter which precedes this Essay, that it has been written, with a view to being translated into French, and prefixed by way of Introduction to a large impression of the New Testament in that language, which the London Missionary Society has resolved to distribute in France. The Author's object is to furnish a compendious view of the various Evidences, both internal and external, which may be adduced in support of the Divine Authority of the New Testament; and to refute the most popular Objections which have been brought against it. This object, we are of opinion, he has accomplished with a considerable share of ability; and in a spirit of candour and moderation, highly becoming the advocate of Christianity. He does not profess to have discovered new arguments, or to have employed new modes of reasoning, on a subject which has already undergone so much able and elaborate discussion; but he is unquestionably entitled to the praise of patient investigation, judicious selection, and methodical arrangement; and he has also given to his performance, as great an appearance of novelty as could reasonably be expected.

Mr. Bogue has divided his work into short sections, each containing a distinct head of evidence; a mode attended with this advantage among others, that the propositions he endeavours to establish being independent in some measure of each other, a failure in one part of his reasoning does not greatly weaken any other, nor necessarily affect, in any material degree, the general result of all his arguments. A few assumptions not perfectly warranted, and some reasonings of an inconclusive kind, might possibly be pointed out; but it is due to Mr. Bogue to say, that within the narrow compass of a pocket volume, he has comprised a greater variety of proofs in favour of Christianity, than has ever been brought to bear on the truth of any other facts, or perhaps than is even to be expected, except in the case of of a divine revelation.

While, however, we cannot but cordially applaud the well tempered zeal and sound piety, which are generally displayed throughout this Essay, we should deem it a dereliction of our duty, were we to omit animadverting upon the Author's erroneous representation of the sentiments of the Apostles on the subject of Civil Government. In answering a supposed objection made to the Christian religion, as favourable to despotism, and inimical to civil liberty, he observes, (p. 208.) "But let us hear the New Testament speak for itself: and it speaks with plainness and fidelity, and yet with a delicacy suited to the age in which it was written, and to the jealousy of the governments which then existed. (See Rom. xiii. 1.) Civil Government, it says, is an ordinance of divine institution: this means, it is the will of God that men should not live as the beasts of the field, without

soul; but that they should be d into societies regulated by nd that these laws should be executed by magistrates appointed for the purpose. *What kind of government and what kind of rulers are designed,* the writer particularly specifies.—"They are not a terror to good works, but to the evil. Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil... They are God's ministers, attending continually upon this very thing;" i. e. their talents and their time are all employed in this great and good work. *Such is the government which the New Testament describes; and such are the governors to whom it enjoins subjection.*" And he proceeds to add, that whoever refuses to be subject *to such a government,* and to give high respect *to such rulers,* and to pay them tribute, resists an ordinance of God which is both reasonable and beneficial, and deservedly receives to himself condemnation.

But where, we would ask, does Mr. B. find those qualifying expressions, which furnish any ground for asserting, that it is only to "*such governments*" as "are not a terror to good works but to the evil," that Christians are enjoined subjection? We mean not indeed to deny, nay we are disposed strenuously to maintain, that in all cases God must be obeyed rather than man: and that whenever the commands, even of our lawful rulers, require us to act in opposition to the express will of God, we ought, rather than comply, to endure any extremity of suffering. This reserve we are taught to make, not only by the words of the Apostles (Acts v. 29.), but by their example also, as well as that of the whole army of martyrs. We contend, however, that no other exception can be fairly deduced from the New Testament.

Had Mr. B. quoted the entire passage, he would have furnished his readers with primâ facie evidence of the futility of his reasoning. Why has he not given the Apostle's words, instead of his own forced construction of them? Let us insert what he has omitted, and contrast it with his comment. (Rom. xiii. 1 and 2.) "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that *be,* are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation." Again, (Tit. iii. 1.) "Put them in mind to be subject to principalities and powers, to obey magistrates;"—and to the same effect is St. Peter's injunction, in his first Epistle, (ii. 13.) "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." In these passages there are no exceptive clauses; no restrictions of the words to particular kinds of government, or to rulers of a certain character. When St. Paul so strongly commanded every soul to whom he wrote among the Romans, to be subject to the powers that *be,* no exception was made of the government then existing at Rome, or of the *then* reigning emperor. And yet, if the character either of the government, or of the person administering it, could be pleaded as an exemption from the obligation of this command, it might well be argued that the government of Rome under Nero was of that description. But, as if to silence for ever such reasonings as those of Mr. B., it is even under the despotic government of Rome, it is even under Nero, one of the most cruel, unjust, and despotic of Rome's tyrants, that Christians are commanded, on pain of condemnation, to be subject unto the powers that be; and that, "not only for wrath, but also for conscience sake."

Could Mr. B. see no analogy between the case of subjects and that of servants, who are commanded to be subject to their masters "with all fear, not only to the good and gentle, but also to the froward?" (1 Pet. ii. 18.) The analogy, in our opinion, is so strong, as to remove every doubt on the subject, and, at the same time, to suggest the just qualifications and restrictions on this important point. It would, indeed, be foreign to our present purpose, and would also lead us into too wide a field, were we to attempt fully to lay down, explain, and apply the principles of civil government. But it may not be amiss for us, to give a brief general statement, of what we conceive to be the sound

scriptural doctrine on this head; and we trust it will be found such as might have been expected from the genius and spirit of Christianity.

We do an injury to the dignified simplicity of Scripture Language, when we construe it with the accurate minuteness of Special Pleading. The Gospel was addressed to plain men, and it therefore uses popular language; and, provided its general meaning be clear, it is not careful to guard against captious objections, or subtle misconstructions. It lays down general principles and weighty truths in plain, broad, and intelligible terms; so that he who runs may read: but having done this, it often leaves these general principles and weighty truths, though at the risk of being explained away, or distorted from their just direction, to the sound discretion, or rather the honest simplicity, of the reader. It is his part to supply the requisite qualifications, or to pursue the pregnant generalities of Scripture into all their practical ramifications.

To apply this to our present subject. There was reason to fear from several causes, that persons converted to Christianity might consider themselves as absolved, by becoming Christians, from their obligation to obey the laws of the civil community to which they belonged. To silence all such suppositions, St. Paul reminds the Roman Christians, that civil government is the ordinance of God, established by Divine Providence, and sanctioned by its manifest utility, and by the clearly beneficial effects of which the Divine Framer of all things had rendered it productive to society; that the direct object and tendency of this ordinance of God, civil government, are the promotion of "good works," "and the avenging of the evil;" and that therefore rulers, they who execute this civil government, are to be obeyed, not merely from considerations of temporal interest, but from a regard to the Divine Authority.

Yet all this, let it be observed, is general language; and they who should hence infer, that ingenuity can conceive no case in which it would be lawful for Christians to resist their governors, would reason erroneously on the one hand; while they who, with Mr. Bogue, conclude that it is only to governments eminently just and beneficial, that this subjection is due, reason far more erroneously, as well as dangerously, on the other. For injunction is to be illustrated by general spirit of Christianity. [redacted] Votaries were to be meek, peaceable, sober-minded, humble, contented, patient, full of self-denial, full of love, considering themselves strangers and pilgrims on earth, and remembering that the fashion of this world passeth away.—Now, it is obvious, that men of this character would be disposed to be quiet, orderly, submissive subjects, under almost any government. Thankful that in such a world as this, any restraints were imposed on the unruly passions of men; that by the strong arm of the Law, protection was administered to the weak and the defenceless; and accounting themselves happy if they were exempted from any great solicitude for their own and their families' safety; they would not be eager to obtain political power, nor to correct political grievances; they would not be forward to join political parties; and we may venture to assert, looking back on all the instances of revolutions recorded in history, that there are scarcely any wherein they would have been disposed to take the smallest share; scarcely any wherein, with the exception above mentioned of obeying God rather than man, they would have been inclined to resist the arbitrary mandates of the despot who ruled over them.

But still human ingenuity may devise a case, which will form an exception to this general rule. "Extreme cases," as was well observed by the practical wisdom of Mr. Burke, "teach their own lessons;" and when, in order to include them, we strain those principles of ordinary and general use, which apply plainly and directly to nearly all possible cases, and which, by their general spirit and genius, furnish a sufficient guide for our conduct, even in the painful and dreadful extremity which may be justly exempted from their literal application; when we do this, we commit a violence on the dictates of sound sense and just reasoning, and render principles which, rationally understood, would tend to the general happiness, the means and instruments of faction and anarchy, of discontent and misery.

To apply to the case of submission to civil government, the parallel instance of the obedience of servants to their masters—It could not well be maintained, that there was no pos-

sible case wherein servants would not be bound to obey their master's injunctions; yet it is still more clear, that they were not to consider themselves as obliged to obey such commands only as were just and reasonable;—they were, on the contrary, to be "subject, with all fear, not only to such masters as were good and gentle, but also to the froward."

After having said thus much, it may perhaps be expedient to guard against one possible misconstruction of our doctrine, by observing, that where the established constitution of a country has invested any of its inhabitants with any share of political power, they are bound to consider themselves as entrusted with it, in the order of Providence, for the public good; and they are not at liberty to abuse it, or give it up. But here also, the genius and temper of Christianity will be manifest in the language and conduct of a true Christian. When he finds himself compelled to take part in any political struggle, he will not be clamorous, contentious, and violent; but moderate, soberminded, and peaceable. He will inspect himself, as well as his governors; and, in short, will be ever disposed, according to the Apostle's injunction, "to follow peace always by all means."

We are conscious that much more ought to have been said, in order to do full justice to this important and abused subject; but for the present it may suffice, to have rescued the Holy Scriptures from the false gloss of Mr. B.; and we dwell on it with the greater earnestness, because we are really sorry to see any of the pages of a book, in which there are so many things to commend, defaced by opinions so dangerous and unwarranted; unwarranted, in as much as they receive no countenance from the Bible; and dangerous, as tending to relax the sinews of lawful restraint, and to introduce a spirit of insubordination and anarchy.

Perhaps Mr. B. may have been betrayed into this misconstruction of St. Paul's doctrine, by an unwarrantable extension of the principle of becoming all things to all men. However that may be, he has undoubtedly given to the Apostle's words a meaning, which they were not intended to convey. If he can really deduce from the passage in question, the view he has taken of the subject, we shall regard it as a striking example of the force of prejudice over a judgment, in many other respects sound and enlightened.

It may, perhaps, be thought by some, that such sentiments will tend to conciliate the Jacobins of France, as well as those of England, by removing one of their main objections to the Holy Scriptures. We more than doubt the fact; but even if its truth were less dubious than it is, it will scarcely serve to justify, especially on such an occasion, that flexile complaisance which would please at the expence of truth. The objections of these unhappy men to Christianity have a much deeper root. They originate in the depravity of their hearts; and being fostered by pride and sensuality, are at length matured into an inveterate and determined hostility, (an hostility which nothing but divine grace can conquer), as well to the humiliating nature of the doctrines of Christianity, as to the unexampled purity of her precepts.

With earnest wishes for the success of Mr. B's able and benevolent labours, we should rejoice, if, by any thing we have said, he should be induced to reconsider the topic to which we have felt ourselves compelled to advert, and to correct the errors on which we have been commenting, previously to the publication of the work in French.

Mr. B. quotes (p. 215.) Matt. xviii. 15 to 17, as containing the particular mode of ecclesiastical government prescribed by Christ himself; but that passage appears to us to leave the matter perfectly undecided, and to give a preference to no form of Church government whatever. We apprehend that Mr. B. wishes to have it understood, that it may be inferred from our Saviour's words, that the Independent mode of Church government was that prescribed by Christ. We will only remark, that, if it were, it will be for him to explain the causes of the early and uniform deviation of the Christian Church from the institutions of its founder.

The style of this performance is sufficiently clear and perspicuous; but it appears from the form of many of the sentences, to have been composed with a view to the French dress, which we are told it is to assume; and probably to this cause may be attributed its frequent stiffness and inelegance. This, however, is a defect of inferior importance; nor is it men-

tioned with a view to detract from the very great intrinsic merits of the publication. It is certainly, upon the whole, very admirably calculated to remove the existing prejudices against Christianity from the minds of sceptics, not only in this country, but in that for which it is more particularly designed. As a proof of the justice of our commendations, we insert the following extract, which will afford the reader a very fair specimen of the Author's style, and manner of reasoning.

Upon the Prophecies concerning Christ, he thus speaks:—

LET those who assert predictions to be fortunate conjectures, stop for a moment and seriously consider the prophecies of the Old Testament (the first volume of this book, and of equal authority, as may be afterwards shewn) concerning the Messiah. Perhaps there may be an hundred passages or more, each containing somewhat distinct and peculiar in the description of his character: a character in which are many things, very remarkable, some apparently contradictory; see particularly Isaiah liii. They were recorded by different men, in different countries, and in different ages: and the last, some centuries before his appearance. Christians say that all these predictions relate to Jesus Christ. The matter is capable of accurate examination. History sacred and profane furnishes us with a number of persons, heroes, warriors, statesmen, kings, sages and philosophers. Apply the prophecies to any of them you please. Take Judas, or Peter, or John, or Herod; or go to prophane history: take Alexander or Cæsar; or if you think it will answer better, take Confucius, Socrates, or Marcus Antoninus. Apply to them the prophecies of the Old Testament. If one particular suits, a second does not: a third renders it evident that not one of them is the man designed. Apply them to Christ; apply all the hundred or more; an astonishing correspondence appears: every one fits him: there is not a single prediction which is discordant. He that will call this, chance; and ascribe the agreement merely to fortuitous circumstances, is not fit to be argued with; and must not say that Christians alone are *credulous*.

There is a circumstance peculiarly striking, which we should not pass over; namely, that the predictions concerning Christ are all in the keeping of his enemies. Had the disciples of Jesus been the sole guardians of the sacred books, it might have been said, that they altered them to make the prophecy accord with the event. But the Jews are the keepers, the jealous keepers of the ancient prophets: and their hatred to Christ and his cause is at least as strong as their veneration for the prophets of their nation. Ask them for the book; they will give it you, and curse Jesus of Nazareth. But read it, and you will find a perfect agreement between the prediction and the event, in the character of Christ; and that it is not without sufficient reason we believe that Jesus is the true Messiah promised of old. (p. 161—163.)

We forbear giving any further extracts from this valuable work, though we could have selected many passages, in which the truth of Christianity is placed in a very convincing light; but we subjoin the Table of Contents, that our Readers may have the whole of the Author's plan before them at one view:—

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VII. *Pastoral Hints on the Importance of Religious Education; with an Outline of a Familiar Plan of Instruction; designed for the Assistance of Families. By* EDWARD BURN, M. A. 8vo. pp. 37. 1s. Rivingtons. 1801.

THIS tract is dedicated to the Congregation of St. Mary's Chapel in Birmingham. Parochial Ministers who rightly discharge the duties of their high office, generally possess a strong influence over their hearers; and we shall be always happy to see them exerting that influence in a beneficial manner. Every neighbourhood is an epitome of the world at large; and he who enters into the necessities of the circle around him, with the deep interest which should ever be felt by a faithful pastor, is much more likely to benefit mankind by his writings than the retired student.

Mr. Burn observes, That the PRINCIPLES of the rising generation are not in general founded on the DOCTRINES of Christianity; nor their TASTE formed by its SPIRIT; nor their LIVES governed by its LAWS; nor their DESIRES directed to the HAPPINESS it sets before them. Upon each of these heads the Author enlarges; and having from this view inferred the *duty* of counteracting these evils by bringing up our children in the "nurture and admonition of the Lord," he proceeds to point out,—1. The KIND OF INSTRUCTION to be imparted, which should chiefly respect the sinfulness of man, and the nature and method of his salvation: 2. The most effectual MANNER OF COMMUNICATING this instruction, namely, that it should be adapted to the capacity of children; should be persevered in with tenderness, condescension, and patience; and that parents should for this end avail themselves of little incidents and circumstances; 3. That to give EFFICACY to instruction, example; a well regulated authority, avoiding the extremes of excessive fondness and unjust severity; and prayer, are necessary: and, 4. The MOTIVES which should influence parents herein, since they will hereby consult the greatest good of their children; will take the most effectual means of making them blessings to their instructors; and will forward, in an important degree, the great ends of the Christian Ministry.

In the Plan of Instruction, which is subjoined to these hints, and which is divided into *Catechetical, Historical, Doctrinal and Explanatory,* and *Devotional and Moral,* the Author points out the most useful books, under each head.

We can safely recommend this Tract to our readers. The subject is of primary importance to individual and public happiness; and the Author's manner of treating it is both pleasing and instructive.

VIII. *Address to the Inhabitants of the United Kingdom of Great Britain and Ireland, on the Termination of the War with France. By the Rev.* THOMAS ROBINSON, M. A. *Vicar of* St. Mary's, Leicester. 8vo. 1s. and 12mo. 4d. or 100 for 25s. Rivingtons.

IN this seasonable Address, the pious Author calls his readers to *a review of past events*: from which they may learn,—to look beyond the measures of senators and statesmen, if they would ascertain the true cause of the calamities we have suffered; to bow with unfeigned submission to the sovereign and righteous will of the Almighty; to remember, that "the vows of the Lord, made in the solemn days of Fasting and Humiliation, are upon them;" and to be thankful for past mercies. He further excites them, to *derive suitable improvement from the important event of peace*; to be grateful for present national blessings and prospects: and also to *consider what ought to be our future plans*. And here he cautions his countrymen to "sin no more, lest a worse thing come unto them;" to preserve peace among themselves; and to watch against the danger that may arise to their principles from intercourse with their late enemies. And he calls upon Magistrates, Ministers, Parents, Masters of Families, and Individuals in private life of every rank and description, to glorify God in their various capacities and situations.

II. REVIEW OF REVIEWS, &c. &c.

THE ORIGIN, ADVANTAGES, DISADVANTAGES, AND IMPORTANCE OF LITERARY JOURNALS.

(Concluded from our last.)

WHATEVER objections may be urged against periodical works, under the present circumstances of the world, and while they are so popular, this class of publications is certainly of great IMPORTANCE to society. Not only the interests of Taste and Literature, but those of Morals, Politics, and Christianity, are intimately connected with such works. If we except newspapers in respect to politics, it may at least be questioned whether Reviews do not guide the opinion of a great majority of readers, on these important topics, more than all other human productions together. The supposition will not, after deliberate reflection, appear extravagant. There is, at the present period, a peculiar preparation in the great body of society for the reception of such publications. Compared with our ancestors, we are a new race. Learning is no longer confined within the retreats of academies, but it is diffused among all ranks and classes of men. All can read; all therefore are prepared to talk; all affect to think, and judge, for themselves, on every subject of importance. All, therefore, desire a certain degree of information on such subjects. But the bulk of readers, whether of the higher or lower orders in society, are debarred by their business, their pleasures, or their indolence, from the perusal of large and abstruse disquisitions. A Newspaper, a Magazine, or a Review, is, therefore, exactly the publication suited to their case.

There are too, in the very nature of Reviews, many things adapted to render them popular. They charm by their variety, their brevity, and their aptitude to furnish matter for general conversation. They create an appetite by their regular and periodical returns. They are respected by Authors from motives of selfishness. They impose by their high pretensions, and authoritative decisions. They impress by reiteration; the tale told every day at length is credited. They, therefore, who read little else, on the subjects in question, naturally imbibe whatever principles are propagated in these Reviews. The justness of this reasoning has been recognized, and the force of it fully illustrated, by several of the critics themselves.

The influence of periodical criticism on the public mind is also manifest from other evidence. It was the criticism of Addison which first rendered even Milton popular. So in an illus-

trious recent instance, "the *Mercure*, a famous French Journal," the Abbe Barruel says, "by its encomiums, or its weekly criticisms, nearly *decided the fate of all literary productions*. The encomiums," he subjoins, "which Voltaire lavished on that Journal, after La Harpe had undertaken the direction of it, shew how little governments are aware of the influence of such Journals over the public opinion." "The conspirators," he says again, "were well acquainted with the powers of a Journal, and saw what advantage could be reaped from this literary dominion." And having mentioned the unfair and great use made of these Journals, and their gross perversion of "works purely literary," it is added, "by such artifices, the La Harpes (the Journalists) of the day forwarded the conspiracy as much, if not more, than the most active of the sophisters, or their most impious writers." And again, "Let the reader judge from thence how powerfully the periodical papers contributed to the designs of the conspirators, and it was by them that the public mind was chiefly directed to their desired object." And in our own country, at the present moment, the encouragement which an author receives from his bookseller is almost wholly proportioned to the manner in which the work shall be treated in the Reviews. Their verdicts, when favourable, are, accordingly, sometimes advertised, as the legitimate passport for a book's circulation. On the same ground, are works usually admitted, or rejected, by the members of our numerous Book Societies.

Nor is it of consequence, that a few sturdy doctors affect to despise the decisions of these critics. Our position is, that they influence the *public* mind on every popular subject; and, as the great author of "Reflections on the French Revolution" has observed, and, as that event has fully proved, in vain will a few individuals of any description attempt long to preserve any public institutions which the public have been taught to despise.

The importance of the publications in question, is, therefore, we see, immense. The grand engine by which the whole system of the government, religion, learning, and manners of a nation is moved, is the press. And yet, as we have shewn, the press is governed to a great degree by these publications.—It is then of vast moment to the public happiness, that the principles of these works should be sound. If, with the interests of literature, those of the throne and the altar are properly regarded by the Conductors of such works; if, like the ancient Roman censors, they are indeed careful "ne injuriam capiat respublica;" they occupy a station of the first importance; they class with the greatest benefactors to their country, and are intitled to its warmest gratitude. On the other hand, if, under the mask of literary criticism, they are fostering a spurious philosophy, and an unscriptural religion; if they are openly, or secretly, undermining institutions which time has rendered venerable, and experience has proved invaluable; or, if, zealous for out-works, and forms, and externals, they mutilate the doctrines and neglect the spirit of the National Church, their employment and their deserts must be estimated very differently. In this case, it is high time that these guardians of our literature should themselves be guarded, that these controllers of the press should themselves be controlled; it is high time some effort should be made to counteract the operation of principles so defective or pernicious. Whether or not, some, or all, of our monthly publications are reprehensible in some, or all, of these particulars, shall be shewn hereafter. Nor can they who have assumed the office of judging others, reasonably object to be scrutinized themselves. Conscious of the merciless amputations they have made, they can only, on losing a few thumbs and great toes of their own, adopt the language of Adonibezek, "As we have done, so it is requited us."

But after all, we too, it will be said, have our prejudices. This will be readily and cheerfully admitted. Our object is to shew, that amidst all the infatuated fondness for innovation which obtains, that after so many unsupported pretensions to the character of friends to our civil and ecclesiastical establishment, there is yet a large body of men who are really prejudiced in favour of their genuine principles. From these principles we shall neither be driven by calumny, nor seduced by favour; persuaded as we are, that they are equally founded in truth, and pregnant with good; and that only in a firm adherence to them can be expected the happiness of individuals, and the prosperity of our nation.

III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

*** *Authentic communications will be thankfully received, and may be addressed, under cover, to the Editors, at the Publisher's.*

GREAT BRITAIN.

A NEW edition of *the True Churchmen Ascertained*, by the Rev. JOHN OVERTON, is in the press, and will be ready about the middle of March.

The Rev. JAMES FRANKS, of Halifax, has circulated proposals for publishing by subscription a work intitled SACRED LITERATURE, or *Remarks upon the Book of Genesis; collected and arranged, to promote the Knowledge, and evince the Excellence of the Holy Scriptures.* It will be printed in one vol. 8vo. price 8s. upon a good paper, and with a good type, and will extend to more than 450 pages. The Author observes in his proposals:—"I have been long of opinion, that a person could not be better employed, than in collecting and arranging those excellent scriptural remarks, that are widely scattered in a vast number of books.

"The *Historian*, the *Linguist*, the *Traveller*, the *Rhetorician*, the *Philosopher*, the *Logician*, the *Mythologist*, the *Lawyer*, the *Physician*, the *Divine*, by bending the force of their attention to some particular object, may either discover, or place in a striking point of view, some parts of Scripture, which have relation to the subjects, with which they are respectively most intimately acquainted. It has been my intention, as far as I have had leisure and opportunities, to collect such scattered passages."

Mr. NICHOLSON, who has for some time conducted, *A Journal of Natural Philosophy, Chemistry, and the Arts*, in 4to. discontinued the 4to form on the 1st Dec. and on the 1st Jan. began a new series, in Monthly Numbers, in 8vo. at 2s. 6d. each, with a variety of improvements in the plan.

Mr. BLAIR, of Great Russell Street, has circulated proposals for publishing an *Entire System of Medical and Operative Surgery; comprising the latest Improvements, in Theory and Practice;* with upwards of 150 Engravings of Chirurgical Diseases, Operations, and Instruments, executed by Mr. Hery. The work will extend to five vols. in 8vo. at 12s. per vol. to Subscribers, and 15s. to Non-subscribers. A few impressions will be taken upon superfine wove paper, with proof plates, at 18s. per volume.

Speedily will be published, by James Dillon and Sons, Printers, Edinburgh, and by Ogle, London, The EVANGELICAL PREACHER, a Collection of Doctrinal and Practical Sermons, by Dissenting Ministers of the last century, Bradbury, J. & S. Stennett, Gill, Hurrion, Grosvenor, Brine, &c. chiefly selected from detached pamphlets rarely to be met with.

The periodical work, called The MONTHLY EPITOME, began an enlarged and improved Series on the 1st of Feb. A department for Original Criticism and Correspondence is added to the former plan, which was confined to an analysis of a few leading or popular works, and extracts from them, together with a List of New Publications, &c. An additional half-sheet is given, though the price is not raised; and if it be found requisite, a Supplementary Number will be added to each future Volume. The Proprietors say that their work will be more Impartial, Early, Comprehensive, Interesting, and Select, than other Literary Journals. These are large promises, and we fear will raise expectations, which will be disappointed; we are well informed, however, and this it is with which the CHRISTIAN OBSERVER has most concern, that the Work is under the management of persons who will exclude every thing injurious to sound principles and good morals.

A new edition of WHISTON'S JOSEPHUS is publishing at Edinburgh in Numbers. It will be completed in 34 Numbers, at 6d. each, or on fine paper 7½d., making three vols. in 8vo.

A new edition of FENELON'S *Treatise on Charity*, in 1 vol. 8vo. is gone to press.

A volume of *Discourses*, by the Rev. Mr. DAUBENY, upon the Connection between the Old and New Testament, will be speedily published.

A small Annual Volume is announced, entitled The POETICAL REGISTER, AND REPOSITORY OF FUGITIVE POETRY. It is intended to comprise all those pieces of fugitive poetry, worthy of preservation, which are to be found in the various periodical publications; original contributions from literary characters; concise criticisms on the principal poetic and dramatic productions, with a complete catalogue; notices of works designed for the press; biographical sketches of celebrated poets who died in the course of the last year; and a selection from scarce antient English Poets, of such poems as are not generally known, with biographical notices of their authors. The original department of this work will be supported by several writers of poetical eminence.

For the accommodation of those who may wish to travel through France upon the perfect establishment of Peace, there is in the Press A NEW ITINERARY, or

Correct Delineation of all the Great and Cross Roads throughout the 103 *Departments of the French Republic*; translated from a New Work published at Paris by command of the Directors General of the Post Office; to which will be added, The Existing Laws respecting Postage, an Exact List of the places where Post Horses are stationed, the respective Distances of such places, and the Departure and Arrival of the Mails, with copious Indexes, and a Road Map of the 103 Departments.

In the press, and will be published by Chapman and Co. of Edinburgh, an elegant and uniform edition of the *Smaller Practical Works of the late Rev.* JOHN BROWN, *of Haddington*; with a large account of his Life. It is expected they will form six vols. in 12mo.

Mr. BEARDMAN, Veterinary Surgeon to the Third Regiment of Dragoons, has in the press *A Dictionary of the Veterinary Art*, which will be published in two vols. 4to. with anatomical plates.

Mr. PORSON has advertised the *Supplementary Preface and Notes to his second edition of the Hecuba*, separately, to accommodate the purchasers of the first.

In the course of this year will be published *Observations on the Theory and Practice of Landscape Gardening*, by H. REPTON, Esq. in 4to, with numerous plates, price 4*l.* 4*s.* to subscribers.

Mr. GIFFORD proposes to publish next winter the first volume of *A History of France, from the Accession of Lewis XVI. to the Peace of* 18**. It will be printed in 4to. and extend to three or four volumes. To each volume will be subjoined an Appendix of State Papers, &c.

A second volume in 4to. with a Map and Engravings, is in the press, of Lieut. Col. COLLINS's *Account of the English Colony in New South Wales*, comprising the Transactions of the Settlement for four years subsequent to the former account, and containing some interesting particulars of the discovery of Bass Strait, and further observations on the Customs and Manners of the Natives of New Holland.

The first volume of a magnificent work in 4to, is announced for the month of March, on the *Progress of Maritime Discovery*, by Rev. J. S. CLARKE, F. R. S. Domestic Chaplain to the Prince, and Vicar of Preston; patronised and assisted by professional men. This work was undertaken under the immediate sanction of Earl Spencer and the Board of Admiralty; and its object is, to compress and connect the extensive and hitherto detached subject of Discovery. It will be illustrated by Original Views of Coasts and Islands, by Pocock; and intirely New Charts, by Arrowsmith, which will form a complete British Neptune. A volume will be published early in each year till the whole is completed.

For the same month is also announced, in two vols. 4to., *Modern Geography*: A Description of the Empires, Kingdoms, and States, with the Oceans, Seas, and Isles, in all parts of the world; including the most recent Discoveries and Political Alterations: by Mr. JOHN PINKERTON; with an Astronomical Introduction, by Professor VINCE. It will be accompanied by between forty and fifty Maps drawn under the direction, and with the last improvements of Arrowsmith; and engraved by Lowry, in a new manner suggested by the Author, and illustrated by him with many important features of the countries, and interesting names, derived from numerous works of Natural and Civil History, which will be in vain sought for even in a large and expensive Atlas. An abridgement of this work is preparing. The Author and Publishers of the last-mentioned work will allow us to suggest, that, having seen the drawings of these maps and highly approving them, we think a good opportunity is afforded, which will be highly advantageous to the public and beneficial to the undertakers, of supplying a defect long felt and lamented by those who have the care of the classical education of youth. A SCHOOL ATLAS, with the corresponding Ancient and Modern Maps on the same scale and upon opposite pages, is the best possible assistance in teaching youth Comparative Geography. It has been already tried in Stackhouse's Atlas; and nothing but the excellence of the plan could have given a work, which is at the same time very expensive and very inaccurate, such extensive circulation, nor have induced Dr. Vincent, which we know to be the case, to recommend the use of it at Westminster. Were the same artists as have been employed in the above work, to prepare, under Mr. Pinkerton's direction, Ancient Maps to correspond with all the Modern which would require it, and were the whole to be published separately as a School Atlas, without letter-press, or with a short Introduction to Geography, and not to exceed a Guinea in price, it would command a most extensive sale, both in Schools and for Private Use.

In the Press, An *Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia*, performed by command of Cath. II., by Commodore JOSEPH BILLINGS, from 1785 to 1794. The whole is narrated from the original papers by MARTIN SAUER, Secretary to the Expedition, and will be published in 4to. with a Chart and numerous Engravings.

The first prize of 40*l.* founded by the late Rev. J. Hulse of Cambridge, for the best Dissertation in the English language, on the Evidences of the Christian Religion, is adjudged to Mr. J. B. SUMNER, Assistant-Master at Eton.

Mr. CLARKE, of Jesus College, Cambridge, who has a travelling Fellowship from the University, has sent home very

valuable antiquities from Egypt; amongst which is the original MS. of the Arabian Night's Entertainment.

ROYAL SOCIETY.

In our Account of the State of Literature and Philosophy, it will be proper to take a concise review of the *Philosophical Transactions of the Royal Society for the year* 1801. The volume consists of two parts, in both of which we meet with several interesting articles. Of those, which from their abstruseness, or the particular nature of their subject, are not likely to interest the general mass of our readers, we shall only repeat the titles.—

Art. 1. *The Croonian Lecture. On the Irritability of Nerves.* By EVERARD HOME, Esq. F. R. S.

The nerves have been hitherto considered as chords that have no power of contraction within themselves; but only serve as a medium, by means of which the influence of the brain may be communicated to the muscles, and the impressions made upon different parts of the body conveyed to the brain. The Author, however, shews that they do possess a power of contraction. He proves it from various experiments made upon horses while they were dying. The phrenic nerve of several was divided after they were knocked down, and the irritation produced by dividing it, caused it to contract in some instances as much as two inches. These experiments, upon so large an animal as the horse, made by a person well qualified for the purpose, and repeated sufficiently often to preclude material fallacy, admit of the following conclusions being drawn from them.— 1. That the nerves of an animal in health are capable of retracting themselves when divided, and that this effect is entirely independent of the parts by which they are surrounded. 2. That this contraction takes place in the nervous fibres themselves; and is independent of the brain, from which they originate, and of the muscles and other parts in which they terminate. 3. That the contracted nerve exhibits to the eye an appearance of contraction in its fibres, not to be seen when it is in a relaxed state. This appearance the Author has fully delineated in a plate. These experiments and observations appear to illustrate an action in the nervous chords, capable of producing the symptoms which are met with in many diseases of a spasmodic nature, which have never yet been satisfactorily explained. They shew that inflammation on the cut end of a nerve, while in an irritable state, is capable of producing exactly the same symptoms as the original disease, a very remarkable instance of which is here given. This effect of inflammation upon the end of a nerve, explains also the startings of the limb which occur too frequently after amputation, and illustrates the cause of locked jaw, when it is produced by a wound or bruise upon a nerve in a constitution either naturally irritable, or rendered so by climate.

Art. 2. *The Bakerian Lecture. On the Mechanism of the Eye.* By THOMAS YOUNG, M. D. F. R. S.

The method by which the eye accommodates itself to the perception of objects at different distances, has long been a subject of debate. Dr. Y., in the year 1793, had laid before the Society some observations, tending to prove that this was effected by the muscularity of the chrystalline lens. Mr. Home, however, in the year 1795, controverted this opinion, and the results of his experiments appeared so satisfactorily to confute this hypothesis, that Dr. Y. thought it incumbent on him to take an opportunity of testifying his persuasion of the justice of Mr. Home's conclusions. Some subsequent observations have, however, induced him to return to his former opinion, and in the paper before us, he states the grounds upon which he supports that opinion, with much ingenuity and learning; but as the subject would be uninteresting to most of our readers, we shall only state the principal objects and results of his investigation. These are, 1. The determination of the refractive power of a variable medium, and its application to the construction of the chrystalline lens. 2. The construction of an instrument for ascertaining, upon inspection, the exact focal distance of every eye, and the remedy for its imperfections. 3. To shew the accurate adjustment of every part of the eye, for seeing with distinctness the greatest possible extent of objects at the same instant. 4. To measure the collective dispersion of coloured rays in the eye. 5. By immerging the eye in water, to demonstrate that its accommodation does not depend on any change in the curvature of the cornea. 6. By confining the eye at the extremities of its axis, to prove that no material alteration of its length can take place. 7. To examine what inference can be drawn from the experiments hitherto made on persons deprived of the lens; to pursue the enquiry on the principles suggested by Dr. Potterfield; and to confirm his opinion of the utter inability of such persons to change the refractive state of the organ. 8. To deduce from the aberration of the lateral rays, a decisive argument in favour of a change in the figure of the chrystalline; to ascertain from the quantity of this aberration, the form into which the lens appeared to be thrown in his own eye, and the mode by which the change must be produced in that of every other person.

Art. 3. *On the necessary Truth of certain Conclusions obtained by means of Imaginary Quantities.* By ROBERT WOODHOUSE, A. M. *Fellow of Caius College. Communicated by the Rev. S. Vince, A. M.*

Plumian Professor of Astronomy in the University of Cambridge.

Art. 4. *On the Production of Artificial Cold, by means of Muriate of Lime.* By Mr. RICHARD WALKER. *Communicated by Henry Cavendish, Esq. F. R. S.*

Mr. Walker has long been known as a successful labourer in that branch of experimental philosophy which is the subject of this article. In the Philosophical Transactions for 1795, he communicated a paper on the best methods of producing artificial cold. Since that time, Mr. Lowitz, Professor of Chemistry, in Petersburgh, has discovered that a neutral salt, but little known or attended to before by chemists, the chrystallized muriate of lime, possesses, when mixed with ice, extraordinary powers of generating cold; sinking the thermometer no less that 82 degrees at the temperature of 27. Three parts of the muriate of lime powdered were added to two of snow, the latter being previously put into a convenient vessel. The muriate of lime was thus prepared: muriatic acid, one part, and distilled water, three parts, were thoroughly mixed. This liquor was then perfectly saturated with whiting, and when clear poured of. This mixture was afterwards evaporated till it chrystallized in air at + 32° (which happened when the liquor had been evaporated to the consistence of a thin syrup) and then reduced to fine powder. With a mixture of this kind, Professor Lowitz froze in one experiment 35 pounds of quicksilver. Mr. W. has repeated the Professor's experiments with success, and whereas the muriate of lime, prepared as above, becomes unfit for use by being exposed to a warmer temperature than that of a freezing atmosphere, Mr. W. has shewn a method of preparing the salt so as to endure being kept in a solid state throughout the year. This consists in evaporating the liquor prepared as above to the consistence of a *thickish* syrup, before it is set by to chrystallize, when the produce will be a semi-transparent, uniform, chrystalline mass, which affords on pulverizing a white pearl-coloured powder, which should be preserved for use in a bottle closed with a ground stopper.

Art. 5. *Account of a monstrous Lamb. In a Letter from* Mr. ANTHONY CARLISLE, *to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

This monster, which was not yeaned alive, was deficient in all parts of the head below the ears.

Art. 6. *An Anatomical Description of a Male Rhinoceros.* By Mr. H. LEIGH THOMAS, Surgeon. *Communicated by George Fordyce, M. D. F. R. S.*

The subject of this account was brought from the East Indies to England; where it was intended he should remain, until a favourable opportunity should offer of sending him to Vienna. During the passage from India he appeared to enjoy a good state of health, which continued uninterrupted until a few days before his death, at which time he was attacked with difficulty of breathing, and died before he had attained his third year. In the course of this time he had become perfectly docile and tame; but never by action or otherwise expressed the smallest regard or affection for his keeper or for any of the people who occasionally fed him: neither was he easily irritated, but preserved on all occasions the most perfect indifference and stupidity. He was fed chiefly upon hay and oats, also potatoes and other fresh vegetables, his consumption of which was prodigious, exceeding that of two or three working horses. It would appear that this animal had not arrived to its full growth: he was scarcely so high as a two-year-old heifer; but the bulk of his body by measurement considerably exceeded the length. The horn which is affixed to the upper lip of the adult rhinoceros was here just beginning to sprout. The hoofs were divided into three obtuse parts: the soles of the feet were well defended by a large mass of elastic matter, covered by a strong horn-like substance.

It would be uninteresting to our readers to give a detail of the anatomy of this animal. In general the structure appears to have corresponded to that of the horse.

Art. 7. *Demonstration of a Theorem, by which such Portions of the Solidity of a Sphere are assigned as admit an Algebraic Expression.* By ROBERT WOODHOUSE, A. M. *Fellow of Caius College, Cambridge. Communicated by Joseph Planta, Esq. Sec. R. S.*

Art. 8. *Account of the Discovery of Silver in Herland Copper Mine.* By the Rev. MALACHY HITCHINS. *Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

Herland mine is situated in the parish of Gwinear, in Cornwall. At the depth of 115 fathoms, a discovery has been made of a considerable quantity of silver ore in a particular part of the mine. The singularity of the discovery has excited the curiosity of the public in that county. For though the numerous veins of lead in Cornwall are richly impregnated with silver, and occasionally yield small quantities of silver ore, and even specimens of native silver, yet hitherto no instance had been known of their yielding this precious metal in such abundance, or with such peculiar circumstances. About one hundred and eight tons of this ore have been raised. It does not, however, appear that any considerable quantities more are likely to be obtained, on account of the great depth at which it is situated. Forty-five fathoms have been sunk since the first discovery of the silver, and twenty or twenty-five fathoms more are as much as can be sunk in this mine with its present mechanical powers of drawing the water, at which le-

vel, viz. one hundred and eighty fathoms from the surface, it would be somewhat deeper than any mine in Cornwall, and about 130 fathoms below the level of the sea at low water mark.

Art. 9. *Account of an Elephant's Tusk, in which the Iron Head of a Spear was found imbedded.* By Mr. CHARLES COMBE, *of Exeter College, Oxford. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

The tusk weighed fifty pounds, and measured six feet in length. When it was delivered into the hands of the workmen, they heard, on the tusk being shaken, a rattling noise about 2½ feet from the bore, and in consequence made a transverse section, somewhat below the part whence the sound proceeded. Here, upon enlarging the aperture by a chissel, they distinguished a hard extraneous body; and on making other sections, found it to be an iron spear-head, considerably corroded. It is no uncommon circumstance to meet with brass, lead, and iron musket balls in the substance of an elephant's tusk, but a spear-head in a similar situation, it is supposed, has not hitherto been observed. Besides, general appearances seem to indicate that balls are projected through the sides of the tusk, whereas in the instance before us, it is hardly possible that the accident could have taken place in that way. The texture of the surrounding ivory bore no marks of external injury, and the spear-head pursued the natural course of the cavity, pointing downwards towards the apex of the tusk.—The most probable conjecture is, that the spear entered at the basis of the trunk. Were we acquainted with the rate of progress which a tusk assumes in growth, we might make some estimate of the age of the elephant when the accident took place. There are, however, no data from which this point could be correctly ascertained. The elephant certainly recovered, and from the situation of the spear-head, together with the quantity of bony matter afterwards deposited, it is probable that the animal lived a considerable time after the wound had been received.

Art. 10. *Description of the Arseniates of Copper, and of Iron, from the County of Cornwall.* By the COUNT DE BOURNON. *Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

Art. 11. *Analysis of the Arseniates of Copper, and of Iron, described in the preceding Paper; likewise an Analysis of the red Octaedral Copper Ore of Cornwall; with Remarks on some particular Modes of Analysis.* By RICHARD CHEVENIX, Esq. M. R. I. A. *Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

The Count de Bournon, in the former of these papers, examines some arseniates of copper and iron as a naturalist; attending chiefly to their chrystallization and outward appearances. Mr. Chevenix investigates the same as a chemist, by a complete analysis of their constituent parts—the result tends to determine the degree of confidence which may be placed upon the chrystallographical arrangement, and to shew how far sciences, nearly allied, may receive new light and confirmation from reciprocal aid. Mr. C., in a note, justly reprehends the loose manner in which some chemists employ chemical terms. He says, "By *potash*, or soda, I mean those alkalis pure, obtained according to the method proposed by Berthollet. I know of no other. It is much to be desired that the epithets caustic, pure, saturate, &c. should be regarded as tautology, which they really are. There is no potash purer than potash. When it is not pure, we should say, instead of "I took so much potash," "I took so much of a mixture of potash, and whatever other substance is mixed with it."—Thus, instead of calling lapis causticus, caustic potash, or potash, as is often done, we should say, "I took so much of a mixture of potash, sulphate, muriate, carbonate, and sulphuret of potash; siliceous and aluminous earths, iron and manganese," for such I find, by analysis, lapis causticus to be. To all this is added, by apothecaries, a little lime. Yet this is the substance sometimes called potash.—Mr. C. obtains his potash by treating Dantzic pearl ash with lime, and evaporating in a well plated copper vessel, a white mass is left. This mass, dissolved as far as it can be in alcohol, and the liquor distilled to dryness in a plated alembic, gives an alkali of a perfect whiteness. In this state it is dangerous to touch it, its action on animal matter is so sudden and so violent. It attacks all stones with the greatest ease and rapidity. Dissolved in water, it makes not the least cloud in barytes water, or in a solution of nitrate or muriate of that earth to be used as a very delicate and sensible reagent, to distinguish it from strontian. By saturating with an acid, and then seeking silicia or alumina, by ammonia, no trace of them can be found, nor indeed of any thing else. I do not, however, say that the potash is perfectly free from every other substance. I believe it contains a little carbone, produced by the decomposition of the alcohol, and is therefore a subcarburet of potash; but carbone can be of no consequence in the generality of experiments in humid docimasia. The same method, employed with carbonate of soda, is the only one to procure soda in a state of equal purity." *(Concluded in our next.)*

FRANCE.

The NEW PLANET discovered about a year ago by PIAZZI, at Palermo, from the smallness of its size, and from its situation not having been ascertained with sufficient exactness, had escaped the re-

searches of all astronomers, till Baron Zach discovered it at Gotha. Having announced this to Lalande, the latter communicated the intelligence on the 25th Jan. to the Astronomers of Paris; who have been since diligently employed in searching for it, and investigating its circumstances and laws. Mechain had already discovered it on the 24th Jan. and found it had 138° 16′ of right ascension and 11° 52′ of declination. It appears not larger than a star of the seventh, eighth, or even ninth magnitude; and, of course, has not two seconds of apparent, nor 600 leagues of real diameter, and is five times less than the earth. From the observations hitherto made upon its orbit, there is reason to suppose that its revolution is performed in 4½ or 5 years.

A commission appointed by the NATIONAL INSTITUTE to examine the phænomena of GALVANISM, and to repeat the experiments of Professor Volta, have communicated the result in a report, in which they explain the theory, and its identity with electricity.

By the NATIONAL INSTITUTE, at its Sitting of Jan. 25, M. HAYDN was elected Foreign Associate to the Class of Literature and Fine Arts, having 323 votes, M. Klopstock 272, and Mr. Sheridan 251; Major RENNELL to that of Moral and Political Sciences by 334 votes, Count Rumford having 289, and M. Muller 278; and to the Class of the Mathematical and Physical Sciences Dr. MASKELYNE by 266 votes, Dr. Herschell having 246, and Dr. Priestley 219.

MENOU has addressed a letter to Bonaparte from Marseilles, in which he announces the return of the Institute and Commission of Arts from Egypt; and recommends by name the principal persons who composed these two societies; many of whom, he says, have brought home very valuable collections and designs.

The LIBRARY OF THE INSTITUTE, established at ALEXANDRIA, is arrived at Marseilles; and is, at present, deposited in one of the halls of the Museum. A catalogue of it has been made by order of the Prefect, for the Minister of the Interior; but the inhabitants of Marseilles flatter themselves that the Minister will claim only the Arabic MSS. for the National Library; as the French, Latin, Italian, and English books, which are found in this collection, may be met with in all the Libraries of Paris, and the carriage of them to that place would cost a great sum; while they would be of real service to Marseilles, three-fourths of them not being found in its Library.

CHAPTAL, the Minister of the Interior, presented a Report to the Consuls on the 6th of February, containing the project of a MAGNIFICENT WORK UPON EGYPT, to be formed from the materials collected during the expedition to that country. The Report states, that the Antiquities, Manners, Industry, Government, and Natural Productions of the country, had been the particular subjects of observation; that considerable collections of its minerals, plants, insects, fishes, and birds, had arrived in France; that architectural plans and designs, perspective views and exact copies of the bas-reliefs which decorate the ancient edifices, had been formed; and that a great quantity of engraved stones, medals, precious MSS., and some other objects of art and antiquities, had been collected. It is proposed to unite all these materials, and to publish them in one work, after the manner adopted by the different Academies of Europe. This collection will comprehend, I. A Description of the Monuments, and Memoirs upon the Antiquities: which will contain, 1. The plans of the places where they are situated; 2. Views of the country, and of the monuments taken under different aspects; 3. Plans of edifices, elevations, sections, and exact designs of the architecture and ornaments, and those of the obelisks; memoirs concerning the antiquities and designs of astronomical sculptures; 4. Designs of the most interesting bas-reliefs, engraved stones, medals, and inscriptions, and copies of MSS.; 5. Descriptions of the burial places of the ancient Egyptians, and particularly of the tombs of the Kings at Thebes; and, 6. Results of the investigations entered upon to ascertain the construction and dimensions of the Pyramids, and the astronomical situation of these monuments. To this first part will be prefixed the results of the surveys which were made, in order to determine the respective situation of the two seas. II. This collection will contain, under the names of their authors, Memoirs, Designs, and instructive Notes, which relate to the Agriculture, Commerce, Arts, and, in general, to the Civil State of Egypt; and, III. The Works written upon subjects of Natural History, which will be accompanied with appropriate engravings. The whole will be preceded by an Introduction. The Consuls have published a Decree conformable to this Report.

GERMANY.

A Notary of Hamburgh has [illegible] for sale a MS. of MAIMONIDES, written in his own hand. The Jews regard this illustrious Rabbin, as the greatest man of their nation after Moses. He was born in Spain, and lived long among the Arabians, whose language he employed much in his writings.

A Bookseller of Brunswick proposes to publish the interesting correspondence of GEORGE FORSTER, with many of the most distinguished naturalists in Europe, as Camper, Sparrman, Thunberg, Lichtenberg, &c.

PRUSSIA.

Dr. ACHARD, of Berlin, nominated by the King of Prussia to investigate the manner of extracting sugar from a species of the Beet plant, has published the following results obtained by the commission charged with the experiments. Fifteen hundred quintals of Beet plant yielded 5952 pounds of raw sugar, 400 quintals of residuum, and 111 of syrup. The residuum, taken like coffee, is excellent. It may serve for the distillation of aqua vitæ, and the food of cattle. If the culture of this plant and the extraction of its sugar gain a footing in Prussia, that state may save two million and a half of rix dollars, which it expends annually in the purchase of this commodity. Our readers may see a full discussion of the subject of the Beet plant, in a paper printed in the xviiith vol. of the Transactions of the London Society for the Encouragement of Arts, Manufactures, and Commerce.

In the last sitting of the ROYAL ACADEMY of Sciences, GALVANISM was the chief subject of attention. The Counsellor Herhard demonstrated that nickel in contact with zinc, produced the same effects as silver and leather. The Counsellor Klaproth communicated some Galvanic experiments made upon a large scale by Van Barum, at Haerlem, and his counter-proofs upon Teyler's large electrical machine. These experiments confirm the theory of Volta, concerning the identity of Galvanism with electricity.

AMERICA.

The proprietor of the Museum of Philadelphia, on his return from a scientific journey to the interior, has brought with him a large and valuable collection of the bones of animals. Among these are a quantity of very large bones, out of which he has formed a complete skeleton of the animal called the Mammoth; a species which seems to have perished, but the existence of which has been supposed from some discoveries made in the North. This skeleton was found in Orange County, in the State of New York. Its height is 12 feet. The head is 4½ feet long; the tusks 10 feet; and the other parts in proportion. *Cleff du Cabinet*, No. 1798.

Dr. DWIGHT, of Connecticut, in a public discourse printed in a New York paper, accused Pichon, the French Charge d'affaires, of publishing a prospectus of a new edition of the Works of Godwin. Pichon addressed a letter to the Secretary of the United States in the National Intelligencer, of the 5th of October, printed at Washington, wherein he denies the fact; and says that the object of his letter is to repel an imputation brought forward with the sole design of injuring him. The necessity which the writer felt for this vindication of himself, indicates a degree of soundness in the public sentiment of the Americans, which we are happy to record.

A PUBLIC LIBRARY has been lately established at WASHINGTON, for the use of the members of the general government, and of the legislature of the United States.

TURKEY.

In the Turkish Printing Establisment at CONSTANTINOPLE, which has existed for two years under the favour of the Sultan Selim, a Dictionary is now printing of the Turkish, Greek, Latin, French, and Persian languages, in three volumes folio; and ninety sheets are already printed. In Constantinople there are besides two Greek printing-offices, under the inspection of the Patriarch Neophytus; but in these, only church books are printed.

RUSSIA.

NICOLAI KALNGIN, of Moscow, who has presented to the Emperor an account of a method of giving a dark green colour to cloth, by means of burnt nettles, has received 500 roubles; and the Emperor has ordered that he may be appointed to a situation suitable to his knowledge and abilities in a royal manufactory.

ITALY.

M. BRERA has recently ascertained by a variety of experiments, that Medical remedies incapable of being taken in by the stomach, may be, with great advantage, applied by friction over the skin, so as to affect the whole vital system in the manner desired.

M. LOWITZ, of St. Petersburgh, some time since, made many experiments to reduce honey to the state of sugar, by treating it with powdered charcoal. He could not fully effect his purpose. Yet, he succeeded so far as to form a syrup of honey, which might be used just as agreeably and usefully as honey in making either tea or punch. That, however, in which Lowitz failed, has been recently accomplished by M. CAVEZZALI, a chemist of Lodi in Italy. He took a certain quantity of the purest and whitest honey which he could procure. This he set to boil in mixture with pulverised egg-shells. As the boiling continued, he carefully skimmed the mixture. In the skimmings, there was some appearance of a peculiar acid which he could not then analytically examine. When this scum ceased to appear on the surface, he removed the liquor from the fire. The liquor when cool, was a rich saccharine syrup. He set a part of it aside in a close bottle. That part was, after some time, found to have deposited pure crystals of genuine sugar, somewhat reddish in colour. M. Cavezzali quickly made them, by alcohol, perfectly white.

IV. LIST OF NEW PUBLICATIONS.

THEOLOGY.

Poole's Annotations; new edition, 4 vols. 4to. 3l. in boards; 4l. calf. Williams.

Bunyan's Pilgrim's Progress, with Notes by Rev. T. Scott; second edition, with 9 plates; 8vo. demy 11s. royal 18mo. Seeley.

Zion's Pilgrim, by R. Hawker, D. D. &c. 8vo. Crosby and Co.

Glorious Prospects opened up in North America, favourable to the views and wishes of all persons friendly to the interests of Humanity and Religion; 8vo. 6d. Button and Son.

Scripture illustrated by Engravings, referring to Natural Science, Customs, Manners, &c. 4to. part 2, 5s. C. Taylor.

Essay on the Sign of the Prophet Jonah; applying the prediction to the duration of our Saviour's Ministry; By J. James, 8vo. 1s. 6d. Button and Son.

An Introduction to Christianity, designed to preserve young people from Irreligion and Vice, 12mo. 2s. 6d. Butterworth.

The Backslider: or an Enquiry into the Nature, Symptoms, and Effects of Religious Declension; with the Means of Recovery; By And. Fuller, 2d edit. 12mo. 1s. Button and Son.

Verite et Excellence des Ecritures. Extraits tires des Ecrivains Francois, 3d. Williams.

Doctrines et Devoirs de la Religion Chretienne. Extraits des Ecritures Saintes. 3d. Williams.

Nature and Tendency of Sunday Evening Lectures. 2d edit. 8vo. 6d. Crosby and Co.

The Epistle of Paul to the Romans analyzed, from a development of the Circumstances by which it was occasioned; By John Jones. 5s. Johnson.

SERMONS.

Claude's Essay on the Composition of a Sermon; with 100 Skeletons of Sermons; By the Rev. C. Simeon, M. A. &c. 2d edit. large 8vo. 10s. boards. Mathews.

Helps to Composition, or 500 Skeletons of Sermons; By the Rev. C. Simeon, M. A. &c. 2 Parts; large 8vo. 16s. boards. Mathews.

Evans's Sermons on the Christian Temper; new edit. with his Life by Dr. Erskine; 2 vols. 12mo. 8s. boards. Baynes.

Massillon's Sermons; selected and translated by W. Dickson; 2d edit. with the Life of the Author; 3 vols. 12mo. 10s. 6d. boards. Baynes.

MISCELLANIES.

The New Vitruvius Britannicus, consisting of Plans and Elevations of celebrated Buildings in G. Britain, on 72 plates, By G. Richardson; imp. fol. 5l. 15s. 6d. half-bound.

Sketches for Country Houses, Villas, &c.; By John Plaw; on 42 plates, aquatinta; royal 4to. 1l. 11s. 6d. J. Taylor.

Transactions of the Society for the Encouragement of Arts, &c. vol. xixth. 8vo. 10s. 6d.

Life of Lorenzo de Medici; By W. Roscoe; 3 vols. 8vo. with engravings; 4th edition 1l. 7s. boards. Cadell and Davies.

Memoirs of the Reign of Lewis XVIth; By J. L. Soulavie the Elder; translated from the French, with Portraits and Tables; 8vo. 6 vols. bds. 2l. 8s. Robinsons.

A Critical Pronouncing Dictionary and Exposition of the English Language; By John Walker; 2d edit. 4to. 21s. bds. Robinsons.

British Encyclopœdia, in distinct Treatises; Part I and II; to be completed in VIII Parts, at 15s. each bds. 4to. with 200 engravings Bickerstaff.

Address to Instructors and Parents on the Right Choice of Books; By Joshua Collins, M. A. &c. 1s. Reynolds.

Elements of Self Knowledge: intended to lead youth into an Early Acquaintance with the Nature of Man, by an Anatomical Display of the Human Frame, a concise View of the Mental Faculties, and an Inquiry into the Passions; compiled, arranged, and partly written by R. C. Dallas, Esq. 8vo. 10s. 6d. boards. Murray and Highly.

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THE

CHRISTIAN OBSERVER.

FEBRUARY, 1802.

Historical Department.

I. STATE AND PROGRESS OF RELIGION.

PROTESTANT MISSIONS IN THE EAST INDIES.

We conceive it will not be unacceptable to our readers to receive some account of the state of the *Protestant Missions in the East Indies*, conducted by the venerable *Society for promoting Christian Knowledge*. The account is taken from the Report published last year by the Society.

The names of the Missionaries employed by the Society, with their stations, are as follows:

Rev. Christian William Gericke, at Madras.

Rev. Charles William Pæzold, at Madras.

Rev. Christian Pohle, at Tirutshinapally.

Rev. Joseph Daniel Jœnicke, at Palamcotta.

Rev. John Caspar Kolhoff, at Tanjore.

Rev. Immanuel Gottfried Holzberg, at Tanjore.

On the 27th of December, 1799, Mr. Gericke was about to set out for Tanjore, with an intention to visit the churches beyond it, which the late Mr. Swartz had planted, and Mr. Jœnicke had watered; but which, on account of the long continued sickness of the latter, had not for several years been visited. After a long journey, by way of Vellore, Arnee, Cuddalore, Tranquebar, and Negapatam, in all which places he had found much to do, he prevailed, at Tanjore, upon Mr. Jœnicke, though ill in health, to make the journey with him to Ramanadaburam, where a new church was to be opened. From Ramanadaburam they went to Tuttocorin, Manapar, and several other places, where there were congregations, catechists, chapels, and schools, as far as Palamcotta, where Mr. J. formerly resided for several years, and laboured with great success. Having finished their business there, they set out for Madura, whence Mr. J. proceeded to Ramanadaburam, and himself to Tiruchinapally, and thence by Tanjore, Tranquebar, and Cuddalore, back to Vepery, near Madras. Mr. J.'s health was much improved; so that, although he could not yet venture to preach, yet he could speak in private with every one that came to him; and hope was entertained, that this journey would be the means of his recovery. At Ramanadaburam, however, he got a severe fit of the hill fever. From this he recovered; but soon after his return to Tanjore, he was seized with an apoplectic fit, which, on the tenth day of May, 1800, put a period to his very useful, though on account of his sickness, for many years, very uneasy life. His company on the journey had been of great advantage to Mr. G., as he was intimately acquainted with the congregations they visited, some of which had been of his own forming; and as he assisted in framing the regulations for enabling the country priest and catechists to keep the congregations in good order, at least for some time, without the presence of a missionary. All that was proposed and done by Mr. G. in this respect, had given Mr. J. much pleasure, and revived his dejected spirits. At Ramanadaburam, he was particularly happy to see the church, which had been built under his direction, opened with much solemnity.

In the way between Madura and Trichinapally, there was no congregation to visit; and in a visitation of three congregations between the latter place and Tanjore, Mr. G. was assisted by Mr. Kolhoff. They consulted how to get catechists and school-masters for these congregations; to build chapels; and how also to meet the objections which the hea-

thens would make. The road between Trichinapally and Tanjore had formerly been very unsafe, the inhabitants being chiefly collaries, or professed thieves; *but since the late Mr. Swartz had been amongst them so often, and had formed congregations in those parts, they had heard nothing of robberies.* These people thankfully accepted certain regulations made during the visit of the missionaries, which regulations had also been well received in the more southern congregations; but when they were proposed to the Christians at Tanjore, objections were made to them, as arrangements which Mr. Swartz had not judged needful. To such objections they replied, that during Mr. Swartz's time, *his presence and word had been instead of all regulations;* and that some individuals of the Tanjore congregations were no more that good people they had been, previously to his death. Mr. G. here adverts, with serious and affecting lamentation, to the calamity brought upon the missionaries and mission of Tranquebar, by the bad behaviour of a new missionary *; and observes that *much might be done by faithful and zealous men, particularly in the Southern parts of that coast.* At Cuddalore there is a new church, and another at Ramanadaburam; there is a church too at Palamcotta, and yet at none of these places is there a missionary; they are, therefore, anxious that some good men should come out to make a proper use of them.

The Society, however, have not yet been able to comply with the wish of their worthy missionaries, by sending out to them new fellow-labourers.

* Sent out, not by this Society, but by the Mission College at Copenhagen.

(To be concluded in our next.)

CHINA.

ON the 27th of October, the Abp. of Canterbury sent to the Society for Promoting Christian Knowledge, accompanied with a note, a copy of the Memoir, lately published by the Rev. W. Mosely, "on the Importance and Practicability of Printing the Sacred Scriptures in the Chinese Language, and circulating them in that vast Empire;" which, being read, was ordered to be taken into further consideration on the 3d of November. The Bishop of London taking the chair on that day, the Memoir was again read by the Secretary; and, upon a motion made by the Bishop of Durham, it was unanimously resolved to refer it to the East India Mission Committee, to make a further report to the board as early as possible.

Of this Committee the Bishop of Durham is chairman; and the interest, we understand, his Lordship takes in the object, will not fail, we trust, to secure an attention to it equal to its magnitude.

SOUTH SEAS.

ON board the Royal Admiral, a convict ship, which arrived at New South Wales in the month of November, 1800, went eight missionaries, belonging to the London Missionary Society, with an intention of proceeding thence to the island of Otaheite, to join the mission which has been attempted there by that Society. One of their number had fallen a victim to an infectious fever, which had raged on board the ship, and proved fatal to numbers of the convicts and seamen. Another had deserted them at New South Wales. The remaining six expected to sail for Otaheite in about fourteen days from the date of their letters, (20th of February, 1801.) They complain of the improper behaviour of some missionaries, sent out by the same Society to Otaheite, in the year 1796, who had quitted that station, as they allege, without any just cause, and repaired to New South Wales, where their conduct has been such as to fill them with sorrow, and make them ashamed to appear in the colony under the name of missionaries.

II. A VIEW OF PUBLIC AFFAIRS.

FRANCE.

IN the month of December last, twenty-two ships of the line, seventeen frigates, and eight corvettes, making in all forty seven ships of war, divided into five squadrons, sailed from the ports of France, with 25000 troops on board. The avowed object of this expedition is the reduction of St. Domingo, and Guadaloupe, to the obedience of the mother country, which they appear, in some measure, to have cast off. A previous communication of

the force and destination of this very powerful armament had been made to the British government, which had consented to its sailing. Smaller squadrons have since followed from different ports upon the continent.

A Treaty was concluded between France and Spain, on the 21st of March last, but it has only recently been published. The most important article in this treaty is the cession of Louisiana to France, by which acquisition, it would appear, that the French will not only be able to supply their islands with lumber and provisions, but will gain, in some measure, the command of the Mississippi. The other articles of the treaty respect the renunciation, in favour of France, of the duchy of Parma, and the isle of Elba, and the making of the prince of Parma king of Tuscany. The Chief Consul stipulates that he *shall cause him to be acknowledged in that capacity by the other powers of Europe.*

A Treaty between the Dey of Algiers and the French has also been published; in virtue of which, all the political and commercial relations which existed between the two nations previous to the rupture, are re-established. No Frenchman, on any pretext whatever, is to be detained hereafter as a slave in Algiers.

The most important intelligence, however, which has been received from France during the last month, respects the issue of the Italian consultations at Lyons. The deputies of the ci-devant Cisalpine, now the Italian Republic, having been joined at that place by the Chief Consul, proceeded to the formation of their Constitution, which was finally agreed upon on the 25th of January. This Constitution is exceedingly complex, and appears to us to be composed of such heterogeneous materials, as to promise little permanence. The three electoral colleges of the Possidenti, Dotti, and Commercanti, are to appoint the members of the Consulta, of the Legislative Body, of the Tribunals of Appeal, and of the Censurate. The seat of government and legislation has ever been productive of jealousy in such states as possess a number of great towns, the population of which is nearly equal. The First Consul, provident in all he does, has wisely taken care that no cause for envy on this account should exist among the cities of the Six Nations, or Italian Republic. He has posted the Possidenti at Milan, the Dotti at Bologna, the Commercanti at Brescia, and the Censurate at Cremona. His colleges are, as he himself once said of the Austrian army, *éparpillé en bouquets*, disseminated all over Italy; and are so posted and marshalled, as to answer any purposes but those of legislation. There is no fear of plots and conspiracies among them; every principle of union is guarded against, and even communication is nearly impracticable.

The government is to be entrusted to a President, Vice-President, a Consulta of State, consisting of eight citizens; a Legislative Council, consisting of ten; and a Legislative Body, composed of seventy-five members. The President is to exercise his functions for ten years, and may be re-elected. He has the initiation of all laws and negotiations, as well as of all affairs proposed in the Consulta. His salary is fixed at 500,000 livres. The Roman Catholic religion is declared to be the religion of the state; but liberty of conscience is allowed. The most extraordinary circumstance, however, attending this transaction, is the nomination of Bonaparte himself to the presidency, on the avowed ground that no person was to be found in this New Republic of sufficient talents and reputation to undertake the trust. We are not at liberty to consider this affair in any other light than as the annexation, at least for the present, of Italy to the gigantic Republic of France. What may be the future views of the Chief Consul, it would be vain to conjecture.

On Bonaparte's return to Paris, on the 31st of January, he received a number of congratulatory addresses from the different constituted authorities, on the increase of his influence and dignity; though there is little doubt that his recent accession to little less than regal power, which he holds, as well as his large salary, altogether independently of France, must excite considerable jealousies in that country. Previously to his departure for Lyons, symptoms of opposition to his government had appeared, particularly in the Tribunate, when his project of a Civil Code had been rejected by a majority of 61 to 31; a circumstance which, it was evident, from the petulance of his message on withdrawing the code, had considerably mortified him. It was also supposed that there existed some degree of dissatisfaction among many of the general officers, who regarded with disgust the elevation of a foreigner to the first office in the state. As to the army itself, it remains yet to be seen whether it will be disposed to continue to Bonaparte, the support which it has hitherto afforded him. It would appear, however, from the following article in the *Journal des Defenseurs*, of the 9th instant, that some discontents had begun to manifest themselves among the military.

"Government learning that a great number of soldiers intend *coming up to Paris, for the purpose of obtaining their arrears*, has given them notice, through the channel of the Prefects, that, uninterruptedly occupied in improving the condition of the brave men who concurred in the defence of the country, it wishes them to desist from such intention, which, if realized, would subject them to *considerable expence*. Government adds, that their arrears shall be issued *as soon as possible*, and paid to them at their own residence."

The enormous price to which the neces-

saries of life have risen in France, has also given birth to much discontent and murmuring, as well as to much real distress. The scarcity is so severely felt, that orders have been issued to prohibit the exportation of provisions to this country.

Nothing certain has transpired with respect to the progress, duration, or issue of the negotiations at Amiens, for the conclusion of the Definitive Treaty of Peace between this country and France. Though they have been protracted to a very unexpected length, little doubt seems to be entertained of their terminating favourably. The delay has, in part, proceeded from the circumstance of the Spanish Plenipotentiary not having joined the Congress. He has at length reached Amiens; and as the conferences are said to be carried on with activity, we may indulge a hope that the completion of the desirable work of peace will now be accelerated.

GERMANY.

The following interesting account of the losses which the continental powers have sustained in consequence of the war, has lately been published in the German newspapers:

	Territory. German Miles sq.	*Population.*	*Revenue. Florins.*
Austria loses, including the Milanese, Modena, Tuscany, &c.	1060¼	3,629,455	9,314,135
The Princes of the Left Bank, 31 in number, lose	885	1,960,575	14,163,134
The 43 Counts who had possessions on the Left Bank	75	182,630	1,391,922
The Abbayes and Chapters which had separate domains	42¼	109,500	1,254,500
The Equestrian Order	20¼	62,000	409,300
The Chapter of Cologne	1	2,500	16,890
The Imperial Cities, 5 in number	4	99,000	521,000
Holland, including her ancient Belgic Possessions	80	218,000	1,300,000
The Imperial Chamber of Wetzlaar	—	—	21,600
Total loss	2,168¼	6,253,660	28,392,481

The following statement of the peace establishments of the under-mentioned powers is copied from official returns:

AUSTRIA.

Artillery, dragoons, hulans, hussars, chasseurs, and infantry	327,400
A new regiment of Hungarian hussars, now forming	1,200
Total effective men	328,600

PRUSSIA.

Troops of all denominations	248,000
A regiment of hulans of Silesia	800
Brandenburg hussars	1,400
Total effectives	250,200

HOLLAND.

Some new regulations have been adopted by the legislature, for preventing the transit of British merchandize through this country. No goods are to be conveyed without a certificate, stating, that the articles are not of English origin. The Stadtholder, by a public letter, dated 26th of December, has authorized all who wish it, to accept offices under the present government.

DENMARK.

The Danish Court's act of accession to the Convention signed at St. Petersburgh on the 17th of June last between England and Russia, was dispatched for Moscow on the 25th of October; and his Danish Majesty's Ratification was forwarded from Copenhagen to St. Petersburgh on the 24th of December.

ROME.

The solemn occupancy of the Pontifical See, which was fixed for the 22d of November, did not take place in consequence of the badness of the weather, until the 24th. This ceremony, at which were present the Archduchess Mariana, and all the Diplomatic Body, was of the most splendid description. His Holiness distributed upon the occasion about 10,000 crowns worth of bread to the poor.

TURKEY

Seems to be on the eve of some great convulsion. The accounts from that quarter are indeed but little to be relied on; but it would appear as if the Porte had been greatly alarmed, not only by the insurrection of the Janissaries at Belgrade, who had murdered their Pacha and acknowledged Passwan Oglou for their master, but by what had passed in Egypt, where a serious difference, nearly approaching to a rupture, took place between the Captain Pacha and Gen. Hutchinson, in consequence of the former having caused some of the Beys to be treacherously murdered, while going to pay a visit to the Commandant at Alexandria. Gen. Hutchinson had arrested the Captain Pacha, and reproached him bitterly with his conduct; but he excused himself by pleading that he had received orders from his court, on pain of losing his head, to put all the Beys and Mamelukes to death.

Gen. Hutchinson, and the troops under his command, had quitted Egypt; leaving there General Baird, and that part of the army which had come from India.

By a letter from Constantinople, dated in December, it would appear that Lord Elgin has concluded, in the name of his Court, a separate convention with the Turkish government, in which the latter, on account of the services rendered by the English in

Egypt, has allowed them certain privileges, with regard to the Levant and East-India trade, for three years. The French messenger Sebastiani has set out on his return from Constantinople, and carries to Paris the *projet* of a new Treaty of Peace; as the Porte has refused to ratify the Preliminaries of October last, which were highly favourable to France.

An unprecedented degree of toleration is said to have been granted by the Grand Seignior to the Catholic mission at Constantinople; and the Principal, a Jesuit, has been permitted to erect a chapel in the suburb of Galatæ, and to take as many assistants as he may choose.

RUSSIA.

The Emperor Alexander has commenced his reign with such displays of humanity and beneficence, as afford his subjects a fair prospect of a mild and equitable administration. By an Ukase, addressed by him to the Directing Senate, in November last, the use of the rack in extorting confession is abolished; and orders are given for investigating, and if necessary, punishing some acts of cruelty and oppression, which had been committed by the officers of justice.

CHINA.

The Chinese government having discovered that great evils result from the abuse of Opium, the particulars of which have been detailed in instructions from the Fooyuen to the Hoppo at Canton, he has in consequence issued an edict, which, after recapitulating the Fooyuen's instructions, wholly prohibits the importation of opium into the Chinese dominions. This edict, besides the commercial objects which it embraces, is highly interesting as a State Paper published in so distant a country; as illustrative of the mildness of the government, which condescends to reason with the people on their own interests, and point out the causes for depriving them of a pernicious indulgence.

Accounts from Canton state, that a strong body of Tartars had made an incursion into China; they were well appointed and disciplined, and excited general terror, more especially as this invasion seems to have been connected with internal commotions. Several districts were at the same moment in arms; but the Emperor's troops, by a prompt movement, brought the insurgents to action before they could be joined by the Tartars, and routed them with immense slaughter.

In the eastern districts of China, owing to the prevalence of an uncommon drought, the natives have been reduced to the necessity of abandoning whole tracts of country in quest of food. The Emperor has exerted his authority for their relief; but the general situation of the country opposes much difficulty to his benevolent purposes.

EAST INDIES.

Accounts from Ramgheer, of the 4th of August, state, that the Decoits, who some years since maintained a very sanguinary warfare with our Indian government, are again in arms; and that a very powerful body of them had made an incursion into that neighbourhood, in order to set free and arm the convicts employed in public works. These people succeeded in their object, notwithstanding a gallant resistance on the part of the Sepoys; and from their fastnesses they had contrived to desolate the adjoining country. The flourishing and extensive town of Aurungbaad, which was full of granaries, had been plundered and reduced to ashes. The leader of this banditti is said to be a man of distinguished talents, and to act in concert with the Polygars, whose insurrection he had fomented.

In the Tinnivelly district, an extensive and alarming rebellion had broke out in the first months of last year, among the Polygars. The first attempt to subdue them proved unsuccessful, from the inadequacy of the force employed; and was also attended with a heavy loss in officers and men. But reinforcements arriving, the insurgents met with some severe defeats. The rebellion, however, had not been suppressed in August last; at which time Colonel Stephenson is stated to have gained a signal victory over a vast body of the insurgents. The Princess of Delli was confined, on suspicion of having encouraged the insurrection, by the Coys government, to whom it is said she had offered a lac of pagodas, and a considerable yearly tribute, for her ransom; promising, at the same time, to give up those who had seduced her, and to surrender her country in case of future misconduct. The affair had been referred to the supreme government of Bengal.

The island of Ternate surrendered to Colonel Burr on the 21st of June last, by capitulation. This is one of the largest of the Molucca islands, abounds in spice, and is governed by a king, who once held dominion over Amboyna and Banda. This intelligence is received by the Star Bombay cruiser.

AMERICA.

The Congress began its sittings on the 8th of December. The President seems to have it in intention, to introduce considerable changes in all the departments of government. He has also altered the customary forms of proceeding at the opening of a session; making no Speech as has been usual, but communicating with the two houses by Message. The

substance of this Message, which is very important, will be given in our next.

The American carrying trade is said to have severely felt the effects of peace.

ST. DOMINGO.

This Island, after having, during the last twelve years, experienced a variety of revolutionary miseries, which issued in the complete emancipation of the negroes, has fallen under the dominion of a black, of the name of Toussaint Louverture, who was formerly a slave, but who seems to possess very considerable talents. The government he has established there, though enjoying some of the forms of a republican administration, appears to be a complete military despotism. Even industry, which used, under the old regime, to be excited by the cart-whip, seems now to be enforced by a sort of martial law. Of the internal state of this immense island little can be said with precision; it is probable, however, from the small amount of its exports, that cultivation has been little followed; and, consequently, that there has been no regular and rigorous exaction of labour, from that part of its population which was formerly in a state of slavery. It is not unlikely, that the immense armament which has sailed from France, may be partly intended to restore, at least in a degree, the ancient order of things. But when we consider what a revolution ten years of war and rapine and unbounded licence must have produced on the minds, even of those who had been inured to field labour, as formerly regulated in that colony, and how many have in that time grown up to be men, whose immature age prevented their ever having been exposed to its rigours; when we consider also the extensive tracts of almost impenetrable forest which cover the face of the country, and the fastnesses of their mountains, which must be nearly inaccessible to Europeans; and add to this the example of protracted resistance to a very superior force, which a mere handful of Maroons, with somewhat similar advantages, has given, as well as the destructive effects (but too well known to this country) of that climate to European soldiers, engaged in active hostilities; we may well be allowed to doubt, whether even this formidable force will be adequate to effect its purpose. But to return from this digression: a revolt against the authority of Toussaint took place in the month of October last, when some of the negroes in the northern part of the island, taking advantage of a tour he was making to the south, broke out into open insurrection. It appears, however, to have been soon quelled; and according to an account published by him, dated the 4th of November, tranquillity had been re-established, and cultivation had again begun to proceed with vigour. This rebellion is said to have arisen in consequence of an apprehension, induced by that article of the new constitution, which allows the importation of slaves, that it was intended to revive the old system.

The vengeance exacted by Toussaint on the insurgents seems to have been very terrible. No quarter was given in the field; and great numbers, some accounts say two thousand, have fallen under the hand of the executioner.

GUADALOUPE.

The real situation of this Island is involved in almost as much uncertainty as that of St. Domingo. Lacrosse, who succeeded Victor Hugues in the government of it, (it may be inferred from some of his former letters) had been attempting to reduce to a nearer approximation to the old system, the negroes of this island, who for eight years past have been comparatively free, though by no means in the same state of licence and insubordination with those of St. Domingo. This attempt, however, has cost him his government which they forced him to abandon. The Danish vessel in which he was sent away, meeting an English frigate, Lacrosse claimed her protection, and was brought to Dominica; where, in December last, he appears, from a Manifesto published against the insurgents, to have taken up his abode, and to have been joined by some members of the administration. The island was entirely in possession of the blacks, who, notwithstanding the signing of preliminaries had been announced to them, had captured several British ships. Letters, however, from Martinique, dated December 10, 1801, state, that a flag of truce from the black General Pelage, at Guadaloupe, had arrived there with prisoners to be exchanged. She brought letters to Governor Keppell, from Pelage, which state that he was ready to deliver the island of Guadaloupe to any person sent by Bonaparte, excepting Lacrosse, who was a scoundrel, and that he, Pelage, was under the necessity of sending him away for his own safety. He hopes that the accustomed relations of peace and amity would still continue between the two nations.

GREAT BRITAIN.

In the beginning of December, a Mutiny broke out in that part of the channel fleet which lay in Bantry Bay, and had received orders to sail to the West Indies, to watch the motions of the French armament, destined for that quarter. The mutiny was at first believed to be of a far more extensive and alarming nature than it afterwards proved to be; and the apprehensions of the public on the subject were encreased, by their attributing to it the

frequent adjournments of Parliament, which took place during the time generally allowed for a Recess. It seems to have originated in no concerted plan of insubordination on the part of the seamen, but in their dread of a service which probably appeared pregnant with danger, and in their reluctance to leave their native shores just as they had hoped to return to their friends. Admiral Campbell, and the officers under him, exerted themselves in so spirited a manner, and were so effectually supported by the marines, that the mutiny was suppressed and the ringleaders apprehended. In our last number we gave some account of their trial, conviction, and execution; and we trust that the awful and salutary example which has been made, will serve to prevent the future infraction of naval discipline; the due maintenance of which, under Providence, may be considered as one of the main pillars of our national security and independence.

This unhappy transaction had necessarily occasioned some delay in the sailing of the fleet, which government had destined to watch the motions of the French squadron; but we understand that effectual measures of precaution have been taken, to obviate the possibility of danger to our possessions in the West Indies. The ships in which the mutiny broke out have, since the execution of the mutineers, been dispatched on this service.

In our next we purpose to begin an abridged view of Parliamentary Proceedings, from the commencement of the present Session.

III. CHRONICLE OF FOREIGN OCCURRENCES.

GREAT numbers of Emigrants, who have been able to prove that they did not leave France until after the 31st of May 1793, and that their conduct had been uniformly irreproachable before that period, have obtained their erasure without much difficulty, and the restitution of their immoveable property.

Private letters from Paris announce, that sixty-two bishops of the old episcopacy have resigned in obedience to the wish of the Pope, which makes the majority on the side of the conformists.

All the accounts, public and private, which have reached this country, agree in stating, that the combined squadron, which sailed from France in December last, for the West Indies, experienced such a succession of tempestuous weather, that it was with great difficulty they could clear the Bay of Biscay. The Spanish division put into Ferrol in a very shattered condition. It is supspoed that several of the transports have gone to the bottom.

The King of Spain has issued a Proclamation prohibiting the importation of all foreign merchandize, French excepted, into his dominions.

A letter, dated Madrid, 15th December, states, that a great mortality prevails at Cadiz, and that, one day with another, upwards of an hundred persons died in that city.

The Members of the Order of St. John of Jerusalem having assembled at Heidersheim, and taken into consideration the pretensions of Baron Hompesch, confirmed their declaration of the month of October, 1798. By that declaration they adhered to the protest of the grand priory of Russia, which expels from the order all those who had any share in the capitulation of Malta.

The foreign journals are filled with deplorable details, of the devastations which have been occasioned by the very unusual inundations, which have taken place during the winter, not only in France, but in Germany, Holland, and Italy. More than 6000 acres of land are under water round Rotterdam.

By a specific edict published at Vienna, it has been forbidden, under severe penalties, to print any thing without previously submitting the manuscript to the censors. The police of Vienna, directing its attention to the execution of this law, has discovered in the genealogical tables of two pocket almanacks, an article contrary to the present state of things in France, and which appears not to have been laid before the censors. The two almanacks were accordingly seized in conformity to the edict. The police compelled the offending booksellers to withdraw all the copies from their agents, and the booksellers are moreover to be delivered to the punishment of the laws. The article in question, it is said, styles Louis the XVIII. King of France.

An article from Vienna states, that a dispute on a point of precedence had taken place between the Russian and French ambassadors, both of whom had, on the occasion, sent off couriers to their respective courts. It appears that the Frenchman had come into the same chamber where the other foreign ministers were assembled, and, instead of waiting to take his turn in entering into the presence, had rushed in before any of the rest. This was resented by the Russian; but the affair was accommodated by the court of

Vienna, who threw the whole blame on the chamberlain, to whose neglect, it was pretended the mistake was to be ascribed.

The Territorial Government of Lower Austria has transmitted to Dr. Gall the following decree:—

"By virtue of a decree of the 27th ult. Whereas it has come to our knowledge that M. Gall, Doctor of Medicine, reads private lectures at his house, on a new theory relative to the human skull, which lectures are attended, not only by men, but even women and young girls; and as this new doctrine concerning the skull, which is enthusiastically extolled, can only tend to derange the heads of the hearers, since it appears that it is contrary to the first principles of religion and morality, the Doctor is hereby required to desist from giving any such lectures upon skulls, and to notify, in writing, to this government, what privilege or licence he may have received for commencing the same.

"Vienna, Jan. 3, 1802.

"Lower Austrian Territorial

"Government."

Dr. Gall, however, in consequence of the application of several Foreign Ministers, has been permitted to proceed in his Lectures on Skulls, but only to foreigners, and excluding women.

Considerable fermentation prevails in the country of the Grisons. The object, so far as we are able to judge, is to shake off the yoke of France; but the miserable people are all divided amongst themselves, and all those who dare to struggle will perish one by one.

The number of ships which passed the Sound in the year 1801 were, British 2565, Danes 1527, Swedes 1632, Prussians 2049, Americans 172, Russians 36, Rostock, &c. 916—Total 8988.—There was so much ice in the Sound on the 12th of January as totally to stop the passage. At that time there were no vessels at Elsineur.

The Swedes have put the port of Tripoli in a state of blockade, in consequence of the Pacha's hostilities against their vessels.

Accounts from Jamaica, of the first of November, mention that the yellow fever had made great ravages, particularly among the troops. The season was highly favourable to the planters, but more than commonly unhealthy.

The Governor of Barbadoes, some time since, humanely proposed to the House of Assembly a revision of the Slave Laws, particularly so far as related to the punishment to be inflicted upon a white man for killing a slave:—but the motion was lost by a majority of 11 to 8, and Barbadoes remains a disgraceful, and we believe a solitary instance, where the life of a fellow creature is commuted for money.

Dispatches have been received from the Governor and Council of Sierra-Leone, dated 16th December last, which state a sudden and unprovoked attack on the Settlement to have been made by some neighbouring natives, on the 18th of November.

The following is the substance of the Governor and Council's communication:

"On the morning of the 18th of November, a body of Timmaneys (the subjects of King Firama and King Tom) made a furious and unexpected assault on the Fort. A small but select party of them, said to be headed by two rebel settlers*, forced their way into the fort, supported by a number of marksmen, who kept up a very destructive fire on those who advanced to repel them. In about 15 minutes Lieut. Laidlow and Serjeant Blackwood, and one private of the African corps, Mr. Cox, Mr. Crankapone, and several others, were killed; and Governor Dawes, Messrs. Gray, Carr, and some others were wounded. At length a small body of soldiers and settlers collected from different quarters, and headed by the Governor in person, gallantly pushed forward, and with the bayonet drove the enemy from the fort.—The retreat of the assailants soon became general.

"Their loss appears to have been considerable, and at least equal to that sustained by the defenders of the fort.

"The enemy, though baffled in their enterprize, still maintained a threatening position to the westward of the colony, apparently with the hope of recruiting their numbers.

"It became therefore an object of the first importance to dislodge them; and several successive expeditions, undertaken with this view, in which the Maroons assisted, were attended with such success, that by the 4th of December they had been completely driven from the district which lies between the Settlement and Cape Sierra Leone, with scarcely any loss on the part of the colony.

"This treacherous and unprovoked aggression is exclusively attributed to the Timmaneys, and it appears to have strongly excited the indignation of many of the neighbouring African Chiefs, several of whom had repaired, with a considerable number of men, to the assistance of the Settlement, and had joined in the excursions which were undertaken against the enemy."

The Governor and Council observe—

"We cannot pass unnoticed the exertions of those brave men, both Europeans

* At the period immediately antecedent to the arrival of a charter of government lately granted by his Majesty, and of a small detachment of troops from Goree, an attempt to seize the government was made by some Novia Scotia settlers, some of whom were punished. The two settlers in question fled into the interior, and escaped the hands of justice.

and Settlers, who defended the Fort on the morning of the attack: some of them are now insensible to human praise, and others lie languishing under the effect of those wounds to which their intrepidity exposed them. Mr. Cox, the store-keeper, was shot dead in attempting to save the magazine from the ravages of the enemy. Lieut. Laidlow, at the early part of the action, met with the same fate. Mr. Crankapone, a Nova Scotia black, came up to the Fort at an early hour; but his solicitude for the safety of those who remained in the town, caused him to return thither. He received his first wound in his way back to the Fort. Still pressing forward with unabated spirit, he received a second and a third; which terminated a life distinguished, for years, by the most important services. Such a loss will long be felt by the Colony. Others who were wounded or escaped unhurt, are perhaps on this occasion entitled to equal praise with the foregoing. The gallant and undaunted spirit of Mr. Wilson, prompted him to volunteer his services wherever they were most needed. George Clark and John Gordon, settlers, were among the foremost in making the charge which drove the enemy out of the Fort. The soldiers in general behaved with the steadiness of men who have seen service, and through the whole action kept up a very galling and effective fire on the enemy.

"Captain Bullen, of his Majesty's sloop the Wasp, has been solicitous from the hour of his arrival, to meet and even prevent our wishes. The presence and aid of a ship of war, in a situation like ours, are invaluable."

When the dispatches came away, some pacific overtures had been made; the conditions of peace proposed by the Company, being those of having the Rebel Settlers delivered up, and the district to the westward of Freetown, which had been possessed by King Tom, the principal in the war, to be ceded to the Company.

List of the killed and wounded on the morning of November 18.

Killed.—Lieut. Laidlow, of the African corps; Serjeant Blackwood, of ditto; W. Hooper, a private of ditto; Mr. Cox, store-keeper; nine Settlers, viz. six men and three women.

Mortally wounded.—William Baker, a private of the African corps, since dead; J. Steel, ditto; 5 Settlers, of whom four are since dead.

Wounded, but already recovered, or likely to recover.—Governor Dawes, in the shoulder and breast; Mr. Gray, Mr. Carr, and Mr. Wilson, in the leg; Mr. Gordon, in the head and shoulder; 7 privates of the African corps; 24 Settlers, viz. 18 men and 6 women.

Total killed, or since dead 18
Wounded . . . . . 38—56

Subsequent to the 18th, the following loss was sustained in an attack on one of the enemy's towns, by the explosion of some powder kegs. Mr. Wilson, and five natives, allies of the colony, were burnt. Mr. Wilson has recovered, but three of the natives died. In another attack one seaman of the Wasp was killed, and four wounded.

IV. CHRONICLE OF DOMESTIC OCCURRENCES.

LONDON.

ON the 28th ult. after having been twice respited, JOSEPH WALL, who was convicted at the Old Bailey, for the murder of Benjamin Armstrong, in the year 1782, underwent the sentence of the law, at the usual place of execution. He appeared on the platform at eight o'clock, attended by the Ordinary, Dr. Ford, who continued to the last moment to administer every consolation to him that his awful state required. After shaking hands with one of the Sheriffs, who stood at the entrance on the platform, in doing which he manifested much agitation, he was brought forward. At this dreadful moment an expression of public opinion took place, which, for the honour of our country, we hope never to see repeated. The immense concourse of people assembled on the occasion, with a ferocity unknown in civilized states, gave three cheers, as soon as the executioner began to place the halter round the neck of the unhappy man; which evidently deprived him of the small portion of fortitude he had summoned up. He bowed his head under this extreme pressure of ignominy, when the hangman put the halter over it, but took it off again to replace it; this done, the Governor stooped forward, and spoke to the Ordinary, who, no doubt at his request, pulled the cap over the lower part of the face, when in an instant, without waiting for any signal, the platform dropped, and he was launched into eternity!

However lamentable be the fate of Governor Wall, its coincidence with that of the unhappy seamen, who have recently suffered at Portsmouth, will bear testimony to Europe, and to the world, that English justice still retains its original purity, and is still equally and impartially administered to the Peer and to the Peasant; making no distinction between the private and his commander, but punishing, protecting, and avenging all alike. It will be a consolation both to soldiers and seamen, to find that no flimsy charge, no groundless imputation, no pretended mutiny,

either imagined at the moment, or afterwards trumped up, will be admitted as a justification of severities, causelessly and inhumanly inflicted. When they see the death of a simple serjeant, without family or friends, in a country whence the report of his wrongs might possibly have never reached home, now made the subject of a state prosecution, conducted by the two principal criminal officers of the Crown; with the assistance of a number of other highly respectable counsel, and the attendance of every witness, in the smallest degree necessary, collected with all the anxiety that could have been bestowed on the case, will they not rejoice to see that punishments are not for them alone, and that those who rule them cannot tyrannise over them with impunity? It is natural to the ignorance of low situation, to suppose that suffering is confined to its own class. In some countries this is unhappily too much the fact. In ours, great crimes are rare in the higher ranks of society; but in the few instances that have occurred, the equality of justice has been enforced in a manner that gives every peasant in the land reason to thank heaven that he was born in such a country.

The fact will live in our history, as a monument of national justice; and, as a warning to those who are entrusted with great powers, in places remote from control and superintendance, to use those powers with justice and moderation; and our seamen will reflect with satisfaction, that, while the Judge Advocate of the Admiralty is prosecuting disobedience and breach of discipline, at Portsmouth, the Attorney General of the King is obtaining justice against cruelty and abuse of power, in London.

The motive, it is said, which induced Mr. Wall to surrender himself to justice, was not, as has been stated in most of the daily papers, to urge a pecuniary claim on the Government. It was a circumstance of a similar, but of a more pressing nature. There was a considerable property belonging to his wife in the hands of trustees, for which, (or part of which) he had frequently applied: but they, knowing the circumstances in which he was placed, and that he could not legally sue them for it, without exposing himself to the danger of a criminal prosecution, constantly resisted his applications for money. Wishing to free himself from this difficulty, and to be enabled to appear as a plaintiff in a Court of Justice, (he being already in the situation of an outlaw) he formed the fatal determination of surrendering himself for trial, in the vain imagination that he should be acquitted.

Mr. Ferrit, the surgeon, who gave evidence on the trial of Governor Wall, has addressed a long letter to the public, in which, after some preliminary observations in vindication of his character, he says, "My reason for not interfering on the behalf of Armstrong, was briefly this, I durst not. I knew, and every man around me knew, from the ferocious character of the Governor, that any such interposition during the paroxysm of rage and cruelty he then displayed, would have been highly dangerous, if not fatal, to myself, and fruitless to the sufferer. Does any man condemn me for feeling the influence of such a system of terror as was at this time exercised at Gorec? Let him first be sure that he has himself the courage of a martyr, and that on a sudden emergency he would feel resolution enough to sacrifice his life by ineffectual opposition to a tyrant. Lastly, let him feel the full weight of a sensation which at that moment took from us even the courage of despair, the hope of approaching deliverance by the departure of the Despot under whose oppressions we long groaned and desponded."

Six deputies have arrived from Malta, bringing a Memorial, the object of which is, to solicit his MAJESTY to keep possession of that Island. The Memorial has been laid before Government, but nothing has transpired as to the result.

In consequence of the death of Lord Clare, Sir John Mitford has been appointed Lord High Chancellor of Ireland; and Mr. Abbott has succeeded him as Speaker of the House of Commons.

On the 12th instant, a letter was sent to the Commissioners of the Navy, announcing a donation of 10,000l. three per cent. consols, to Greenwich Hospital, and the same sum to the Chest at Chatham. The author of this princely donation signs himself, "a Friend to the Navy." He is unknown.

The accounts which have been received from almost every part of the United Kingdom, concur in representing the most dreadful effects to have been produced by the late stormy weather. At Liverpool, not only a great number of chimnies, but many houses, were blown down and demolished, and many lives lost in the ruins. In the river, the havock exceeded all description. Several vessels foundered in sight of the inhabitants; and in some instances, every attempt to save the perishing seamen proved abortive. The shore was strewed with dead bodies and pieces of wreck. At Chester, scarcely a house is said to have entirely escaped the effect of the storm. Manchester also suffered considerably. Throughout every part of the extensive County of York, its ravages seem to have been very great; many lives having been lost. The Scarborough life-boat is said to have been the means of saving the lives of about twenty individuals and a considerable property, which would otherwise probably have perished in that harbour. The storm was

also severely felt, and did much damage in Essex, Suffolk, Norfolk, and along the whole line of the Southern and Western shores of England. In Shropshire, one hundred old trees are said to have been torn up by the roots, at Hardwicke, near Ellesmere; and in some other places, from two to four hundred. In different parts of the country, mail coaches were blown over by the violence of the tempest; and at Cockerham, the vanes of a mill were driven round with such velocity, that it took fire from the friction. The flames were carried by the fury of the storm to some adjoining houses, which were also consumed.

BEDFORDSHIRE.

A fever of a very malignant nature has raged for some time in the village of Langford, in this County. The magistrates called in the assistance of Dr. Yeats, of Bedford, who converted a barn into a temporary infirmary for the reception of the sick. By this and other management, the progress of the disorder has been arrested, and the fears of the neighbourhood allayed.

BERKSHIRE.

The Mayor of Newbury, and several of the magistrates of Berkshire, are enforcing the statutes for the due observation of the Sabbath. We anticipate with pleasure the happy consequences that will result to society, should the above laudable example be universally pursued.

CAMBRIDGESHIRE.

Ninety-one gentlemen of different Colleges were admitted to the degree of Bachelor of Arts.

DEVONSHIRE.

As a great proof of the increased population of the Town and Dock of Plymouth, and of the influx of strangers, during the late war, the tolls of the bridge at Stonehouse, between the town and dock, the property of Earl Mount Edgecumbe and Sir J. St. Aubin, which, at the building of the bridge, in the year 1772, let for 500l. per annum, let last week at the rate of 2,500l. per annum.

HAMPSHIRE.

Sir Edward Hamilton, of the Trent, who distinguished himself in the West Indies, by the recapture of the Hermione, was brought to a Court Martial at Portsmouth, on the 22d January, for sending the gunner and his crew up in the main rigging for three hours, when the gunner was taken down in a fainting fit through the severity of the cold.

The First Lieutenant stated in his evidence that Sir Edward, on going out of the ship, between nine and ten in the forenoon, gave very particular orders to have the guns and carronades on the quarter-deck cleaned, which orders he delivered to the gunner; that Sir Edward returned about eleven, said his orders had not been complied with, and instantly ordered the gunner and his whole crew to be seized up in the shrouds. He further stated, that the guns, carriages, &c. appeared to have been remarkably well cleaned. These facts were corroborated by the officers and quarter-masters of the watch.

It appeared that the gunner remained seized up about an hour and a half; and that when he was taken down and brought aft, he actually fainted. This circumstance happened during the cold frosty weather. The gunner's crew remained seized up until past three in the afternoon.

Sir Edward, in his defence, said, that motives of humanity had often restrained him from bringing the gunner to a Court-Martial for repeated intoxication, as he had a family, and was an old man. He then pleaded his services; and observed, that in consequence of a wound received in his head, while cutting out the Hermione frigate from a Spanish port, he was at periods nearly in a state of mental derangement.

The Court found Sir Edward guilty of the charges; and sentenced him to be dismissed his Majesty's service.

On the 7th instant, sailed from St. Helens, seven ships of the line, a frigate, and a sloop of war, under the command of Rear-Admiral Campbell, supposed for the West Indies.

KENT.

On Sunday morning, 8th February, between two and three o'clock, one of the Margate hoys, belonging to Mr. Sackett, heavily laden with corn, which was stowed both in the hold and on deck; with thirty passengers on board, beside the crew, consisting of the master and four seamen; was overtaken by violent gusts of wind, between Birchington and Reculver. She first unshipped her rudder on the sands; when, becoming unmanageable, she continually shipped the most heavy seas, and was carried by the violence of the surf towards the beach. At this awful period, she continued rolling and pitching; and the crew, from their wish, if possible, to preserve the lives of the passengers, particularly those of the women and children who were on board, barred down the hatchways. Shortly after this, the vessel struck on the beach, and filled; a tremendous sea breaking over her in all directions, which washed nearly the whole of those upon deck overboard. A general scream of distress was heard at this instant to proceed from the vessel, and then all was still. The scene which the morning presented to the afflicted spectators, who by ten o'clock were some hundreds from Margate, and the neighbouring villages, it is impossible to describe; as within the space of a mile and a half on the beach, 16 men and women lay dead on the shore; and

very soon after, seven other passengers were taken in the same state from the cabin, making in the whole 23 persons. Nothing could present a more awful spectacle than the repeated arrival at Margate, on Sunday, of various carriages with the bodies of the sufferers from the wreck.

LANCASHIRE.

No less than fifteen children have lost their lives by fire, in Manchester and its neighbourhood, within a quarter of a year; principally by their parents leaving them alone!

NORFOLK.

The dry frosts, through most parts of the month, have been highly beneficial to the plants of wheat; which continue, with but little abatement, the most promising that have been known for many years past.

In the forward bean and pea countries, the dibbling has commenced; and the land for those crops never worked more kindly. Indeed the winter has proved a genial season for every species of agriculture, with the exception only of the turnip crops, which have suffered generally.

SCOTLAND.

Mr. Colin Farquharson, public gardener at Ardoch, in the county of Dumbarton, planted a late potatoe of the new kind; which has proved remarkably prolific, and of a most excellent white and mealy quality. It is now five years old, raised from the potatoe apple; and in the former years produced eight, and sometimes nine pecks in the fall of ground; and this year has produced ninety-one pecks and a half in nine falls of ground, at Ardoch; and in the garden of Camis Eskan, one dozen of these potatoes, weighing 3¼lbs. English, produced very nearly four pecks of the Dumbarton measure.

IRELAND.

Feb. 11. At a full meeting of the Dublin Society, a medal to be made of county Wicklow gold, was unanimously voted to the Rev. Dr. Maunsel, of Limerick, for his valuable discovery and improvements on the mode of planting potatoes from the shoots. They have also resolved to have 2000 of an abridged edition of his last treatise, printed and circulated at their own expence. A sample bag of potatoe flour made by the Doctor about three years since, still fresh and fit to use, is retained in their repository; as well as models of two mills which he invented to grind the same.

The following particulars respecting the execution of Francis Revell, for the murder of Mr. Barry, it may be useful to communicate.

On the morning of his execution, having particularly requested the attendance of Mr. Gamble, the sacrament was administered to him by that gentleman, assisted by Mr. Stubbs, Chaplain of the County Prison. They were joined by Mr. Archer, the Inspector; and with these persons he remained in conversation, until the Sheriff's arrival was announced. One expression of his indeed was peculiarly forcible: "Had my master," said he "been a religious man, I should not have felt a tenth part of my present sorrow; but, wretched murderer that I am! I have sent him into the presence of God without a moment's preparation." When called on preparatory to the final scene, he attended with a degree of composure equally distant from confidence and despondency; ascended to the place of execution, and after a short exhortation from one of the Clergymen, and a few minutes passed in prayer, he asked permission to address the people, and advancing to the front of the scaffold, spoke audibly and firmly to the following effect:

"The only reparation I can make to the unfortunate woman who has suffered so much by my crimes, is, to declare that she is entirely innocent of Mr. Barry's murder. These hands spilled his blood; the guilt is entirely my own.

"I shall make one farther observation, and I beseech you, for God's sake, attend to it: let young and old refrain from drinking to excess, particularly in the forenoon, or else the terrible curse of Almighty God will undoubtedly be the consequence. It is to this practice I owe my destruction."

He then turned with a placid countenance, observing that he felt his heart unusually light; prayed fervently to God to shower blessings on those persons whose instructions had contributed to bring him to a sense of his situation, and uttering the Publican's ejaculation, submitted to the sentence of the law; evincing the influence of Christianity in so conspicuous a point of view, as would have put infidelity out of countenance.

V. OBITUARY.

Particulars of the death of the Rev. Mr. Swartz, *late Missionary in the East Indies, from the Society for Promoting Christian Knowledge.*

The Society, in its last Annual Account, has given some particulars of the closing scene of this truly venerable man, in extracts from a letter written by the Rev. Mr. Kolhoff, dated at Tanjore, Dec. 31, 1799. We hope to be able hereafter to present our readers with Memoirs of Mr. Swartz; and, in the mean time, are happy

to bring forward a detail so worthy of the public attention.

"From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portugueze language, for the space of several weeks, and afterwards in the German language to the privates, who had been made prisoners on the Island of Ceylon, and having taken to the service were incorporated in his Majesty's 51st regiment, stationed in this place.

"He made likewise a journey to Trichinapally, and several times visited Vellam, (a town six miles from Tanjore), in order to preach the Word of God to some companies of the 51st regiment, stationed at that place, and to invite the heathens to accept the blessings of the Gospel.

"During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of an hymn, and he dedicated an hour every day for instructing the Malabar school-children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the Church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

"Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him with such joy, as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God, and of their duty.

"He heard almost every day the accounts delivered by the catechists, of their conversation with Christians, Papists, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

"His strength was visibly on the decline during the last year of his life, and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of the Rev. Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it, for after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me through the unexpected arrival of the Rev. Mr. Jænicke, on the 4th of November, 1797.

"Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done. May his name be praised!"

"Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the school-children, and others who usually attended the evening-prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a few chapters out of the Bible after evening-prayer, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn, which begins with the following words:—

"Far from our thoughts vain world be gone,
"Let my religious hours alone;
"Fain would mine eyes my Saviour see,
"I wait a visit, LORD, from thee!"

He called it his beloved song, and desired the children to sing it frequently to him.

"He earnestly exhorted and intreated the Heathens, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, "The most wonderful thing is, that after hearing so often the doctrines of Christi-

anity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it." In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: "I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honour the creature more than the Creator."

"On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Mâha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of the speech was as follows:

"After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians:—If they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.

"As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful and enable you to do it!"

"Our venerable father then enquired whether he sometimes perused the Bible; and concluded with very affecting exhortations, to be mindful of the concerns of his immortal soul.

"The resident, Mr. Macleod, who had been on a visit to Trichinapally for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street, from Trichinopally. The Doctor arrived here on the first of December, and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

"On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænicke and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænicke.

"Before he received the Lord's Supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.

"Our joy was great on his recovery, but alas it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was however surprizing to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about divine things.

"After his recovery he frequently wished, according to his old custom, that the school-children, and Christians, should assemble in his parlour for evening prayer; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

"The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him (after his return) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favourite books, he observed to the Doctor, that those weighty truths contained in it, were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honours, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

"It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through CHRIST. He was transported with joy when he spoke on those subjects, and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

"On the 2d of February last year, our venerable father had the satisfaction of

seeing the Rev. Mr. Gericke, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gericke; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

"On the second or third day after the Rev. Mr. Gericke's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

"The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labour and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

"During his last illness the Rev. Mr. Gericke visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessing upon his labours for the propagation of the Gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

"He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of GOD in CHRIST. His fervour was visible to every one present, whilst Mr. Gericke was praying; and by his loud Amen he shewed his ardent desire for the accomplishment of our united petitions.

"A few days before he entered into the joy of his Lord, the Rev. Mr. Gericke asked him whether he had any thing to say to the Brethren. His answer was, "Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern."

"A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain:" "Very true," replied the doctor, "but we must keep you here as long as we can." He paused a few moments, and then addressed the doctor with those words, "O! dear doctor, let us take care that we may not be missing there." These words were delivered with such an affectionate tone of voice, that made a deep impression on the doctor, and on every one present.

On Wednesday, the 13th of Feb. 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gericke, Jænicke, Holtzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervour and delight. After we had retired he prayed silently, and at one time, he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands, cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy." About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words:—"I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the seventy-second year of his age.

"Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which was left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to intreat him to enable us to follow his blessed example; that our last end might be like his.

"His remains were committed to the earth on the 14th of Feb. about five in the afternoon, in the chapel out of the fort, erected by him near his habitation, in the garden given to him by the late Tulja Maha Rajah.

"His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through

our souls. We were of course obliged to defer it till our arrival at the chapel.

"The burial-service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of this venerable servant of Christ! and may he send many such faithful labourers, to answer the pious intention and endeavours of the honourable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ, Amen!"

On Sunday, Feb. 14, at the Deanry, York, in the 88th year of his age, the venerable JOHN FOUNTAYNE, D. D. fifty-five years Dean of that Cathedral. He succeeded Dr. Osbaldeston, upon his promotion to the Bishoprick of Carlisle, in the year 1747. He was younger son of T. Fountayne, Esq. of Melton, near Doncaster; but came into the possession of the family estate, at the death of his elder brother. He was educated at Catherine Hall, Cambridge, of which he became Fellow; and was successively Prebendary of Salisbury, Canon of Windsor, and Dean of York. His Prebend of Salisbury he must have held near sixty years; as it was given him by Dr. Sherlock, his uncle, when Bishop of that See. Twice in his life, if not oftener, he might have been advanced to the Episcopal Bench, but declined it. His early rising and temperance, were rewarded by the perfect use of his mental faculties, to the last. He was exemplary in the discharge of every relative and social duty; hospitable, benevolent, and a lover of good men. He was a frugal and honest steward of the revenues appropriated for the repairs of his Cathedral; and has left this noble fabrick in such a state, that a stranger who enters it, sees no mark of decay, but the appearance of a building just finished and brought to perfection. Old as he was, and full of days, his death is lamented by the poor, who were fed by his bounty; by his clergy and family, who loved him as a father; and by all the inhabitants of a city, which has so long been benefited by his residence there.

Extraordinary Longevity.—A Negro man died a few months ago upon Mr. Jouet's estate, called Montague, in the Island of Jamaica, who perfectly remembered the great earthquake which destroyed Port Royal in 1692; he was then married, and had several children. He retained all his senses, except his sight, to the very last.

In the 112th year of her age, Mrs. GOLDING, of Hilton, in Cleveland. She had the use of her faculties to the day of her death, and could card faster than any woman could spin.

Aged 106, at Amsterdam, JACOB HARMSEN.

In his 106th year, THOMAS SEALS, a peasant of Grassthorp, Nottinghamshire; possessed of all his faculties, his memory faithfully retaining many of the important events of the early part of the last century.

Aged 104, Mrs. PEACH, mother of Mr. Peach, Auctioneer of Gloucester.

In the Workhouse at Gaulksholm, belonging to the township of Todmorden, LUKE JACKSON, who was born March 12, 1699, and consequently nearly 103 years of age. He enjoyed the perfect use of his faculties to the very last; and had a singular aversion to physic and physicians.

Aged 103, at Headington, near Devizes, ISAAC ELEY, an honest and industrious labourer, who retained his faculties to the last.

Aged 102, Mrs. TAYLOR, of Coton, near Gnosall, Staffordshire.

Aged 101, Mr. WILLIAM WEBSDALE, of Norwich.

Aged 101, at Ballicane, Wexford, Mr. T. DILLON.

Aged 100, at Birmingham, Mr. AUGUSTINE SPOZZI.

TO CORRESPONDENTS.

We regret that we are obliged to defer Vimand's *Essay*, till next month; when the *Verses on an Idiot*, and other Interesting Articles, will also appear.

TO BE ADMITTED:—Oonatrama on *Quaintness of Style*.—Philochristos's *Account of Mr. Swartz*.—O. U. T. on *Hume's Argument against Miracles*.—V. H. on *Graces at Table*.—T's. *Hints*.—W. G's. *Abstracts of Sermons*.—S. P. on *Sloth*.—The *Original Letter of Bishop Horne*.—Anglicanus on the *North West Passage*.

UNDER CONSIDERATION:—The *Sunday Water Party*.—*Letters to J. R.*

Several Communications were received too late to be noticed this month.—We thank Z. for his able paper, printed in this Number; and shall be gratified by his further favours.—W. G. will oblige us by continuing his "Abstracts."—The promised "Horæ Vectenses" of J. R. we shall receive with pleasure.—M. I. H.'s Article for the Obituary does not enter sufficiently into particulars. We wish communications of this description to be minute in their detail, judicious, instructive, and well authenticated.—A. W. is left at the Publisher's.

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Miscellaneous Department.

THE LIFE OF SIMON PETER, THE APOSTLE.

SIMON, the son of Jonah, a native of Bethsaida in Galilee, where he became acquainted with our Saviour, was settled at Capernaum, a city on the lake of Gennesareth, at which place he exercised the occupation of a fisherman, and was probably at that time a married man.

These scanty memoirs of the origin and early life of Simon, are little calculated to amuse curiosity. We have here a specimen of the biographical style of the sacred penmen; who all conspire in one design, and whether they write of Abraham, of Paul, or of Peter, mean to lead us to the knowledge of Christ, from whom those great men derived every valuable distinction. Whatsoever is irrelevant to this end, however curious or interesting, seems to be consigned to oblivion. Keeping this remark in view, as we delineate the character and record the life of Simon, it shall be our endeavour to illustrate the grace and power of the Redeemer, as they were displayed in that Apostle.

There is room to conjecture, that, previously to Simon's acquaintance with Jesus, he had been a disciple of John the Baptist, and, under his instructions had become acquainted with that repentance towards God, which is the best preparative to faith in Christ. This conjecture we found on the circumstance of his brother Andrew being one of the two disciples of John, to whom he pointed out Jesus Christ as the Lamb of God; as well as upon the readiness Simon shewed to wait on Jesus, and the distinguished reception he met with from him. No sooner had Andrew ascertained that Jesus was the Messiah, than he announced the discovery to Simon, as to one who also eagerly looked forward to his advent, and would hail with joy the rising of that bright Morning Star. Nor was he deceived. Loving the truth and anxious for farther manifestations of it, Simon instantly accompanied his brother to Jesus; and was received by him in such a manner, as seems to prove his integrity, as well as to predict the lustre of his future character. For as soon as Jesus beheld him, he said, *Thou art Simon, the son of Jonah; thou shalt be called Cephas*, a stone, or rock. If these considerations, connected with the idea, that the grand object of John's mission was to prepare a people for the Lord, and the probability that Jesus would select some of his disciples from the school of that venerable prophet, appear sufficient to justify our conjecture, we have here an exemplification of one grand rule of Christ's moral government, *To him that hath shall be given, but from him that hath not, shall be taken away even that which he hath.*

Soon after this interview, as Simon and Andrew were fishing on the lake, Jesus invited them to become his followers, with the assurance, that he would raise them from their humble occupation, to the nobler employment of *fishers of men*. This promise, intelligible as it is to us, was probably, at that time, somewhat enigmatical to them, as their prejudices respecting the temporal reign of the Messiah, naturally led to the misconstruction of our Lord's figurative language. Nevertheless, their hearts being prepared for the good seed of God's word, and believing at the same time Jesus to be the Messiah, they yielded him a free obedience; though without well understanding the nature of his kingdom, or to what extent he meant to engage their services.

Let us pause, in order to make a few observations on the character of Simon, as well as on the extraordinary

proceedure of Divine Providence, in selecting the Apostles of Christianity from among the fishermen of Galilee. From the Gospel History we are perhaps authorized to sketch the following outline of Simon's character.—To a hardy and muscular frame, he seems to have united a clear and vigorous understanding; unimproved, indeed, by human science, but not wholly uncultivated, nor uninstructed in the law of the Lord. His ingenuous nature seems to have known no disguise. His imagination fervid, his heart feeling, his passions strong, his spirit bold and decisive, he was ever prompt to speak and to act; but from such a modification of character he was too frequently betrayed into faults, which are seen and avoided by minds little capable of those generous feelings, which flourished in the breast of Simon. Upon this character, piety stamped genuine worth; giving it its true direction, and rendering him willing to be taught, and apt to learn. Such was the man, whose fire the lowly Jesus was to temper, whose rashness he was to correct, whose self-confidence he was to cast down, and on whose fervid and bold spirit he was to engraft the meekness of heavenly wisdom.

To the intelligent Christian, the wisdom of Jesus Christ in the selection of his Apostles, needs no justification. He traces in it the same great hand, which created the world from nothing. He sees the mouths of infidels shut, who would persuade us, that the fishermen of Galilee were equal to the fabrication of the glorious Gospel, and to the task of imposing its authority on the learned and the great, the rich and the wise. At Athens and Jerusalem, in the days of our Saviour as in our own, learning and philosophy were little connected with humble inquiry and sober thought. The Jew drivelled, and the Greek raved: Then, as now, the fiercest and proudest opponents of our humbling faith, were the boasted disciples of science and philosophy. Galilean fishermen were more docile in learning the self-denying doctrines of the cross, than the scholars of Gamaliel were in unlearning the prejudices they had imbibed from their master. We therefore conclude, not only that the truth of Christianity was more strongly asserted, and the power of God more illustriously displayed, by their appointment; but that they were, in fact, the fittest instruments which the Jewish nation, at that time, furnished, and probably, for various reasons, the fittest instruments which human nature, in its present state, in any age or in any country, could furnish.

Here, however, there is a danger of pushing our conclusions to unwarrantable lengths. The partial advocates of an unlearned ministry should remember, that the gift of tongues superseded the painful discipline of schools and colleges; and that the luminous and energetic inspirations of the Spirit, would be degraded by a comparison with the slow deductions of reason, or the cold productions of mechanical rhetoric. We, who claim no such aids, must be content to burn our lamp, and to ply our studies; never however losing sight of this solemn truth, that it is the exclusive prerogative of religion, to make us truly wise, and good, and useful, and happy.

As a previous step to his exaltation to the Apostleship, Simon was called to a personal attendance on our Saviour. Under this great teacher, he was to be emptied of himself, and freed from those inveterate Jewish prejudices, which were likely to take strong hold of a mind constituted like his. His rude manners were also to be humanized by the benign converse of his Lord. From him he was to learn a doctrine without error. In him he was to behold an example without spot. And thus was he fitted, in common with the other Apostles, to receive the mantle of their ascending Lord. Would to God, that our young candidates for Holy Orders, considered well the solemn responsibility of the office to which they aspire! Then would they feel the force of the words of Moses; *Send by whom thou wilt send, but send not by me.* Or, if animated by a portion of Isaiah's fire, they freely offered their services in the sanctuary, they would, at least, be sensible of the necessity of themselves previously undergoing a strict discipline in the school of Christ, before they stood forth as teachers and examples of the flock.

About a year after Simon became the Disciple of Jesus, the miraculous powers of his Master were displayed on two occasions, which nearly concerned him. His wife's mother was

raised from a sick bed, and honoured with an opportunity of evincing her gratitude, by ministering to Him, who had restored her to health. But though this species of miracle was calculated to produce the strongest sense of personal obligation, it seems (perhaps from the commonness of its occurrence) by no means to have affected his mind with the wonder, awe, and faith, which were produced by the miraculous draught of fishes.

For when Simon, who had been fruitlessly toiling all night, and who, without any hope of success, had reluctantly let down his net once more, at the command of Christ, saw that the draught of fishes was so great as to break the nets, and to fill both the ships till they began to sink, his astonishment was inexpressible; and the fervid piety of his mind discovering itself in his expressions, he threw himself at the feet of his master, and exclaimed, *Depart from me, for I am a sinful man, O Lord!* But our Saviour cheered the humbled spirit of his servant, and both to confirm and illustrate the promise originally made to him, said, *Fear not; from henceforth thou shalt catch men.* And no sooner had Simon and Andrew, and James and John, brought their ships to land, than they laid aside the trade of fishermen, and wholly devoted themselves to the service of Christ. By this miracle, Simon was taught to whom he was to look for direction in his ministry, and to whom he was to ascribe the glory of its success.

Not long after, our Saviour thought proper to initiate his Disciples into the ministry, for which they were designed, and to set them apart for it by a solemn ordination. The process of this important transaction deserves our notice. First, he excites the pity of his Disciples for the perishing souls of sinners, by pointing out to them the deplorable state of the multitudes who flocked to his ministry, but who were as sheep *scattered, and without a shepherd.* He then rouses their zeal, by remarking, that the harvest was plenteous, though the labourers were few; and exhorts them to pray to the Lord of the harvest, to send forth more labourers into his harvest. When dispositions suitable for their work had been thus raised in them, he himself retired to a mountain to pray for them. Having spent the night in intercession, in the morning he collected his Disciples, and from their number selected twelve, whom he named Apostles, and whom he invested with power to cast out unclean spirits, and to heal every manner of disease. Simon had the honour to be the first nominated; and on this occasion he publicly received from our Lord the distinguished appellation of Cephas, or Peter, which was descriptive of the strength of his character, as well as in allusion to his being one of those twelve spiritual stones, on which the Church was to be founded, Jesus Christ being the head stone of the corner. How interesting is the scene! The fainting sheep and the sympathizing shepherd, the praying Disciples and their interceding Lord, form a picture which every Christian Bishop, and every candidate for Holy Orders, should ever have before his eyes.

The next incident we shall mention, as serving to throw any particular light on the character of this great Apostle, took place immediately after our Saviour had made an astonishing display of his power, in the multiplication of a few loaves and fishes. Having sent his Disciples across the lake in the ship which attended him, he dismissed the multitude, and retired, as was his frequent practice, alone, into a mountain to pray. But at the fourth watch of the night, while the Apostles were painfully rowing against a contrary wind and high sea, Jesus went to them walking on the water. Neither their courage, nor their piety, nor their miraculous gifts, could sustain the shock of this wonderful spectacle; but they were *troubled*, saying, *It is a spirit, and cried out through fear.* But our Saviour's well known voice soon calmed their terror, *It is I*, said he, *be not afraid.* Mark the rapid and violent transition which took place in their minds, and learn to guard against such transitions. St. Peter had probably, the moment before, been strongly agitated with fear. He is now rapt in admiration of the power of his Lord, and is even possessed by a desire to prove the strength of his faith, by walking with him on the sea. Hurried away by his ardent feelings, and not reflecting, whether he had any warrant for this adventurous display of faith, or whether in attempting it he acted from right motives, he exclaimed, *Lord, if it be thou, bid me come unto thee on the water.* He received the permission he

solicited, leaped on the water, and, sustained by Omnipotence, walked on the waves to go to Jesus. But when he observed the boisterous wind, he was *afraid*, and beginning to sink, he cried *Lord, save me!* And immediately Jesus stretched out his hand, with this gentle reproof, *O thou of little faith, wherefore didst thou doubt?*

We have already censured the self-confidence of St. Peter in this attempt; but let not the frigid son of syllogism and demonstration deride the error of this illustrious Apostle. It was an error which none but a St. Peter was likely to commit; and he, who seeth not as man seeth, tenderly turned his censure, rather to the weakness of Peter's faith, than to his presumption of its strength. Yet happy had it been for the Apostle, if this impressive lesson had precluded the necessity of that more humiliating one, which he afterwards received in the palace of the High Priest.

The next morning, Jesus preached to the people in the Synagogue at Capernaum, when many of those were present, who, the day before, would have made him a king; and endeavoured to shew them what was the true nature of his kingdom. He proposed himself to them as the true manna, and the living bread, which he would give for *the life of the world*; and this declaration he peremptorily confirmed, by saying, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* But the doctrines of the atonement and faith in Christ, which were couched under this highly figurative language, appeared to the people unintelligible and absurd; and so generally were they offended, that from *that time, many of his Disciples went back, and walked no more with him.* On this occasion, Jesus addressed to the twelve this pathetic inquiry, *Will ye also go away?* Though probably they also were amazed at his doctrine, yet the miracle of the last night was too recent to allow them to entertain a doubt of his divine authority, and St. Peter answered, with his constitutional ardour, *Lord, to whom shall we go? Thou hast the words of eternal life: And we believe and are sure that thou art the Christ, the Son of the living God.* To confirm his Apostles in this fundamental point of Christianity, Jesus soon after asked them, *Whom do men say that I am?* and after he had heard the various opinions which were in circulation, he put the question, *but whom say ye that I am?* Here again the zealous Peter fervently replied, *Thou art the Christ, the Son of the living God.* Our Lord immediately avows the character which St. Peter had ascribed to him, applauds the faith which, under the form of a servant, could recognize the Only Begotten of the Father, pronounces him blessed, and declares that this grand discovery was not the effect of human sagacity, but of divine revelation. Then, in allusion to the name he had given him, Jesus added, *Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.*

So warm a testimony could not fail to set St. Peter very high in the estimation of the other Disciples of our Lord; and it seems to have had the effect of raising him too high in his own. Of this he not long after gave a strong indication. For Jesus having established his Disciples in the primary truth noticed above, began now to develope a second, equally necessary to salvation, though more opposed to the proud and carnal reasonings of men. He predicted his sufferings and death; but they neither understood the necessity of his death, nor the glorious effects which were to flow from it. The idea of a *crucified* Lord was subversive of all they had been taught to hope from the Messiah's advent, while it stood directly opposed to that love of human praise and distinction, and to that fear of worldly shame, which form so striking a part of the character of fallen man. Nor can we wonder that they should stumble at a doctrine, which many reputed wise, even in our own day, are pleased to call foolishness. Here again Peter betrayed the worldliness of his spirit, as well as his characteristic rashness; for taking his Master aside with affectionate freedom, he tried to dissuade him from his purpose, *Be it far from thee, Lord! this shall not be unto thee.* The severity of our Lord's reproof, proves that there must have been something exceedingly wrong in the spirit, which dictated these words of Peter; for he turned, and said to

him, *Get thee behind me, Satan: thou art an offence unto me; for thou savourest not the things which be of God, but those that be of men.* Let the *rational* Christians, who reject the doctrine of the atonement, or who plead for the love of human praise, or the fear of worldly shame, as lawful motives of action, explain on what ground, upon their principles, this favoured Disciple could merit such pointed reprehension.

This failure of St. Peter's did not forfeit his Master's confidence. He knew the man, and how to free him from his constitutional defects. He selected him along with James and John to be the witnesses of his transfiguration, and of the conversation he then had with Moses and Elias respecting *his decease;* on which occasion we find him manifesting his usual want of consideration. By this manifestation of the glory of Christ, the Disciples were made more docile and respectful; such freedoms as St. Peter had lately taken were checked; and by the testimony of their Legislator, and the greatest of their Prophets, they were taught to consider the sufferings and death of Christ, as events necessary to the accomplishment of the Law and the Prophets. Nevertheless, they did not then thoroughly understand the design of the vision; for as they descended from the mountain, they questioned, *what the rising of the Son of Man from the dead should mean.*

Simon Peter and his Brethren had now spent three years in the school of Christ, and had made, it may be presumed, great improvements in knowledge and piety; but they had still to learn the grounds and consequences of his death, the evidences of his resurrection, and the spiritual nature of his kingdom. These they were to be taught, as in former instances, by the eye as well as the ear; not only by words full of grace, but by the mighty works of their Master. He therefore declared to them, that his hour was at hand, and conducted them to the appointed scene of his sufferings, with a cheerful firmness, which excited their astonishment. The curse pronounced on the fruitless fig-tree, the second day after his entry into Jerusalem, fixed the attention of St. Peter, and ought to fix ours. The nature of the miracle, and the particular time at which it was performed, seem to indicate, that it was intended as a warning to all the Apostles, of the sudden and total ruin, which one of them soon after brought upon himself, by unfruitfulness and apostacy; and it forms a striking emblem of this event.—Reader, mayest thou never feel the blasting of the Saviour's malediction!

(To be continued.)

To the Editor of the Christian Observer.

SIR,

THE Publication which you have announced has been long a desideratum. We are surfeited with the antiquarian trifling, and unimportant genealogies of another Monthly Miscellany: the fashion of my grandmother's shoe-tie, the true and genuine history of Cadwallader Pumpkin, and a fac simile of the hand-writing of Hopestick Capon, Jerothmiel Bowers, and Harbottle Door. You have called upon the Clergy for their assistance. I, as one of that body, should be happy to afford it, if either the extent of my library, or leisure from weekly composition for the pulpit, enables me to comply with your invitation. Yet, Sir, allow me to offer you my suggestions; they shall put you to no expence of postage; and you may either adopt them, pursue the hints offered, or use them to light the companion of your lucubrations.

There seems to be a prevailing taste in the public mind for antiquities, voyages and travels, and anecdote; and this may be converted to the uses of religion, by a view of such Remains of Antiquity as illustrate Scripture history; or the narrations of respectable voyagers and travellers; as also, which the times seem to require and your plan admits, facts that exemplify the genius and temper of the church of Rome.

1. With regard to the Remains of Antiquity, Mr. Bryant, in his Discourse on the Apamean Medal, has given an argument in proof of the Mosaic History of the Deluge, which shews the use of such researches: and it is remarkable, that Cellarius has noted in his Asia Minor, an "Apamea Κιβωτος"—the very name of which place is a confirmation of the history. In turning over lately Montfaucon's Antiquities, some medals and prints caught my eye, and arrested my attention, but of which he declares himself unable to give any account; which I

presume was occasioned by his ignorance of the symbolical language of the ancients. One small medal represents a winged human figure, bending forward and holding out a patera to a serpent twisted round a tree; the right foot of the figure being placed on a globe on the ground. May not this symbolize the arch-enemy of mankind; an angel of light in his transformation, making his acknowledgments to the Serpent (an adored figure of Heathenism), for his temptation to the forbidden tree, for which the earth was subjected to this fallen Spirit?

2. Another large Medal represents three hands joined, held over a caduceus, and that caduceus placed over and across what appears like the ancient fasces, while round the medal is inscribed, "*Salus humani generis.*" —This Medal was struck in the reign of Augustus. It cannot refer to the Triumvirate, which was over, and which certainly was the reverse of *Salus humani generis.* Montfaucon can make nothing of it. I conceive it to refer to the salvation of the Gospel through the decree of the Triune Deity, made known by an heavenly message (caduceus), and supervening the condemnation to which mankind had become liable by the law of justice.

3. A third remain of antiquity, which Montfaucon does not attempt to explain, is so obvious, that it is surprising he should overlook its import. It is the view of an island in the Tiber, originally cut into the form of a ship; all the facings being of stone, and having had originally a temple of Æsculapius upon it: the ruins remain to this day, as I have been informed by a gentleman who has been at Rome; who also, upon my enquiry, said he could, in recollection, trace some remaining form of a Roman galley, in the ruins. What can this symbolize but the Deluge, and the escape from it; in memory of which a temple was built, in acknowledgment of the wonderful preservation by a ship? Do not the ancient figures of the constellations on the celestial globe commemorate this? Let this be more fully developed.

On this subject, Sir, I beg leave to offer an incidental observation. The sign Sagittarius, in going off the field as it were, looks back and directs his arrow to the flood, or river, &c. Now Ainsworth, on Genesis, remarks, that Methuselah's name implies, that at the departure of that Patriarch the Emissia (of the waters, scil.) or Dart shall be! This actually occurred. The deluge followed upon the death of Methuselah, and the sign or constellation of Sagittarius was that, in which the sun was during a part of the season, in which the windows of Heaven were opened and the flood came.

I shall be happy in the recommendation of the OBSERVER; and rejoice, that while infidelity stalks abroad under so many various shapes (springing originally out of our heathen education), there is something coming forward in an amusing form, that may successfully detect and expose it, and support the truth.

A NORTH RIDING CLERGYMAN.

To the Editor of the Christian Observer.

FEW publications have been more acceptable to the religious world, than those which contain brief reflections of a pious and edifying nature, on select texts of Scripture, for daily or occasional use. With an eye to this circumstance, and for family as well as private use, the correspondent who transmits the present article, has been for some years in the habit of making Extracts or Epitomes from the sermons of a beloved and highly valued pastor. Some of these are now offered to you. The writer is conscious, that, in such limited performances, much of the spirit and excellency of the originals must have evaporated; but such as they are, should you deem them conducive to general edification, he requests you to give them a place in your interesting Miscellany.

York. W. G.

I. *Job* xlii. 5, 6. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.*

SELF-ignorance is the necessary consequence of ignorance of God. While men hear of him only by the hearing of the ear, and have no spiritual discovery made of him to the eye of their understanding, they will be apt to plead strongly for the merit of human actions, look upon some sins as slight and excusable, and persuade themselves that God will not be extreme to mark what is done amiss.

But as light is most evident when contrasted with darkness, and beauty with deformity, so a clear discovery of the holiness of God which will not suffer him to endure iniquity, of his justice which obliges him to punish it, of his goodness and mercy which render offences against him the more inexcusable, of his omnipresence and omniscience which baffle all attempts to hide transgression, and of his almighty power which renders it impossible for offenders to escape or resist him, must necessarily make sin appear "exceeding sinful," and convince men of the guilt and malignity of those offences, which before they could justify, palliate, or conceal. The latent wickedness of their hearts will then be discovered to them; as a sun-beam shining into a room displays every grain and speck of dust, which before was imperceptible. They will then be ready to cry out with Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor, &c."; with Isaiah, on a like discovery, "Woe is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King the Lord of hosts." Happy are they, who are thus humbled in the dust and stript of every self-righteous plea; and thankful ought they to be for the methods, however painful, which have been employed to produce this disposition in them; for all the promises in the Gospel belong to the poor in spirit and contrite in heart, and its grand maxim is, that "he that humbleth himself shall be exalted."

Y.

A SHORT CATECHISM OR PLAIN INSTRUCTION,

CONTAINING THE SUM OF CHRISTIAN LEARNING, SET FORTH BY THE KING'S MAJESTY'S AUTHORITY, FOR ALL SCHOOLMASTERS TO TEACH. 1553.

(Continued from p. 92.)

Master. I see (my son) thou art not ignorant, after what sort Christ is rightly said, to be from us in body, and with us in spirit. But this one thing would I know of thee: why Christ our Lord is thus conveyed away from the sight of our eyes: and what profit we take by his going up to heaven.

Scholar. The chief cause thereof was, to pluck out of us that false opinion, which sometime deceived the Apostles themselves: that Christ should in earth visibly reign, as other kings, and ruffling princes of the world. This error he minded to have utterly suppressed in us: and that we should think his kingdom to consist in higher things. Which thing he therefore thought fitter, because it was more for our commodity and profit: that some such kingdom should be set up, as the foundations thereof should rest upon our faith. Wherefore it was necessary that he should be conveyed away from us, past perceiving of all bodily senses: that by this mean our faith might be stirred up and exercised to consider his government and providence, whom no sight of bodily eyes can behold. And forasmuch as he is not king of some one country alone: but of heaven and earth: of quick and dead: it was most convenient that his kingdom should be otherwise governed, than our senses may attain unto. For else he should have been constrained, sometime to be carried up to heaven: sometime to be driven down to the earth: to remove sometime into one country, sometime into another: and like an earthly prince to be carried hither and thither, by divers change of chanceable affairs. For he could not be presently with all at once, unless his body were so turned into Godhead, that he might be in all or in many places together: as Eutyches, and certain like heretics held opinion. If it so were that he might be each where present with all, at one very instant time: then were he not man, but a ghost: neither should he have had a true body, but a fantastical: whereof should have sprung forthwith a thousand errors: all which he hath dispatched by carrying his body up whole to heaven. In the mean season he, remaining invisible, governeth his kingdom and commonwealth, that is his church, with sovereign wisdom and power. It is for men to rule their commonwealths by a certain civil policy of men: but for Christ and God, by a heavenly godlike order. But all that I have hitherto said containeth but a small parcel of the profit, that we take by the carrying up of Christ's body into heaven. For there are many more things, that here might be rehearsed, whereof large store of fruit is to be gathered. But specially this may not be

left unspoken: that the benefits are such and so great, which come unto us by the death, rising again, and going up of Christ: as no tongue either of men or angels is able to express. And that you may know my mind herein: I will rehearse certain of the chiefs whereunto as it were two principal points, the rest may be applied. I say, therefore, that both by these and other doings of Christ, two commodities do grow unto us: the one, that all the things that ever he hath done, for our profit and behoof he hath done them: so that they be as well our own, if we will cleave thereunto with steadfast and lively faith, as if we had done them ourselves. He was nailed to the cross: we were also nailed with him: and in him our sins punished. He died: and was buried: we likewise with our sins are dead, and buried: and that in such sort that all remembrance of our sins is utterly taken out of mind. He is risen again: and we are also risen again with him: that is, are so made partakers of his rising again and life, that from henceforth death hath no more rule over us. For the same spirit is in us that raised up Jesus from the dead. Finally, as he is gone up in heavenly glory: so are we lifted up with him. Albeit that these things do not now appear: yet then shall they all be brought to light, when Christ the light of the world, shall shew himself in his glory, in whom all our bliss is laid up in store. Moreover by his going up are granted us the gifts of the Holy Ghost: as Paul doth sufficiently witness. Eph. iv. The other commodity, which we take by the doings of Christ, is: that Christ is set for an example unto us, to frame our lives thereafter. If Christ hath been dead: if he hath been buried for sin: he was so but once. If he be risen again: if he be gone up to heaven: he is but once risen: but once gone up. From henceforth he dieth no more, but liveth with God: and reigneth in everlasting continuance of glory. So if we be dead: if we be buried to sin: how shall we hereafter live in the same? If we be risen again with Christ: if by stedfast hope we live now in heaven with him: heavenly and godly things, not earthly and frail, we ought to set our care upon. And even as heretofore, we have borne the image of the earthly man: so from henceforward let us bear the image of the heavenly. As the Lord Christ never ceased to do us good, by bestowing upon us his holy Spirit: by garnishing his church with so many notable gifts: and by perpetual praying to his Father for us: Like reason ought to move us to aid our neighbour with all our endeavour: to maintain as much as in us lieth, the bond of charity. And to honour Christ our Lord and Saviour: not with wicked traditions and cold devices of men, but with heavenly honour and spiritual in deed, most fit for us that give it, and him that shall receive it, even as he hath honoured and doth honour his Father. For he that honoureth him honoureth also the Father, of which he himself is a substantial witness.

Master. The end of the world, holy scripture calleth the fulfilling and performance of the kingdom and mystery of Christ, and the renewing of all things. For (saith the Apostle Peter) in his second Epistle the third chapter) we look for a new heaven: and a new earth, according to the promise of God: wherein dwelleth righteousness. And it seemeth reason that corruption, unstedfast change, and sin, whereunto the whole world is subject, should at length have an end. Now by what way, and what fashion circumstances these things shall come to pass, I would fain hear thee tell.

Scholar. I will tell you as well as I can according to the witness of the same Apostle. The heavens shall pass away like a storm: the elements shall melt away: the earth and all the works therein shall be consumed with fire: as though he should say: as gold is wont to be fined: so shall the whole world be purified with fire, and be brought to his full perfection. The lesser world, which is man, following the same, shall likewise be delivered from corruption and change. And so for man this greater world (which for his sake was first created) shall at length be renewed: and be clad with another hue, much more pleasant and beautiful.

Master. What then remaineth?

Scholar. The last and general doom. For Christ shall come: at whose voice all the dead shall rise again, perfect and sound both in body and soul. The whole world shall behold him, sitting in the Royal throne of his Majesty: and after the examination of every man's conscience, the last sentence shall be pronounced. Then the chil-

dren of God shall be in perfect possession of that kingdom of freedom from death and of everlasting life: which was prepared for them, before the foundations of the world were laid. And they shall reign with Christ for ever. But the ungodly that believed not, shall be thrown from thence into everlasting fire, appointed for the devil and his angels.

Master. Thou hast said enough of the again rising of the dead. Now remaineth, that thou speak of the holy Church: whereof I would very fain hear thy opinion.

Scholar. I will rehearse that in few words shortly: which the Holy Scriptures set out at large and plentifully. Before that the Lord God had made the heaven and earth: he determined to have for himself a most beautiful kingdom and holy commonwealth. The Apostles and the ancient Fathers that wrote in Greek, called it Ecclesia; in English, a congregation or assembly: into the which he hath admitted an infinite number of men: that should all be subject to one king as their sovereign and only one head: him we call Christ, which is as much to say as anointed. For the high bishops, and kings among the Jews, (who in figure betokened Christ, whom the Lord anointed with his holy Spirit,) were wont by God's appointment at their consecration, to have material oil poured on them. To the furnishing of this commonwealth belong all they, as many as do truly fear, honour and call upon God, wholly applying their mind to holy and godly living: and all those that putting all their hope and trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith stedfast, were forechosen, predestinate, and appointed out to everlasting life, before the world was made. Witness hereof they have within in their hearts the Spirit of Christ, the author, earnest and unfailable pledge of their faith. Which faith only is able to perceive the mysteries of God: only bringeth peace unto the heart: only taketh hold on the righteousness that is in Christ Jesus.

Master. Doth then the Spirit alone, and Faith (sleep we never so soundly, or stand we never so reckless and slothful) so work all things for us, as without any help of our own to carry us idle up to heaven?

Scholar. I use (Master) as you have taught me, to make a difference between the cause and the effects. The first principal and most perfect cause of our justifying and salvation, is the goodness and love of God: whereby he chose us for his, before he made the world. After that, God granted us to be called by the preaching of the Gospel of Jesus Christ, when the Spirit of the Lord is poured into us: by whose guiding and governance we be led to settle our trust in God: and hope for the performance of all his promises. With this choice is joined, as companion, the mortifying of the old man, that is of our affection and lust. From the same Spirit also cometh our sanctification: the love of God and of our neighbour: justice: and uprightness of life: finally, to say all in sum, whatsoever is in us, or may be done of us, pure, honest, true and good, that altogether springeth out of this most pleasant root, from this most plentiful fountain, the goodness, love, choice and unchangeable purpose of God. He is the cause, the rest are the fruits and good effects. Yet are also the goodness, choice and Spirit of God, and Christ himself, causes conjoined and coupled each with other: which may be reckoned among the principal causes of our salvation. As oft therefore as we use to say, that we are made righteous and saved by only faith: it is meant thereby: that faith, or rather trust alone, doth lay hand upon, understand and perceive, our righteous making to be given us of God freely: that is to say, by no deserts of our own, but by the free grace of the Almighty Father. Moreover, faith doth engender in us the love of our neighbour, and such works as God is pleased withal. For if it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good saying and doing. By this short tale is it evident, whence, and by what means we attain to be made righteous. For not by the worthiness of our deservings, were we either heretofore chosen, or long ago saved: but by the only mercy of God, and pure grace of Christ our Lord: whereby we were in him made to those good works, that God hath appointed for us to walk in. And although good works cannot deserve to make us righteous before God: yet do they so cleave unto faith: that neither can faith be found without them, nor good works be any where without faith.

Master. I like very well this short declaration of faith and works: for Paul plainly teacheth the same. But canst thou yet further depaint me out that congregation, which thou callest a kingdom or commonwealth of Christians: and so set it out before mine eyes, that it may severally and plainly be known asunder from each other fellowship of men?

Scholar. I will prove how well I can do it. Your pleasure is (Master) as I take it, that I point you out some certain congregation, that may be seen.

Master. That it is indeed: and so it shall be good for you to do.

Scholar. That congregation is nothing else but a certain multitude of men: which, wheresoever they be, profess the pure and upright learning of Christ, and that in such sort, as it is faithfully set forth in the holy Testament, by the Evangelists and Apostles: which in all points, are governed and ruled by the laws and statutes of their King and high Bishop Christ, in the bond of charity: which use his holy mysteries, that are commonly called sacraments, with such pureness and simplicity (as touching their nature and substance) as the Apostles of Christ used and left behind in writing. The marks therefore of this church are: first, pure preaching of the gospel: then brotherly love, out of which as members out of all one body, springeth good will of each to other: thirdly, upright and uncorrupted use of the Lord's sacraments, according to the ordinance of the gospel: last of all, brotherly correction, and excommunication, or banishing those out of the church that will not amend their lives. This mark the holy fathers termed discipline. This is that same church, that is grounded upon the assured rock Jesus Christ and upon trust in him. This is that same church, which Paul calleth the pillar, and upholding stay of truth. To this church belong the keys, wherewith heaven is locked and unlocked: for that is done by the ministration of the word: whereunto properly appertaineth the power to bind and loose: to hold for guilty, and forgive sins. So that whosoever believeth the gospel preached in this church, he shall be saved: but whoso believeth not, he shall be damned.

Master. Now would I fain hear thy belief of the Holy Ghost.

Scholar. I confess him to be the third person of the Holy Trinity: And since he is equal with the Father and the Son, and of the very same nature, that he ought equally to be worshipped with them both.

Master. Why is he called holy?

Scholar. Not only for his own holiness: but for that by him are made holy the chosen of God, and members of Christ. And therefore have the scriptures termed him the Spirit of sanctification or making holy.

Master. Wherein consisteth this sanctification?

Scholar. First, we be new gotten by his inward motion. And, therefore, said Christ: we must be new born of water, and of the spirit. Then by his inspiration are we adopted, and as it were by choice made the children of God. For which cause he is not causeless called the spirit of adoption. By his light are we lightened, to understand God's mysteries. By his judgment are sins pardoned and retained. By his power is the flesh with her lusts kept down and tamed. By his pleasure, are the manifold gifts dealt among the holy. Finally, by his means shall our mortal bodies be relieved. Therefore in the author of so great gifts, we do not without a cause believe: honour, and call upon him.

Master. Well, thou hast now said sufficiently of the Holy Ghost. But this would I hear of thee: why it immediately followeth, that we believe the Holy Universal Church and the Communion of Saints.

Scholar. These two things I have always thought to be most fitly coupled together. Because the fellowships and incorporations of other men, proceed and be governed by other means and policies: but the Church, which is an assembly of men called to everlasting salvation, is both gathered together, and governed by the Holy Ghost of whom we even now made mention. Which thing, since it cannot be perceived by bodily sense or light of nature, is by right and for good reason, here reckoned among things that are known by belief. And therefore this calling together of the faithful is called universal, because it is bound to no one special place. For God throughout all coasts of the world, hath them that worship him. Which though they be far scattered asunder, by diverse distance of countries, and dominions: yet are they

members most nearly joined of that same body, whereof Christ is the head: and have one spirit, faith, sacraments, prayers, forgiveness of sins, and heavenly bliss, common among them all: and be so knit with the bond of love, that they endeavour themselves in nothing more, than each to help other, and to build together in Christ.

Master. Seeing thou hast already spoken of the knowledge of God, and his members: I would also hear, what is the true service of God?

Scholar. First we must consider, that the right and true knowledge of God, is the principal and only foundation of God's service. The same knowledge, fear doth foster and maintain, which in scriptures is called the beginning of wisdom. Faith and hope are the props and stays, whereupon lean all the rest that I have rehearsed. Furthermore, charity which we call love, is like an everlasting bond, by the straight knot whereof all other virtues be bound in one together, and their force encreased. These be the inward parts of God's service, that is to say, which consist in the mind.

Master. What hast thou to say of the Sabbath, or holy day: which even now thou madest mention of, among the laws of the first table?

Scholar. Sabbath is as much to say, as rest. It was appointed for only honour and service of God: and it is a figure of that rest and quietness, which they have that believe in Christ. For our trust in Christ doth set our minds at liberty, from all slavish fear of the law, sin, death and hell: assuring us in the mean season, that by him we please God, and that he hath made us his children and heirs of his kingdom: whereby there groweth in our hearts peace and true quietness of mind: which is a certain foretaste of the most blessed quiet, which we shall have in his kingdom. As for those things that are used to be done on the Sabbath-day, as ceremonies, and exercises in the service of God, they are tokens and witnesses of this assured taste. And meet it is, that faithful Christians, on such days as are appointed out for holy things, should lay aside unholy works: and give themselves earnestly to religion and serving of God.

Master. What be the parts of that outward serving God; which thou saidst even now, did stand in certain bodily exercises: which are also tokens of the inward serving him?

Scholar. First, to teach, and hear the learning of the gospel: then the pure and natural use of the ceremonies and sacraments: last of all prayer made unto God by Christ, and in the name of Christ, which without fail obtaineth the Holy Ghost, the most assured author of all true serving God, and upright religion.

Master. Tell me what thou callest sacraments?

Scholar. They are certain customable reverent doings and ceremonies ordained by Christ: that by them he might put us in remembrance of his benefits: and we might declare our profession, that we be of the number of them, which are partakers of the same benefits, and which fasten all their affiance in him: that we are not ashamed of the name of Christ, or to be termed Christ's scholars.

Master. Tell me (my son) how these two Sacraments be ministered: Baptism: and that which Paul calleth the Supper of the Lord?

Scholar. Him that believeth in Christ: professeth the Articles of the Christian religion: and mindeth to be baptised (I speak now of them that be grown to ripe years of discretion: since for the young babes, their parents or the churches profession sufficeth) the minister dippeth in, or washeth with clean water only, in the name of the Father, and of the Son, and of the Holy Ghost: and then commendeth him by prayer to God, into whose church he is now openly as it were enrolled, that it may please God to grant him his grace, whereby he may answer in belief and life agreeably to his profession.

Master. What is the use of the Lord's Supper?

Scholar. Even the very same, that was ordained by the Lord himself, Jesus Christ. Which (as St. Paul saith) the same night, that he was betrayed, took bread: and when he had given thanks, brake it: and said, This is my body, which is broken for you: Do this in the remembrance of me. In like manner, when supper was ended, he gave them the cup, saying: This cup is the new testament in my blood. Do this, as oft as ye shall drink thereof, in the remembrance of me. This was the manner and order of the Lord's Supper: which we ought

to hold and keep: that the remembrance of so great a benefit, the Passion and Death of Christ, be alway kept in mind: that, after that the world is ended, he may come, and make us to sit with him at his own board.

Master. What doth Baptism represent and set before our eyes?

Scholar. That we are by the Spirit of Christ new born, and cleansed from sin: that we be members and parts of his Church, received into the Communion of Saints. For water signifieth the Spirit. Baptism is also a figure of our burial in Christ, and that we shall be raised up again with him, in a new life, as I have before declared in Christ's Resurrection.

Master. What declareth and betokeneth the Supper unto us: which we solemnly use in the remembrance of the Lord?

Scholar. The Supper (as I have shewed a little before) is a certain thankful remembrance of the Death of Christ: forasmuch as the bread representeth his body, betrayed to be crucified for us: The wine standeth in stead and place of his blood, plenteously shed for us. And even as by bread and wine, our natural bodies are sustained and nourished: so by the body, that is the flesh and blood of Christ, the soul is fed through faith, and quickened to the heavenly and godly life.

Master. How come these things to pass?

Scholar. These things come to pass by a certain secret mean, and lively working of the Spirit: when we believe that Christ hath, once for all, given up his body and blood for us, to make a sacrifice, and most pleasant offering to his heavenly Father: and also when we confess and acknowledge him our Saviour, high Bishop, Mediator, and Redeemer: to whom is due all honour and glory.

Master. All this thou dost well understand. For me thinketh thy meaning is: that faith is the mouth of the soul: whereby we receive this very heavenly meat, full both of salvation and immortality, dealt among us, by means of the Holy Ghost. Now, since we have entreated of the sacraments, pass forward to the other parts of God's service.

Scholar. I will do your commandment. There remain two things, belonging to the perfection of God's service. First, our Lord Jesus Christ's will was, that there should be teachers and evangelists, that is to say, preachers of the Gospel: to this intent, that his voice might continually be heard sound in his church. He that coveteth (as all ought to covet) to bear the name of a Christian, may have no doubt that he ought with most earnest affection, and fervent desire, endeavour himself to hear and soke into his mind, the word of the Lord: not like the words of any man, but like (as it is indeed) the word of Almighty God. Secondly, because all that is good, and that ought of a Christian to be desired, cometh unto us from God, and is by him granted: therefore of him we ought to require all things: and by thanksgiving acknowledge them all received of him. Which thing he so well liketh, that he esteemeth it instead of a passing pleasant sacrifice: as it is most evident by the witness of the Prophets and Apostles.

(We must defer the conclusion to our next.)

To the Editor of the Christian Observer.

SIR,

THE following paper was written by me several years ago. If in my own case it has been productive of no more salutary effect, it has at least contributed to make me feel my own unworthiness, and my need of an Advocate with the Father. The perusal of it may probably suggest to some of your readers hints for self-examination, and it is with that view I send it. I do not mean to say, that the plan I had sketched out for myself is exactly suited to the case of others. There is an endless variety in the circumstances, propensities, temptations, and habits of men, which renders somewhat a different course necessary in almost every separate instance; but yet there is a sufficient degree of resemblance in all, to afford room for hoping, that such a communication as the present may not be without its advantages. I am, &c. Q. F.

SUNDAY.

BEING prevented by indisposition from attending public worship, I would employ this season of more than usual retirement, in reflecting on my

obligations to God; engaging expressly to fulfil them, and imploring through Christ that grace, and those influences of his Spirit, which can alone enable me to do so. And may God Almighty grant, that my future life may evince my simplicity and sincerity in this exercise!

Having found by lamentable experience, how adverse the cares of the world, the hurry and distraction of worldy business, and the dissipation of worldly converse, are to the maintenance of a spiritual state of mind; and having also found how unfriendly a want of regularity in the duties of private prayer, and self-examination, and the study of the Scriptures, is to my improvement in right tempers and affections, as well towards God as towards my fellow-men, I am the more induced to form this explicit engagement in the presence of God, who knows the heart; hoping that through his mercy in Christ, its frequent perusal may be of use, in reclaiming my steps when they deviate from the right way.

I therefore, in the strength of divine grace, make the following

RESOLUTIONS:

I will regard the favour and everlasting enjoyment of God, as the end of all my plans; and study to make the consideration of them influence, as much as possible, the minutest actions of my life.

I will regard the obedience, sacrifice, mediation, and intercession of Christ, as the only procuring cause of all those spiritual blessings which conduce to that end; as the pardon of sin, peace with God, and the sanctifying influences of his Spirit.

I will continually keep in mind my obligation to walk in Christ's steps, and to be holy as he is holy: as one, which if I do not fulfil, I shall in vain hope to enter heaven; and I will ever pray for the Spirit of God, in the belief that through his operation alone, can this holy frame be produced.

I will cultivate an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it.

I will study for the future to appear well, not so much in the sight of man as in that of God; and to that end, will be particularly watchful against the love of human praise or distinction, and the fear of shame; desisting from my purpose when I feel these to be my only motives, and endeavouring by prayer to overcome them when I perceive them to mix with such as are more pure.

I will consider love to God and zeal for his glory as my highest duties, and study to improve daily in these divine affections; and I will judge of my progress in them, not by transient fervours of the mind, but by my habitual tempers, by my punctual performance of the self-denying duties of Christianity, by my cheerful acquiescence in all God's dispensations, and by the love, the humility, and the meekness which I am enabled to exercise to those around me.

I will study to live a life of dependance on Christ, and of faith in his word; making it the sole and exclusive measure of my belief and practice.

I will particularly study to restrain all wanderings of the mind, in the public and private exercises of God's worship; to banish, as much as I can, vain and worldly conversation, and vain and worldly thoughts from my mind and lips, on the Lord's-day; and to give all my household the time requisite for hallowing it.

I will guard against formality and vanity, especially in family worship; and fit myself, by previous reflection and prayer, for its due performance.

I will be particularly guarded against the intrusion of impure thoughts. I will turn away my eyes from beholding what might lead to them, shut my ears against polluting conversation, and restrain my tongue from every licentious word; and I will carefully avoid every circumstance which I know to have formerly excited improper feelings, and forbid my thoughts to dwell for a moment on past scenes of sensual pleasure.

I will watch against every rising of covetous desire; and while I carefully repress all tendency to improper expence, or the careless profusion of any of God's gifts, I will seek out proper objects with whom to share those good things of which God has made me the steward, and of which he will require an account. I will ask every night, whose distress have I this day relieved?

I will no longer put off to a future day, or leave the business of the present day or hour, but will apply myself to it, deny myself to sloth and the

love of ease, and exercise a constant and self-denying attention to what is my proper work.

I will keep truth inviolate in the smallest, as well as in the greatest matters.

I will in no case affect knowledge which I have not.

I will read no book but with attention; and I will read none which tend to inflame the mind, or to excite improper sentiments.

I will be ready to communicate, and also to receive knowledge; and I will be open to conviction, ever receiving correction and reproof meekly and thankfully, never questioning merely for the sake of dispute, nor ever retorting upon any reprover.

I will watch against all superciliousness in look or manner, all sourness of mind in dispute, all impatience of contradiction in my intercourse with all, whether common acquaintance or the most intimate relative, as wife, brother, &c.; and I will listen with patience and kindness to the arguments and reasonings of others, however impertinent they may appear at the moment.

I will also watch against a selfish and exclusive attachment to my own comfort, and study to be equally solicitous for the comfort of others, and to repress every rising of impatience at the trouble which this may occasion to me.

I will endeavour to cultivate a temper of more benignity towards all; and I will attend more to the outward expression of love and kindness, never allowing passion to dictate what I may say, but studying to act by others as I could reasonably wish to be dealt with.

I will watch particularly against all hastiness of spirit towards inferiors, and especially those who need my help; but will listen composedly to their representations, and render them all the justice, and all the kindness in my power, consistently with my other duties.

I will not only not use railing words to any, but I will guard against every circumstance in look and manner, which might tend unnecessarily to wound the feelings of others.

I will not allow the ill conduct of others towards me to lessen my kindness and good will to them.

I will not reprove my servants in anger, but in love; and be more anxious to remind them of their obligations to God than to myself.

I will not chide or correct my children in passion, nor use peevish language towards them; and previous to correcting them, I will use prayer to God; and I will not be turned aside by false pity, or by indolence, from duly correcting their faults, which I will ever remind them to be sins against God.

I will never use threatening language, but by way of prevention, and without any mixture of passion; and I will study, not to allow my voice to be elevated above its ordinary tone, in talking with any.

I will guard against all excess in eating or drinking; never allowing complaisance for any to mar for a moment the clear exercise of my reason, or discompose my quiet, by leading me beyond the bounds of strict moderation.

I will, from this time forward, when not hindered by unavoidable circumstances, regularly devote *at least* one half hour in the morning and one half hour in the evening, exclusively to those concerns which lie between God and my soul.

I will, every day, make the attainment of purity, humility, meekness, lowliness of heart, activity, watchfulness, calmness of mind, kindness of manner, sincerity, and spiritual mindedness, being the graces in which I conceive myself more particularly defective, the subject of special and earnest supplication at the Throne of Grace.

I will read every day in private a portion of Scripture, with meditation and prayer.

I will be daily engaged in the work of intercession.

I will, at least once every day, call to mind, with due solemnity, the innumerable instances of God's providential goodness to me, recollecting with deep self-abasement what I was in——in——and in——, and humbly adoring the infinite mercy of God, which has thus far caused me to differ.

I will also call to mind every day my lamentable failures in duty, my many actions whereby God has been dishonoured and my soul injured, even since it has pleased him to convince me of my obligation to love and serve him; and I will improve the remembrance as an incitement to

greater watchfulness, circumspection, and self-distrust.

I will consider the study of my heart as one main business of my life; and I will enter every evening, if possible, into a serious review of the past day, and of the manner in which I have kept this engagement, and into a solemn consideration of the fitness of my soul for entering on the eternal world.

I will anxiously study to reform whatever I shall find amiss; and of whatever defect in the performance of my duty I may be sensible, whatever corrupt propensity I may discover, of whatever sinful thoughts, words, or actions, I may have been guilty, I will endeavour to improve as an incitement more deeply to repent of sin, more highly to value the love of my crucified Redeemer, and more implicitly to rely on his atoning merits, for pardon and acceptance, and on the sanctifying grace of the Holy Spirit, for victory over sin, and advancement in purity and holiness of heart and life.

May the Spirit of all Grace fill my heart with heavenly wisdom, and form me anew in my Saviour's image! May the bright example of Jesus Christ be ever before my eyes; and may his lessons be ever graven on my heart! Through his blood may my defiled and guilty conscience be cleansed from all sin! May he reign in my heart, and ever continue the object of my ardent desire, of my undeviating reliance, of my cheerful homage, of my lively and active gratitude, and of my highest love! And may the God and Father of our Lord Jesus Christ, the Father of everlasting compassion, the God of grace and peace, sanctify me wholly, and through the blood of the everlasting covenant make me perfect in every good work to do his will, that I may be enabled ever to render to the Father, Son, and Spirit, one God, the praise and glory of all I have, am, or hope for! Amen.

To the Editor of the Christian Observer.

SIR,

Possibly the following extract from a letter which I lately received, may be thought worthy of insertion; in hope of producing a public and satisfactory explanation on the subject alluded to, from some correspondent. It is from a young Dissenter of very exemplary and pious character, who is desirous of becoming a Member and Minister of the Church of England, and with whom I have had some correspondence, in the hope of removing his scruples on that head. Your's, &c.

L. R.

"Your statement of what you believe to be the doctrines of your Church upon the subject of Baptismal Regeneration, has given me great satisfaction, and almost removed my scruples on that head; but I fear you will not be equally able to silence my doubts on the subject of the Burial Service: I feel a strong reluctance at the idea of pronouncing so unequivocal, a declaration of the truly christian state in which every one is said to depart, when the contrary is often so notoriously manifest: unless this difficulty be removed, I think I cannot conscientiously subscribe to the Liturgy as by law established. The anxious and friendly solicitude with which you have entered into this correspondence with me, induces me to hope that even on this point, (which I confess is quite a stumbling block to me at present) you will be able and willing to say something satisfactory to

Your affectionate friend,

Dec. 17, 1801. C. S."

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

(Continued from p. 102.*)*

ON THE TRUE DIGNITY OF MAN.

It has been objected against Christianity, that it exhibits degrading views of human nature, injurious to virtue, inasmuch as they generate a mean and abject state of mind, and extinguish that generous pride, as it is called, which is the incentive to worthy actions. This is one proof, among many, that Christianity is little understood by those who oppose it. A small part of it only is known; and from hence conclusions are drawn as if it formed the whole.

It is true that Christianity exhibits man as fallen very low; but is it not also true that its proper end is highly to exalt him? It represents him, indeed, as degraded even unto hell; but does it not propose, as its very object to raise him up to Heaven?

How dignified do the Scriptures describe him to have been in his origin! His soul inspired by the breath of the Almighty! This beauteous globe contrived and fashioned for his habitation! Every other order of creatures subjected to him as Lord of all! He himself made capable of holding converse with his God, and actually admitted to his familiar intimacy and friendship! Are not these grand ideas? But one, unspeakably more grand, is yet to be mentioned. "God so loved the world, as to give his Only-Begotten Son, that we might not perish, but have everlasting life." Astonishing and dignifying consideration! The Eternal Son of God, equal with the Father, assumes our nature!—values us so highly, as thus to humble himself, that we might be exalted; and submits to death, that we might live!—rises again from the dead; ascends to heaven; and seats human nature on the very Throne of God!—In that nature receives the adoration of all the heavenly hosts; and officiates as our advocate in the court of Heaven!—entitles us to be called, like himself, sons of God; and, sending forth his Divine Spirit, purifies our fallen nature, and makes it meet for an inheritance incorruptible, undefiled, and that fadeth not away! To these contemplations let every meaner thought give way; and if we boast, let us boast of that which constitutes our real dignity—let us boast of our religion, and of our Redeemer.

The unbeliever may perhaps call all this enthusiasm, and deem it no better than a visionary fable. But this being *Christianity*, he is bound either to shew us that human nature is more exalted on some other scheme, or to renounce his objection.

(To be continued.)

To the Editor of the Christian Observer.

SIR,

I HAVE enclosed an original Letter of Dr. Horne, late Bishop of Norwich; with the hope that its publication in the CHRISTIAN OBSERVER may interest those readers, who justly admire the character of that eminent and pious Prelate.

It was found among the papers of a Clergyman after his decease, who was well acquainted with the Bishop and his Correspondent. M. L.

Feb. 19, 1801.

Mag. Coll. July 12th, 1755.

MY DEAREST CHARLES,

As it has pleased God, who orders every thing for the best, to separate us for a time, so that we cannot pass our hours together, as we used to do, in reading the Holy Scriptures, and talking one to another of the things God has done for us, and requires us to do for him, we have nothing left but to pray earnestly for each other, that we fall not into temptation, and communicate our thoughts in writing for the establishment of our faith. Be not discouraged, my beloved friend, at what has happened. It is not this, or that person, that has taken you from us, but he who orders and disposes all events according to his infinite wisdom, and unbounded love. And this, you may depend upon it, is done for great and glorious purposes; at least for the trial of your own faith, that being more precious than gold, it may come out brighter from the furnace of temptation. There are two methods the enemy has of attacking the children of God, threatening and alluring. One of these the strength from above has enabled you to stand, and fear not but the same strength will make you more than conqueror over the other. The God who delivered you out of the paws of the lion, and the bear, and the uncircumcised Philistine, will (if you continually pray to him) enable you to dash from your lips, untasted, the gilded cup of pleasure and vanity, now offered and pressed upon you by the world, to charm your faith to sleep, and rob you of the jewel of everlasting salvation. Oh keep a watchful eye upon this mother of fornication, and let her not bewitch you with her sorceries, as she does the kings and great ones of the earth. When you went from hence, the world, I know, had no charms for you; its cares, honours, and pleasures were as insipid to you, as the kingdom of God and his righteousness are to others: and when alone in your little garden, with a Bible in your hand, no person, I am well assured, could more heartily subscribe that sentence of the blessed apostle, "Having food and raiment, let us be therewith content." This happy temper of mind, my dearest Charles, keep and hold fast. Remember it was formed upon thorough conviction and sound judgment, in the hours when you

were best disposed to understand and settle the true value of things. Let not therefore any supposed highness of spirits, occasioned by worldly joys and pleasures, make you alter an opinion grounded upon the everlasting truth of the Almighty God. For the world, whatever face it may put on, on this side of the water or the other, is nothing but fuel for the fire of vengeance. Remember that all the saints of God were strangers in the foreign country of this world, foreign indeed to the heirs of glory! they confessed themselves pilgrims and sojourners, without any possession, but a burying place. And, O remember (for it is worthy to be engraved with the point of a diamond upon your heart for ever!) that He who made the world and therefore best knew its true value, chose to have nothing from it—but its abuse and reproaches. Be strong, therefore, my much loved friend and brother, be strong, not in yourself, but in the Lord, and in the power of his might. Besides frequent ejaculations, whatever you are about, to the throne of grace, fail not, at any rate, to steal some portion of each day, for reading, meditation, and prayer. Read the Blessed Book, the fountain of all comfort, and apply by faith to yourself what you meet with there. Digest the heavenly food by meditation, and then turn it into prayer for its accomplishment in you. Forget not a daily examination of the state of your soul, that you may know what temptations are most prevailing, and wrestle with the Angel of the Covenant for a blessing on your endeavours to overcome them. Pray with the same earnestness you would have done, had you been with the three children in the fiery furnace. When you are assaulted by pride, vanity, and lust, look down into the grave and see yourself the food of worms and serpents; when you are perplexed with doubt, fear, and anxiety, look up to heaven and see Jesus standing at the right hand of God. That this same Jesus, who is ever ready to succour them that are tempted, having been tempted himself with all the kingdoms of the world, and the glory of them—that he may preserve you unhurt and unspotted in the midst of this evil and adulterous generation, and present you faultless, in the robes of his perfect righteousness, before the presence of his Father with exceeding joy—is a prayer offered up in the same earnestness of supplication, with which he prays for his own soul, by, my dearest Charles,

Your affectionate brother in the faith of Christ, G. HORNE.

To Mr. Charles Poyntz,
Spa, Germany.

To the Editor of the Christian Observer.

SIR,

I AM an old Clergyman of the Church of England, and thoroughly attached to my venerable Mother. Some are zealous for her peculiar doctrines, while they break through the rules she has laid down for the orderly exercise of their office. Others, who are so wedded to her prescribed forms of worship, as not to indure the slightest deviation from them, do yet deviate as far as possible, from the doctrines taught in the Thirty-nine Articles, the Homilies, and other writings of those who compiled her Liturgy. Can either of these sorts of Clergymen be true sons of the Church? I think not. Neither the stiff Formalists, who corrupt her doctrines, nor the disorderly Itinerants, who despise her discipline, are honestly fulfilling their ordination vows. They may reproach one another as blind guides, or wandering stars; but we have nothing to do with their mutual revilings, nor with the extremes into which they run. Our duty is to promote real religion, and do all the good we can, according to the genius and order of the Church, and within the limits prescribed by her laws. Should the blind lead the blind, we are commanded, by our divine Master, to let them alone, and must take heed to ourselves and doctrine. Should irregular teachers, in their zeal for Evangelical doctrines, compass sea and land to make proselytes, and even enter into our labours, and alienate our parishioners from us, it is better to refrain from these men and let them alone. All of them profess to be conscientious in the particular way they are pursuing, and may think they are doing God service, and to him they must give an account.

The trials and difficulties with which every one has to struggle, who wishes to be a good parish priest, are certainly many and great, in these times. But we should endeavour to be consistent, and to mind our own business; to feed the flock over which

we are placed, and to be as *lights*, as *salt*, as *leaven*, in the community, which claims our active services and watchful care. We ought, indeed, to rejoice if Christ is preached and souls are saved, even by irregular means, or unauthorized teachers; but much more, if these blessings can be obtained without the violation of established order. The mischiefs that attend all divisions and separations are very great and extensive. One of these mischiefs is a spirit of insubordination, which despises the most lawful dominion, and is not afraid to speak evil of dignities. They who have learnt to despise their ecclesiastical superiors, and the established religion of their country, are easily led a step further—to murmur against their rulers in the state, and to despise the government under which the providence of God has placed them.

Bitter experience has taught this lesson to the Clergy of the Church of England, who suffer reproach for their adherence to her genuine doctrines. Some of them who were deeply engaged in the revival of those doctrines, fifty or sixty years ago, did not see the evil and danger of schism, as we do; for the Orthodox Dissenters were then a quiet, and even a loyal people. Discountenanced, and often persecuted by their superiors in the Church, who ought to have encouraged their zeal, while it was properly regulated, they found both consolation and instruction in the writings and conversation of such men as Watts, and Doddridge, and Guyse. The leading doctrines of the Reformation, which had been, in a manner, lost in the Establishment, were still retained by this class of Dissenters, and formed a centre of union between them and the Clergy alluded to. These good men (though attached to the Church) suspected no mischief from those who held the truths which they esteemed of such inestimable value, and they were disposed to overlook all other differences as of a trifling nature. This unguarded conduct, on the part of the Clergy, gave the orthodox Sects great advantage, which they did not fail to employ, in recruiting their own congregations, at the expence of the Church.

But the severest blow, of this kind, which she ever received from her own sons, was inflicted by the first Methodists. In the lives and labours of the the two Wesleys, Whitfield, and Ingram, we see no regard paid to the discipline, the rules, and the order of the Church of England. They totally forgot, that their ordination vows confined their ministrations within certain limits, and bound it upon their consciences to labour "where they should be lawfully called," in obedience to their ecclesiastical governors. Instead of conducting themselves as regular parish priests, they acted as evangelists at large; ranging about, and assuming a kind of apostolical tone and authority. Dazzled with the appearance of numerous conversions, and of the rapid spread of evangelic truth, they went on drawing much people after them, and forming separate societies and places of worship, even in parishes that enjoyed the benefit of orthodox and exemplary pastors. In short, they made too much haste to do good, and in their zeal for sound doctrine and experimental religion, forgot that there were such evils as enthusiasm and schism.

We have lived to see the sad consequences of these irregular proceedings, and they were partly foreseen by some wise and good men at the time.

Among the wise and the good, of that age, may be reckoned Mr. Walker of Truro, and Mr. Adam of Wintringham; both Clergymen of uncommon sagacity, and inferior to none of their contemporaries in real godliness. Such of your readers, as are unacquainted with the character of these two holy and exemplary men, may find some account of them prefixed to their posthumous works. They were both true sons of the Church, and beheld with great anxiety those deviations of the Methodists, for which they themselves suffered undeserved reproach; as we all do, at this day, however regularly we conduct ourselves. With the venerable Mr. Adam I was long and intimately acquainted. Among other papers that fell into my hands, after his death, in 1784, I found a great number of Letters which passed between him and Mr. Walker. I thought them very interesting, and have often wished that others might have the same profit and pleasure, in the perusal of them, that I had experienced; but never met with a suitable opportunity of giving them to the Public, till your Magazine appeared. They are at your service, if you choose to give them a place in it. I am unwil-

ling to part with the originals; but they shall be faithfully copied for you.

As I like to know what is going forward in the literary and religious world, I generally look over all the most respectable Monthly Publications; but they none of them exactly suit my taste. I am pleased with the loyalty and the zeal for established order, which appear in many of them, during these "perilous times." But the scheme of religion for which they contend, is not the genuine doctrine of our Church, as taught by all her Divines, from the Reformation to the reign of Charles I. It is the scheme introduced by Archbishop Laud, and modified, after the Restoration of Charles II., by Tillotson, Burnet, Taylor, Whichcote and Bull. The last named respectable and learned Bishop is evidently the oracle of the present race of Divines, who assume an exclusive right to the title of Orthodox, and publish "Guides to the Church." But, assuredly, his doctrine of Justification is not that of the Church of England. And yet the Critics, to whom I allude, affirm that it is, with a pertinacity that astonishes me. Nay they will not endure any writer who adheres to the original doctrine of the Church, in this point, nor allow him fair play. Though his loyalty and attachment to the constitution of his country, both in Church and State, may be unquestionable, they class him among the disaffected.

On the other hand, while I admire the zeal for vital godliness displayed in some other Monthly Publications, which I could name, and feel deeply interested in the accounts they give, of the labours of Missionaries to convert sinners, particularly in countries overspread with heathen darkness, I cannot view with pleasure the pompous and parading relations of chapels opened in every part of the kingdom, of ordinations, conferences, and wonderful conversions, as if nothing good were done among us, but by the Sectaries. Nor do I like to see the names of Clergymen of the Church of England appear among those of Dissenting Teachers, of various denominations, on the blue cover of a Magazine, where is advertised, "Dr. Gill's Reasons for separating from the Church of England"—a mischievous book, ably answered by the venerable Mr. Hart, of Bristol. From the few numbers I have seen of the periodical work, in which this answer first appeared, it seems to be conducted on sound principles of religion and government. But such a publication as yours has long been wanted, and I wish it success with all my heart. If you like the specimens, which I now send you, of the Correspondence between Mr. Walker and Mr. Adam, you may have more; with occasional remarks upon some of the characters, events, and opinions, which will be found in them. W. R.

MR. WALKER'S FIRST LETTER.

REV. SIR, *Oct.* 17, 1754.

It was last week that your excellent little Catechism fell into my hands. Allow me, Sir, to communicate to you the satisfaction which myself, and all those of my acquaintance who have seen it, have received from it. The principles are truly evangelical; and such as I pray God may be taught to every congregation in England. I can find no content in any writer, however otherwise admirable, by whom the corruption of man's nature is smoothed over, faith in Christ set out historically, and gospel repentance represented only as an external reformation, and that too upon human strength. You, dear Sir, feel what you speak, have found yourself alienated from the life of God, without righteousness and without strength: you have committed yourself into the hands of Jesus for the justification of your person, and the sanctification of your nature; and daily experience what it is to live by the faith of the Son of God, striving earnestly for the recovery of the divine image upon your soul. These things you insist upon through your most instructive Lectures, with an earnestness of address which I will be bold to say, these things only can inspire. Be assured, Sir, that for this cause I, as well as all who love the Lord Jesus, have you in my heart. May the continual anointings of the Spirit be upon yourself, and your ministry! concerning which, it will be great joy to me to hear that you have not laboured in vain.

Your book seems to me peculiarly suited to be put into the hands of the unawakened. The application is every where familiar, and close withal; 'tis short; on the whole, I know no better Introduction, both for the matter and manner. I could wish, therefore, it might be in many hands,

and, with that view, to be sold at a lower price than eighteen-pence. For my part, I shall gladly take a number of them, to distribute among my parishioners. Upon this account, as well as for the esteem I hold you in, a line from you will be a particular favour.

Shall I beg you, Sir, to add your Methods of Catechizing? I have laboured much in the explanation and enforcement of the Church Catechism, in this town; under God, with no inconsiderable success. The schemes you pursue may contribute to my greater usefulness herein. However important this duty, yet it is so little practised by the Clergy here, that I can get no light from any of them: Some utterly neglect it; others do it so superficially, that they might as well spare their pains; and none that I know (except a Clergyman or two of the neighbouring parishes, with whom I am in concert) attempt it upon your, and I will add my principles; for I cannot see the least point wherein we differ.

I am, Rev. Sir, your affectionate Brother, and unworthy Fellow-Labourer in the Gospel,

SAMUEL WALKER.

MR. ADAM'S ANSWER.

Wintringham, Nov. 1, 1754.

REV. AND DEAR SIR,

I RETURN you many thanks for the brotherly communication of your Christian sentiments, which come from a warm heart, and I hope will prove animating to me.

I am very sorry I can give you no satisfactory account of the good effects of my ministry; which, as you love the Lord Jesus in sincerity, I am sensible it would give you pleasure to hear of. My lot is among a people hardened enough; for though I have, for many years, insisted perpetually and only on the great Evangelical points of repentance, faith, and renovation by the power of the Holy Ghost, and made it my business to unmask the Pharisaical professor, and to strike at the root of a dead formality, I cannot say that much impression has yet been made upon my own parishioners. Nevertheless, I bless God, my preaching has not been altogether without fruit: some of other parishes have either been awakened or confirmed by it; and the influence of it has reached, more or less, to no inconsiderable distance. But whatever be the event, the duty enjoined me is evident, and "woe be to me if I preach not the Gospel;" I mean in your sense of it, which I am so fully possessed of, that I would not preach any other for the world. And I am also of opinion, that if the good seed is carefully sown, it will prosper in some time or manner, imperceptible to us. What advice you think proper for a person so circumstanced as I am, will not, I hope, be thrown away, and the favour of it is requested.—

Your own way of catechising being attended with success, it will be adviseable for you, dear Sir, to stick to it, though I, or any one else, could suggest another to you, seemingly more plausible. What mine is you will partly guess from the little Essay, which you have declared yourself pleased with.—But it would hardly be ingenuous in me not to say something more. My method, all along, has been to hear the children repeat the Catechism on Sundays, with Scripture proofs, and then give an Exposition of some part of it to the congregation; going over the whole, in order, once a year. But as this appeared unedifying and unaffecting, even to myself, I struck into a new path; aiming more at the *heart*, than the *head*, and grafting a good deal of advice upon a little instruction; the former of which being most wanted, even by the common people. For they have knowledge, (I had almost said) enough: they know that the Lord Jesus Christ redeemed them, &c. but do not attend to the *why* and the *wherefore*, and are as averse from having the unsound place in their hearts touched, and having the doctrines of the Gospel fastened upon their consciences, as their betters.

But besides this, I have almost ever since I came here, nigh twenty-eight years, examined the children, in the Catechism, every Wednesday in private; sifting them well, and continually instilling the principles of Christian doctrine, as their capacities can bear it; and especially examining them about saying their prayers, and keeping them strictly to it. This, besides the good effect which it may have upon the children, may, for reasons which will be obvious to you, have *some* upon their careless, unpraying

parents. And about ten years ago, I also prevailed upon the servants and young people to meet me two nights a week, at Church, during a few winter seasons, when I made the Catechism the ground of my instructions to them; and the Lectures, which are now before the public, are in part the result of that exercise. This, together with my expounding on Sundays, I have reason to believe, made some impression. But, amidst this course of laborious duty, I fell into a great lowness of spirits, and weakness of nerves; and was persuaded (whether right or wrong, God, who knows, have mercy on me) to desist, and have not resumed any thing of the same kind.

I now read the most instructive of our Homilies on Sunday afternoons, when I do not catechise, explaining and enforcing the most material parts of them; which I do with the full consent and approbation of my own heart, and in compliance with the advice of Mr. Bassett, our Archdeacon of Stowe. He is an industrious labourer in Christ's vineyard, and exerts himself to the utmost to revive the antiquated doctrines of the Church of England; for which he does not escape shot-free, as you, who possibly may have had some experience of the same kind yourself, will easily imagine. But he is a stout champion for the truth, and has grace enough to fear nothing. I have lived, for some time, in a state of Christian friendship and heart-communication with him and his spouse. They were the persons who chiefly pressed the publication of the Lectures, and indeed would take no denial. I was the more encouraged by hearing that Mr. Whichcote, who is one of our county members, and brother to Mrs. Bassett, said, upon hearing one or two of them read in MS., "This is what I have long wanted and wished to see; all the common expositions of the Church Catechism are so dry, that I never had patience to go through with them." I presume he had not seen Bishop Ken's.

Your warm approbation of these Lectures is but too pleasant to me; and will put me upon examining into the state of my heart. But it would be false modesty in me, not to thank God, for the good reception they have met with, from persons whose esteem I chiefly value; and for the hope it gives me, that, by their means, the book may, in some measure, answer the end I had in publishing it. I must now acquaint you, that I am engaged to Hitch, the Bookseller, for an edition of 1000 copies, which will be sold, when printed, for one shilling a copy, or ten shillings a dozen. After that, if they should stand fair for a third edition, I will come into any proposal, that you shall recommend, for having them sold cheaper.

I thank you again for the overflowings of your warm and Christian heart; and especially for your prayers for the anointings of the Spirit upon myself and ministry. I beg the continuance of them, and give up my heart and whole self to the brotherly unity of those few neighbouring Clergymen, you are in concert with, and wish you good luck in the name of the Lord. I further say to you, in the power of a true love, go on through evil report and good report, and be of the "few names in Sardis, which have not defiled their garments." Rev. iii. 4.

I am, Rev. Sir, your affectionate Brother, and fellow Servant,

THOS. ADAM.

P. S.—If you have not seen Mr. Piers, of Bexley's, Two Letters in defence of our present Liturgy, give me leave to recommend them to you; especially as I am told he will be a great loser by them. When you see the contents, you will not wonder at it.

To the Editor of the Christian Observer.

MR. EDITOR,

As I conceive from your Prospectus, that your Magazine, though principally embracing religious subjects, is intended also to convey useful instruction of *every* kind, I take the liberty of sending you the following Essay on the Nature and Cure of the Dry Rot—If I have obtained any knowledge upon the subject, it has not been acquired without some pains to procure it, and some anxiety lest my habitation should very materially suffer from the intrusion of so unwelcome a guest.

Timber is subject to decay whenever it is placed in a damp situation, or in one in which it is sometimes dry and sometimes wet. In this case it gradually grows of a darker hue, becomes of a spongy texture, and then imbibes and strongly retains moisture, losing at the same time its solidity,

and the coherence of its fibres. But this ordinary decay is by no means to be confounded with that, which is occasioned by what is termed the Dry Rot. The difference between them consists in the following particulars. The latter occurs, not only in damp situations, but in those which are comparatively dry; from which circumstance its name is derived. The former confines itself entirely to those parts which are immediately exposed to damp, so that some parts of the same plank may be perfectly sound, while others are decayed; the latter by degrees spreads not only to every part of the plank in which it originates, but frequently to every piece of timber with which it has any communication; extending frequently behind a wainscot, or under a stair-case, to different rooms, and even different stories. The former acts with comparative slowness; but the latter with great rapidity, often destroying in a short time a thick beam, to such a degree that it is incapable of bearing any considerable pressure. But the most obvious and important particulars in which they differ, are those of the smell and external appearance. The Dry Rot has always a smell resembling that of mushrooms, by which it is readily known. The surface also of the wood presents an appearance of vegetation. This discovers itself first by a whitish appearance or efflorescence in some part of the wood, adhering closely to it, which by degrees spreads on every side; in some places forming broad patches, like the leaves of some sea plants; in others, sending forth branches or roots, with various ramifications along the surface of the wood, and of various sizes, some of the largest being as thick as a man's finger. These branches or roots (for they probably perform the functions of both those parts of a plant) will often extend to the length of many feet, and when they can no longer find wood to which they can attach themselves, will climb up a wall or hang pendant in any hollow place where there is a body of stagnant air. When these are examined, they are found to be extremely light; and if exposed to the air, soon shrivel up to an inconsiderable bulk. Wainscot which has suffered from the Dry Rot, when taken down, is found to have its back surface covered with broad filaments of the above kind, slightly adhering to it, which may be easily peeled off; the wood under it, though often perfectly dry, being found entirely to have lost its solidity, and to be totally decayed.

This account of the appearance of the Dry Rot sufficiently explains its nature. The Dry Rot in wood is *a decay occasioned by a peculiar vegetable of the fungus kind*, which possesses the power of destroying the wood to which it adheres, and from which it derives its nourishment.

This vegetable originates and is propagated, like all other vegetables, from seed. The seeds which are extremely minute in this genus of plants, are spread over its surface, or placed in cavities in its branches. They require, in order to make them vegetate, a soil and situation suitable to them. Wood rather damp is their proper soil, and stagnant air their favourite situation. And wherever they meet with such a soil and situation, they readily grow and luxuriantly flourish.

It may not indeed be an easy matter to trace, in many cases, the way by which these seeds have been introduced; but we may rest satisfied in the general law of nature, that no vegetation is propagated at a distance by any other mode; and it may be sufficient here to remark, that though, in every part of the world, wood exposed to damp has always decayed, yet there are many parts of the world where the Dry Rot has never been known. There are many districts in England, where it has not yet appeared; but wherever it has once got a footing in a town or village, it is not unusual for it to spread in that place, till few houses remain entirely free from it. A small chip of wood, a few particles of saw-dust, will convey the seeds; nay the very tools used in removing wood decayed by it, may be the means of carrying them to other places, where they may find a favourable situation for growth. I have known new boards, which had stood in a yard in which the Dry Rot was found, decay in a few months when laid down in floors; as they brought with them the seeds of their own destruction. Superficial reasoners are often deceived, by confounding the *cause* with the *means* of its growth. They find it chiefly in damp situations, and therefore attribute its origin to damp; instead of considering the damp as only affording a favourable situation for its growth when already planted,

In an unfavourable situation, the seed would perish.

In what manner it effects the destruction of timber, is not so easy to be explained. But I conceive that it acts, as the chemists speak, by decomposing the wood; *i. e.* it has the power of abstracting from it some of the elements of which it is composed, by which the cohesion of the parts is destroyed, and consequently the strength and durability of the timber. Wood is composed, in a great measure, of carbon, oxygen, and hydrogen; and let any of these principles be withdrawn, let their proportion be varied, or let a new principle be introduced, and the wood is no longer what it was. The shape and outward appearance may in some degree remain, but its solidity and texture are lost.

It was necessary to give so full an account of the Dry Rot, in order to throw light upon the kind of remedies, proper to be adopted for the purpose of preventing or destroying its growth.

To *prevent* it, air holes should be introduced into those cavities in a building where a stagnation of air might else occasion damp. Such are the cavities under the boards of a ground floor, or behind the wainscotting of the lower apartments. These air holes are, however, attended with the inconvenience of rendering a room cold; unless there is a convenient mode of stopping them, when necessary. With the same view, dry cinders, or ashes, are preferable to earth as a layer under floors as; being less apt to imbibe and give out moisture.

But when the Dry Rot has already taken possession of a place, other remedies must be resorted to—many have been proposed. The Society for the Encouragement of Arts, some years ago, proposed a premium for one which should, upon sufficient trial, have been found to be effective—They adjudged it to a gentleman, whose process consisted in carefully removing every particle of wood which appeared to be infected by it, in completely charring or pitching the new wood used, in digging out the earth adjoining to the place where it flourished, and filling up the cavity with ashes and scales from a smith's forge, and in also making a channel or flue by which fresh air might always be admitted. Every part of this process will be seen to be judicious—with respect, however, to the last it may be remarked, that the mere admission of air, without establishing a current, does not appear to be particularly useful. If, by any means, as by communication with a chimney, a regular current of air can be produced, the situation becomes no longer favourable to the growth of this destructive vegetable. It may be remarked, that vegetables of this class contain a large proportion of fixed air, or, as it is now termed, carbonic acid gas; and that they flourish principally in places where that kind of air is found, which is known to be whereever air has been long stagnant in damp places.

These remedies cannot, however, be all of them practised without considerable expence; I shall therefore propose one, which I can, from repeated observation during six years, pronounce to be certain, both in preventing and destroying this noxious vegetable.

Take any quantity of green vitriol, and dissolve it in an iron pot over the fire, in as little water as will be sufficient for its solution, and with this liquor, whilst very hot, rub over the infected wood with a brush, as thick as possible, two or three times. If properly done, it forms a kind of glaze upon the surface of the wood. Care must be taken of the operator's clothes, as the drops which fall upon them will corrode them.

The rationale of this process is obvious; the heat of the mixture is destructive to vegetation. I have known boiling hot water destroy the Dry Rot, in an early stage of its growth. But besides the effect of the heat, the corrosive nature of the application is such, that all vegetable life perishes by its contact; and as it occupies the pores of the superficial part of the wood, it not only destroys any seeds which might have made a lodgment there, but renders the wood totally unfit for ever affording any further nutriment to its growth, though the application does not appear to have any bad effect upon the wood itself. It should be remarked, that every part, both of the wood and walls also, which it has already occupied, ought most carefully to be washed with the solution, else it may be expected to break out in another part. I have seen this to be the

case lately, where the joists and beams of a floor had been washed with the above mixture, but a small part of the end of the joists, which rested upon a wall, had been left untouched. In consequence of this, the rot had extended itself from these ends to the floor of an adjoining room, and considerably injured it.——I remain, Sir, &c.

VIMAND.

*** *Our critical readers will discover some inaccuracies in the following Lines, but will readily acknowledge, we doubt not, that these are more than compensated by their elegance.*

ELEGY

ON

THE DEATH OF A POOR IDIOT.

WHO! hapless, helpless being, who
Shall strew a flower upon thy grave?
Or, who, from "mute oblivion's power,"
Thy disregarded name shall save?

Honour, and wealth, and learning's store,
The votive urn remembers long;
And ev'n "the annals of the poor,"
Live in their bard's immortal song.

But a blank stone best stories thee,
Whom sense, nor wealth, nor fame could find:
Poorer than aught beside we see,
A human form without a mind.

A casket gemless!—yet for thee
Pity suspends the tender wail;
For reason shall a moral see,
While mem'ry paints the simple tale.

Yes, it shall paint thy humble form,
Clad decent in its russet weed,
Happy in harmless wandring's charm,
And pleas'd thy father's flock to feed.—

With vacant, reckless smile she bore,
Patient, the scorner's cruel jest;
With unfix'd gaze could pass it o'er,
And turn it pointless from her breast.

Her tongue, unable to display
The unform'd chaos of her mind!
No sense its rude sounds could convey,
But to parental instinct kind.

Yet, close to every human form
Clings imitation's mimic power,
And she was fond and proud to own
The school-time's regulated hour;

And o'er the mutilated page
Mutter'd the mimic lesson's tone;
And ere the scholars' task was said,
Brought ever and anon her own;

And many a truant boy would seek,
And drag reluctant to his place;
And ev'n the master's solemn rule,
Would mock with grave and apt grimace.

Each heart humane could freely love
A nature so estrang'd from wrong;
And even infants would protect
Her from the passing traveller's tongue!

But her prime joy was still to be,
Where holy congregations bow;
Rapt in wild transports when they sung,
And when they pray'd, would bend her low.—

O Nature, wheresoe'er thou art,
Some latent worship still is there;
Blush ye! whose form without a heart,
The Idiot's plea can never share!

Poor guileless thing! just eighteen years,
Parental cares had rear'd alone;
Then (lest thou e'er should'st want those cares)
Heaven took thee spotless to his own.

Full many a watching eye of love
Thy sickness and thy death did cheer;
And reason, while she joys, approves
The instinct of a parent's tear.

Poor guileless thing! forgot by men,
The heaving turf directs to thee;
"'Tis all thou art" to mortal ken,
But Faith beyond the tomb can see.

For what a burst of mind shall glow,
When disencumber'd from this clod;
Thou, who on earth could'st nothing know,
Shalt rise to comprehend thy God!

Oh! could thy spirit teach us now,
Full many a truth the gay might learn;
The value of a blameless life,
Full many a scorner might discern.

Yes! they might learn who waste their time,
What it must be to *know no sin*:
They who pollute the soul's sweet prime,
What, to be spotless pure within.

Go! then, and seek her humble grave,
All ye who sport in folly's ray,
And as the gale the grass shall wave,
List to a voice that seems to say;

"Tis not the measure of your powers,
To which the eternal meed is given:
'Tis wasted or improved hours,
Which forfeit, or secure your heaven!"

THE

CHRISTIAN OBSERVER.

MARCH, 1802.

Literary Department.

I. REVIEW OF NEW PUBLICATIONS.

IX. *The True Churchmen ascertained: or an Apology for those of the Regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by several modern Publications. By* J. OVERTON, A. B. 8vo. pp. xv. & 422.

(Continued from p. 112.)

CHAP. IV.

The inquiry pursued with regard to the doctrine of ORIGINAL SIN, *and the consequent* STATE AND CHARACTER OF MAN, *in this world,* AS A SINNER.

MR. Overton now proceeds to particularize some of the most important points of Christian doctrine, which are also the chief subjects of the present controversy. He reminds his readers, that it has been already proved, that our Church is "to be interpreted according to the most *natural and full sense* of her words, and that a *practical* acquaintance with her doctrines is required," in her members.

The Author then details the sentiments of the persons whom he opposes, and which he considers as differing essentially from those of the Church, upon the doctrine of ORIGINAL SIN, considered under the distinct views of man's *corruption* or *sinfulness*, his *desert*, and his *impotence*; and he refers, in support of the fairness of his statement, to various passages in the writings of Bp. Law, Bp. Warburton, and the other writers already alluded to. The inference he draws from all these quotations, is, that these Divines set themselves to reduce this doctrine to the narrowest compass they possibly can, which indeed some of them whom he quotes, confess to be the case.

With the views of these writers, on the three points mentioned above, Mr. O. then contrasts the doctrine of the Church, as it is contained in the Articles, Liturgy, and Homilies; and confirmed by Dr. Nowell, Bp. Jewell, Rogers, Hooker, Bradford, Cranmer, Hooper, Latimer, and even by the Augsburgh Confession, which some resort to as a palliative.

We must refer our readers for the details of this contrast, to the book itself; but we extract the following passage, as containing the Author's summary view of the points discussed in this chapter. After asking whose doctrines respecting human corruption most resemble those of the Church—"*ours*, who speak strongly on the subject; or *theirs*, who so labour to lower and extenuate it;" and quoting some concessions of Bp. Burnet and Dr. Hey, in which they allow that the views they oppose are more closely conformed to the doctrine of the Church than their own, he adds:—

> Similar concessions, in abundance, might be adduced from others of the most eminent of this class of teachers. And that any of them should attempt to maintain their agreement with the church on this doctrine, is really astonishing. For, let us only bring a few leading ideas of each into comparison, and see how this coincidence will appear.
>
> They then, as it has been shown, deny the corruption of our nature by the fall, *altogether*; doubt whether our mental corruption is *at all* owing to Adam's transgression; or confine this corruption to *some* of our species: Our Church, in terms the most express and unequivocal, which she repeats and illustrates beyond all possible room for mistaking her, asserts, that "Original sin, is the fault and corruption of the nature of *every man* that naturally is engendered of the offspring of Adam;" that "*All* men are conceived and born in

sin;" that into this state "we were cast, by breaking of God's commandment *in our first parent Adam;*" and that we descend from him as corrupt branches from a corrupt stock.—The most orthodox of these Divines consider this depravity of our nature as but *partial;* as consisting in defects and imperfections, accompanied with much remaining good:—Our church teaches, that we are the *farthest possible* gone from original righteousness; that we have no health in us, no one part of our former purity and cleanness; that of our own nature we are without any spark of goodness in us, without any virtuous or godly motion, and only given to evil thoughts and wicked deeds.

In their judgment, the great evil of sin consists in its effects on human society:—Our church affirms, that it most justly provokes the wrath and indignation of God.—A common opinion with them is, that the effects of the first transgression upon Adam's posterity, are only *temporal* judgments, and a state of *mortality*.—The Church of England asserts, that in every child who is born into the world original sin deserveth God's wrath and damnation; that Adam after his fall was accursed of his Maker, condemned by his just judgment to everlasting death; that he had nothing in himself but everlasting condemnation, both of body and soul, and that his whole posterity, sustain the selfsame fall and punishment.—According to their casuistry, God's most awful denunciations against sin, may only imply some small, intermediate, and uncertain kind of punishment: These denunciations they are always shy of mentioning: and they even say, that "We are not called upon by our Church to subscribe to the eternity of hell-torments, nor even to condemn those who affirm that all men will be finally saved:"—Our Church uses, and constantly repeats, in regard both to the intensity and duration of this punishment, the very strongest expressions afforded in language: Such surely are these, to "perish everlastingly;" "to go into everlasting fire;" "God's wrath and everlasting damnation;" "the bitter pains of eternal death;" "hell-fire;" "the most excruciating and eternal torments *in* unquenchable fire."—How would these Gentlemen represent intense and never-ending misery, if this language does not?

So in respect to the *powers* man naturally possesses for restoring himself to holiness and the divine favour. They mightily extol his *reason* as sufficient, without any supernatural assistance, to enter into the true meaning of God's word, and to attain all requisite knowledge in divine things: Our Church teaches, that "unto a *natural* man, many of the precepts of God's word, seem mere *absurdities*, contrary to all reason;" and that "a natural man understandeth not the things that belong to God, and that neither can he."——They teach, with almost one voice, like the Papists, the doctrine of *freewill*:—Our Reformers say, that the Papistical doctrine of freewill is *abominable* in the sight of God, and to *be abhorred* by all Christian men; and our Church adds, that we have no will to good, till we are *prevented* by the grace of Christ. Their ideas are, that man's natural powers are only *not quite sufficient* for what Christianity requires; that they cannot place him in a state of Christian *perfection*, but that he can atchieve a *great deal* toward this end; and that *something* must be *first done by him*, in the work of conversion and salvation, is most strenuously insisted upon. Sometimes they suppose him capable of performing such good works as naturally make him *inclined* to embrace the gospel; at others, such as may *recommend* him to God; and at others, such as *render him worthy* of the divine favour and election: Our Church teaches, that he has *no power* to do what is really good; that without Christ he *can do nothing* in the work of his salvation; that of himself he is unable even to think a good thought; that he cannot make himself righteous either in the whole or in part; that he cannot even *prepare himself* to faith, &c.; that his *best* natural works neither render him *meet* to receive grace, nor *deserving* of it, nor are *pleasing* to God, but are, in fact, *themselves sins*.

This, then, is the agreement with our Articles, Liturgy, and Homilies, of which these Churchmen boast! In this manner do they teach the doctrines contained in these formularies, as they were first delivered by our Reformers! (p. 155—157.)

Mr. O. concludes the Chapter by repelling the charge, that the persons whom he defends use stronger language than the Church has done upon this doctrine, and denies that such can well be found.

CHAP. V.

The investigation continued with respect to the doctrine of REPENTANCE.

1. MR. Overton, after remarking that according to men's ideas on the subject of depravity, will be their solicitude respecting it, and their notions of conversion from it, goes on to state his own views and those of his friends upon the subject of REPENTANCE. They consider "a *feeling* and *practical* conviction of human depravity as essential to Christianity." This conviction, they think, "may justly excite unfeigned sorrow, and deep anxiety in the soul;" and they are also of opinion, that, "in order

to salvation, 'a *change of mind*, of views and dispositions, must be effected in *every person*, wherever born, however educated, or of whatever conduct;" a change generally known by the name of Regeneration.

To those who object that this change is effected in us at our *baptism*, the Author answers, that baptism rests on the same footing, in this respect, with circumcision; that good fruit cannot be produced but from a good tree; and that as the bulk of those who have been baptized, live in the habitual practice of what the word of God deems evil, they can therefore be Christians in outward profession only; and "this distinction," he adds, "between a mere nominal, hereditary, external religion, and real, practical, internal Christianity; between the mere *form of godliness*, and the *power* of it, we cannot relinquish." (p. 161.)

The change, for which our Author argues, is properly represented, he remarks, by any one of the scriptural terms, repentance, conversion, renovation, spiritual resurrection, or circumcision of the heart; none of which, however, are to be considered as implying the conversion of persons, already Christians, to the profession of Christianity; but the conversion of an hereditary profession, into actual practice and experience; "and in fact," he adds, "the change effected in the views, dispositions, and pursuits of those, who from mere *nominal*, become *real* Christians, bears so strong a resemblance to that experienced by the first Christians on their conversion, as fully to justify the description of it by the same terms." (p. 162.)

Mr. O. observes, however, that he is not solicitous about words, but that it is the *thing* only, the actual reformation of the heart and character, which is to be deemed of importance; and, viewing the state of religion among us, he is anxious to guard against that abuse of the doctrine of the Establishment concerning baptism, which permits all persons in our communion, to expect the blessings of the baptismal covenant as a matter of course, whether or not in any sober sense of the words they fulfil its conditions.

"The author of this happy change of character," Mr. O. adds, "we believe, is, the Holy Spirit; but, that it is generally effected, and is always to be sought after, in the diligent use of the appointed means of grace." He guards against the misrepresentations of those who would insinuate that when conversion is spoken of, "we are ranting about some instantaneous operation, which finishes the whole business of religion at once: we mean by it the *serious commencement* of a work, which it requires the vigorous exertions of a whole life to complete. Our opinion therefore is, that humility of mind, and seriousness of deportment, highly become the character of Christians, in their best estate." (p. 163, 164.)

2. "Very different, however, are the notions of several of our *Opponents*. We will not affirm that they absolutely treat with ridicule every appearance of contrition for sin, or solicitude respecting the state of the soul; but they certainly approach very near such a conduct. At the most, it is only some gentle feeling of remorse, some slight degree of spiritual anxiety, which they can endure. Men may be serious, may be affected, may discover solicitude, about what other objects they please; it is not permitted here: It is knavery; it is folly; it is hypocrisy; it is insanity; where the honour of God, and the care of the soul are concerned." (p. 164.)

Mr. Polwhele, the Anti-Jacobin Reviewers, Dr. Croft, Mr. Clapham, &c. are censured on this ground; and are accused of giving a distorted view of the sentiments of those persons whom they oppose; such a view, likewise, as is utterly inconsistent with their representations, at other times, of the flattering nature of the doctrines of their adversaries. Several of these authors are quoted, as wholly denying the necessity of any radical change in the present day; as referring to baptism, whatever radical and internal change may be allowed to be necessary; and as meaning no more by repentance, than outward reformation; or at most, some very partial change of character; or if more is allowed to be requisite, it is only for the more abandoned part of mankind. "However indulgent," Dr. Carr says, (Serm. L. p. 112.) "the Saviour of the world may be to accidental failures of infirmities, or passion...if we have fallen into adultery, theft, murder, &c. our repentance must closely follow." (p. 171.)

3. In contrasting with these notions, the sentiments of the Church upon the point in question, Mr. O. shews, from the Liturgy and Homilies, that she considers repentance to be necessary for *every person* in her communion, who has arrived at years of discretion; and that she could not possibly be more explicit than she is, in declaring against the substitution of any merely outward or partial change for true repentance; teaching, as she does, that it extends to the "very bottom of the heart," and that penitents "must be clean altered, and changed," and "must become new creatures." He further states, that she ascribes this work entirely to the Holy Ghost, and on this point quotes a strong passage from Lord Bacon. (p. 171—174.) He then illustrates, by further extracts, her views of the necessity of *contrition and solicitude of mind*, as accompanying this change; and, having given a specimen of the penitential language of our leading Martyrs, in a passage quoted from John Bradford, thus concludes:—

I again appeal to every competent and unprejudiced judge, to say, which party teaches most like the Church of England, on this subject; *we*, who allow men to be serious in this most serious cause; *or they*, who are so disposed to slight, and even to ridicule real solicitude, about the spiritual state: *we*, who urge the necessity of a practical, radical, and general change of character; or *they*, who rest so much upon hereditary distinctions, and external reformation, and, at the most, require only some very partial amelioration of heart and principles: *we*, who ascribe true conversion to God, to the agency of the Divine Spirit; or *they*, who consider it a work which is "easy and natural" to man? (p. 177.)

(To be continued.)

X. *The Anticalvinist; or Two plain Discourses on Redemption and Faith. By* ROBERT FELLOWES, M. A. of St. Mary Hall, Oxford; Curate of Harbury; and Author of a Picture of Christian Philosophy, &c. &c. Second edition, with additions. 8vo. 28 pp. Price 1s. or 10s. a dozen.

THE title of this pamphlet, led us to expect from it, an exposure and refutation of those opinions, which form the distinguishing features of the Calvinistic system. But in this expectation we have been disappointed. The attack here made, is not on the doctrines held by Calvinists exclusively, but on those which we have been in the habit of regarding, as the prominent and distinctive marks of the Creed of the Church of England; nay, as forming the essence of Christianity itself.

Had Mr. F. confined his animadversions to those less essential points, which give to the Calvinistic creed its peculiar character; and had he, at the same time, conducted the discussion in the spirit of Christian charity and forbearance, we should have thought him by no means liable to reprehension on that account. But having directly impugned some of those doctrines, which are the most unequivocally specified in the Liturgy and Confessional of that Church, of which he is not only a member but a minister; and having left others equally important entirely out of his system, we deem it our duty to give to his work a greater share of our attention, than its size may seem to claim.

In the Preface, Mr. F. advances a number of strong, but vague and general charges, against "many of those who falsely assume the title of Evangelical Preachers." These persons, he states, "either from stubborn ignorance, or perfidious wickedness, are, at this moment, busily employed, in sapping the strong foundations of morality;" and in decrying "the importance, and invalidating the necessity, of *a loyal submission to the moral government of the Gospel.*" (p. iii.)

The real object of Mr. F's attack, would appear from these, and such like extracts, to be the Antinomian heresy. That this heresy has a considerable existence in the kingdom, we are not disposed to deny; and so sensible are we of its pernicious and anti-christian tendency, that we should rejoice to see the pen of some able Divine pointed against it, with discrimination and effect. A rash, incautious, or unskilful hand, however, while Antinomianism is the professed object of his hostility, may strike, as Mr. F. has done, a deadly blow at the root of all evangelical obedience. Mr. Fellowes, it is moreover to be observed, is far too loose and declamatory, and dwells too much in generalities, even if his method of treating the subject were unexceptionable in other respects, to convince those,

whose minds may be tainted with the subtle and delusive errors of Antinomianism: but he will be still less likely to produce any effect, when to declamation, he adds invective; and when, by a very superficial eye, errors, which are radical, and perhaps no less destructive, than those he opposes, may be discovered in his own views of Christianity.

We conclude from the title of the pamphlet, that Mr. F. meant to convey to his readers the idea, that the Calvinists, as a body, were justly chargeable with those Antinomian notions, which he reprobates; but may it not be questioned, whether this be indeed a well-grounded representation? Whatever objections might be urged against certain Calvinistic sentiments, it surely cannot with truth be alleged generally of those who hold them, that they are employed "in sapping the foundations of morality;" or that they "decry the importance, and invalidate the necessity of a loyal submission to the moral government of the Gospel." The Institutes of Calvin himself, and the Westminster Catechism, would disprove this charge; although both these works are certainly far more Calvinistic, if we may be allowed to use such an expression, than the generality of modern Calvinists. May we not also call in the aid of experience, and refer to Scotland, where the above-named Catechism forms the common ground-work of religious instruction, as a proof, that the Calvinistic creed, whatever errors some persons may attribute to it, is not chargeable with producing all that relaxation of the ties of moral obligation, which Mr. F. would maintain it does?

The pamphlet consists of two Sermons, the first of which is from 1 John ii. 2. *He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* The Author's declared object in it is, briefly and plainly to explain the extent and nature of our redemption; the benefits of which he states to be universally extended, and not confined to "a few *chosen* individuals*." (p. 9, 10.)

* Whatever may be the opinions of men on this subject, or on the true meaning of the term *Elect*, we think the word itself ought not to be treated with levity. It is a scriptural expression, and one, as Mr. F. must know, which is frequently used by our Church.

After maintaining that the death of Christ will be the means of blessedness to none who do not perform the conditions of faith, repentance, and sincere obedience, which are required of them, (p. 10), he explains the nature of the Christian Covenant to be, that (p. 11) "Christ by his death hath prevailed on his Father to grant to mankind a dispensation of mercy; promising pardon on the conditions of their faith, their repentance, and their obedience, or continuance in well-doing." Mr. F. then gives it as his opinion, that the consequence of Adam's disobedience was the forfeiture to himself and his descendants of the privilege of immortality; and that this sentence of mortality, or, as he explains it, this total extinction of being, which awaited all men at the close of life, was repealed by the death of Christ. And this deliverance from a state of annihilation at death, he states also to belong only to those who observe the statutes of Christ's kingdom. The disobedient, he farther observes, are threatened, by Christ, with destruction; which, according to Mr. F. signifies merely the total extinction of being, at the close of this mortal life. (p. 11.) To prove that we have not misrepresented the sentiments of Mr. F. on the important points of the real nature, extent, and effects of the fall of Adam, we shall quote the following passage—

> Though Christ both practised, taught, and enjoined the purest morality, and though we are desired to "be holy, as he which hath called us is holy," (1 Pet. i. 15.) yet there are many persons, either through "pleasure in unrighteousness," (2 Thess. ii. 12.) or wrought on by "strong delusion, that they should believe a lie," (2 Thess. ii. 11.) who pretend that the sin of Adam hath so thoroughly tainted, and so radically depraved human nature, that man is from his birth, addicted to wickedness, and incapable of goodness.—But the Scriptures, when they are truly expounded, never teach, and our Saviour himself, in all his discourses, never published this loathsome and pernicious doctrine. *The sin of Adam did not vitiate the nature of mankind.* The punishment inflicted on Adam for his transgression, was death, and temporal misery. His posterity, therefore, are born to mortality and to suffering; *but they are not born either in guilt or in wickedness. They are not born disposed to evil and indisposed to good. They are born innocent;* and this was certainly the opinion of our Saviour, or he would not otherwise have declared of little

children, that of such is the kingdom of God. He would not have said this, if they had been born in guilt and wickedness; for guilt and wickedness can have no admission into heaven. Little children are born innocent, and ripe for heaven; and the fall cannot, consequently, have so vitiated the nature of man, as to have communicated to it an unnatural propensity to moral evil, and an utter loathing of moral good. (p. 15.)

With this view of the subject, we need not wonder that Mr. F. should have pronounced the Gospel to be "nothing *more* than a rule of life;" (p. 12.) and that the death of Christ has only procured deliverance from annihilation, for those who obey its precepts. (p. 11.) Mr. Fellowes no where asserts, that the death of Christ is followed by any other blessings, than those which have been already enumerated; and he endeavours to prevent the notice of this omission, by inveighing strongly against all (p. 12) who regard the death of Christ, as having annulled the necessity of moral observances. We, in common with Mr. F., regard such an opinion as deserving the utmost abhorrence; and we scruple not to say, that whoever considers the death of Christ as having invalidated the importance, or superseded the practice of a single moral duty; (p. 12.) whoever imagines that our Redeemer hath "left him nothing to do, but only to live as he pleases;" or represents him as delivering us "from the necessity of moral virtue," (p. 14.) entertains irrational, and unscriptural notions, blasphemes the Gospel of his God and Saviour, and will find himself "miserably and fatally deluded, when the Son of Man shall again appear, coming in the clouds of Heaven; when the books shall be opened, and judgment shall be administered according unto righteousness." (p. 14.) So far we agree with Mr. F. But because we condemn the errors of those who abuse the essential doctrines of the Gospel, shall we, therefore, abandon them? God forbid!

(To be continued.)

XI. *Practical Sermons, by the late Rev.* JOSEPH MILNER, M. A. *Master of the Grammar School, and Vicar of the Holy Trinity Church, in Kingston upon Hull. To which is prefixed, an Account of the Life and Character of the Author.* Second edition, revised and corrected. *By the Rev.* ISAAC MILNER, D.D. *Dean of Carlisle, and Master of Queen's College, Cambridge. Large Additions are made to the Life of the Author, with further Animadversions on Dr.* HAWEIS'S *Misrepresentations, and Two Sermons not before published.* 8vo. pp. cxxxvi. and 355, boards, 6s. 1801.

AMIDST the grievous departure from the faith, and the disposition to receive novel schemes of theology, which mark the present age of fearless innovation, we can congratulate our readers on the growing taste for sound doctrine. The present volume of Sermons has passed through two editions in less than a year; and yet these compositions are not distinguished by any particular beauty of style, or, what the Apostle calls "excellency of speech or of wisdom." They are plain and artless, but earnest and powerful discourses, such as John Bradford, Hugh Latimer, or Edwin Sandys, would have delivered to their congregations; and the doctrines are exactly those of our Reformers from Popery. Indeed we have often been reminded of honest Latimer, in perusing these Sermons of Mr. Milner, and been carried back in imagination to the best and purest times of the Church of England, when all her Bishops and Clergy preached according to her Articles and Homilies.

This will constitute their excellence in the eyes of those who think that the proper use of a sermon is not to display the learning and eloquence of the preacher, or to excite the admiration of the hearer, but for instruction, *popular* instruction in righteousness; and that one of the proofs which our Saviour gives of his own mission, "unto the poor the Gospel is preached," will always mark the ministration of a true teacher. One thing, however, is certain, that when we see a man who is qualified to shine as a scholar, and to cultivate with success those parts of literature which are connected with worldly honour and emolument, condescend to men of low estate, and preach the Gospel to the poor, we can have little doubt of his Christian sincerity.

Mr. Milner's intellectual powers were certainly of a superior kind, and his learning unquestionable; nor

was he without ambition after literary fame; but all was sacrificed for the sake of Christ. He "preached not himself, but Christ Jesus the Lord." In all his labours and writings, we perceive an uniform desire to extend the kingdom of our Redeemer in the hearts of men.

The Sermons are twenty-three in number, but none of them, it appears, were composed or prepared by their Author for publication. We find that he left a discretionary power, in his will, with two of his most intimate friends, to publish any of his Sermons that they might think adapted to promote the cause of true religion and virtue, and that these were selected from the large mass of eight or nine hundred which he left behind him.

The following Table will give the reader a view of the Contents of the volume.

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In the life of the Author, prefixed to this volume of Sermons, (p. lx.) an apology is made for the defects which must unavoidably cleave to compositions circumstanced as these were.

It is not to be expected that sermons written so rapidly, and purely for the purpose of doing good to his congregations, without the least view to the publication of them, should be very correct. He found time to forge and hammer, but he had none to file and polish. His manuscripts are, in many instances, so crowded and interlined, as to be almost unintelligible: Besides, it was his constant practice to insert connecting and explanatory observations, at the time of preaching, according as his feelings and judgment suggested at the moment. It is entirely owing to the exceeding great care and labour of the Rev. Mr. Richardson, and to his intimate knowledge of the author and his sentiments, that this volume is in the respectable condition in which it is now presented to the public. Any defects, which still remain, it is trusted, will be found not very material; and the reader will have the candour to ascribe them to their true causes, as above related.

The inhabitants of the town of Hull, expressed a great desire to see some of Mr. Milner's sermons in print, and the writer felt it incumbent upon him to gratify their wishes. He acts in obedience to this call; but at the same time he judges it entirely expedient not to publish too many at once. Among the vast collection of the manuscripts of Mr. Milner, there are many striking compositions on Scripture-Characters; some specimens of which are now published. There are also several Official Sermons, preached at the election of mayors, &c. but, whether it will be proper to publish any more of his practical discourses, must depend on several circumstances. This volume, he doubts not, will be highly acceptable to the affectionate friends of the author; and he considers it, also, as a trial of the taste of the public.

All the subjects of practical divinity, were well digested in Mr. Milner's mind; but he never chose to be tied down by artificial rules of composition. In delivering his thoughts from the pulpit, he had generally one point in view; and if he

sometimes digressed pretty freely, he made his whole design clear before he had done, and returned upon his audience with redoubled force. In the manuscript sermons, there are frequently wanting a few very short connecting sentences, to effect and finish the LUCIDUS ORDO; and where these can be supplied successfully, all becomes at once free from embarrassment and obscurity.

Though this refers to the first edition of these sermons, published under the care of the friend above-mentioned, it equally applies to the second, which now lies before us, and accounts for the abruptness which we found in many passages, particularly near the conclusion of a sermon.

(To be continued.)

II. REVIEW OF REVIEWS, &c. &c.

ANTI-JACOBIN REVIEW.

IN our preceding Numbers, we shewed the influence, and, in consequence, the importance of Reviews; and insinuated, that the conduct of Journalists is often highly reprehensible. We will now proceed to justify the insinuation. And, as the mischief is usually the greatest, when false or hostile principles are propagated under the mask of truth and friendship, we will first notice the work entitled the ANTI-JACOBIN REVIEW. This Journal commenced in July, 1798, with professions the most laudable; a resolution to oppose with intrepidity the efforts of Jacobinism and Infidelity; and to defend with all its energy, the Government and Religion of our Country. For a season its exertions were spirited and happy. It exposed the artifices, and lowered the tone, of several popular publications, in which a regular and systematic attack on our excellent Establishments was carrying on; and, in this view, was, unquestionably, the instrument of good.

There was, however, it must be confessed, even at this period, a violence displayed in the work, beyond what is usually thought requisite in the support of truth; but the cause was important, and the occasion pressing. There were symptoms also, from the first, which caused suspicions, whether any thing beyond a mere *political* religion was the object of its defence; but its conductors avowed themselves "orthodox," "champions of truth," and were loud in declarations of their inviolable adherence to the Church of England. Gladly, therefore, we hailed them as allies, afforded them our countenance, and became interested in their success.

Great then was our regret, when, before the expiration of a single year, we witnessed a conduct glaringly inconsistent with these professed principles. Great was our regret, when this boasted attachment to the Church displayed itself in the mutilation of her genuine doctrines, the abuse of her faithful ministers, and even the reprehension of her eminent prelates. Yet, that such has been the fact, every competent and unprejudiced judge will be fully convinced, after a perusal of this Journal, from May, 1799, to the present period.

But we need not, alas! have recourse to any remote part of the conduct of these Journalists, to discover this lamentable abandonment of their avowed tenets. We have a fair specimen both of their *religion* and *manners*, in their Review for January 1802. In this Number, p. 85, having interpreted St. John xvii. 20, 21, as favouring the notion, that all persons, of all communions, differing, in form of government, from their own, "are *without a ground* for the hope they entertain" of salvation, our critics thus proceed: —"O would our *Bishops* attend to this, as their predecessors, the Apostles, did before them, and they would contribute much more effectually to the enlargement of the flock of Christ, than by *delivering Charges recommendatory of* SPIRITUAL RELIGION, *a term, to which a Quaker or a Methodist may be able to affix a meaning, but which a sound Churchman does not understand.* It is a religion double distilled—its substance all evaporated in fumo, and may suit us when we are out of the body, but leads only to confusion and every evil work, while we remain in it."——What language is this, from the persons here using it! Unbelievers have condemned, as absurd or hypocritical, all regard for

Christianity, except as a mere *external* thing, an engine to over-awe the multitude; men of the world, absorbed in business, or drowned in sensuality, have *practically* denied all that is spiritual in religion; Dissenters, with a view to depreciate the Establishment, have insinuated that our religion chiefly consists in *forms;* Mr. Daubeny has maintained, "that the spirituality of divine worship is not *essential* to the being of the Church of Christ;" but never, surely, till now, was spiritual religion thus avowedly rejected, and openly ridiculed, by professed Christians, and Defenders of the Church of England.

Nor can it, by any means, be affirmed, that the object of this contempt, is only spiritual religion, as disfigured by wild Enthusiasts and extravagant Sectaries. Under this insinuation, the attacks of these Critics on vital Christianity are usually sheltered. But here they have confessed the plain truth. The immediate subjects of the present censure, are not only strict observers of the external ceremonies of our Church, but able defenders of her constitution and discipline. And, if the opinion of these Critics is to be regarded, so far are the persons in question from being enthusiasts in religion, that their characteristic defect is an excess of moderation. The theology objected against is, however, according to their own express language, the "spiritual religion which is encouraged by those who ought to discountenance it;" the "religion recommended in the Charges of our Bishops." It is, therefore, spiritual religion, as expressly defined to be, "a sincere devotion of the mind to God; an humble resignation to all his dispensations; an universal and unvaried obedience to his will;" spiritual religion, as exhibited under all the aids of elegant composition, exalted station, and the best-regulated piety.

But have these Reviewers indeed any ground for representing this species of religion, as some "new-fangled," absurd thing, which is only intelligible to Quakers and Methodists? What saith the Scripture? "God is a *Spirit*, and they who worship him, must worship him in *Spirit* and in truth." Man is compounded of soul and body, and is commanded to "glorify God with his body and his *Spirit;*" to "love him with *all his heart*, with all," &c. The whole Christian dispensation is styled "the ministration of the *Spirit*." "The law is *spiritual*." Every true Christian is quickened, taught, renewed, strengthened, and comforted, *by the Spirit*. He is instructed to *pray, live, walk, sing, bless*, &c. *in the Spirit*. All his acceptable works are denominated "the *fruits of the Spirit*." The enjoyments, for which it is his grand object to prepare, are *spiritual;* and hereafter, even his body will be *spiritualized*. His present religious attainments are, therefore, also styled, "*the first fruits of the Spirit*," and "*the earnest of the Spirit*," &c. &c.

And this influence and use of the Spirit, is *essential* in Christianity. For, "Except a man be born of water, and of the *Spirit*, he cannot enter into the kingdom of God." "No man can say that Jesus is the Lord, (can really rely on him as his Lord and Saviour) but by the *Holy Ghost*." And, "If any man have not the Spirit of Christ, he is none of his." "To be carnally minded," we are also taught, "is death, but to be *spiritually* minded, is life and peace." Christians are enjoined, to "set their affections on things above;" to "look at the things which are unseen and eternal;" yea, their "citizenship is in heaven." It is moreover expressly affirmed, that "he only is a real Jew, who is one *inwardly;*" and that "circumcision is that of the *heart*, in the *spirit*, and not in the letter." And those persons who are zealous for *externals*, and neglect *internals* in religion, are every where treated with the utmost severity, and compared to "blind Pharisees," and "whited sepulchres." The characteristic epithet, therefore, by which true Christians are distinguished, is, that they are "*spiritual*." —And yet, "spiritual religion," we are to believe, is some "new-fangled thing, to which no persons can affix a meaning but Quakers and Methodists."!!

But what saith the Church of England on the subject? It is, we see, affirmed, that "a sound Churchman does not understand the term spiritual religion."—The Sacraments of our Church are, however, "an outward visible sign of an *inward* and *spiritual* grace." Her ministers "are inwardly moved, to take upon them their

high office, by the *Holy Spirit.*" All her true members are "baptized with water and the *Holy Spirit*;" they "receive remission of their sins by *spiritual* regeneration;" they "*spiritually* eat the flesh of Christ, and drink his blood;" they are sanctified, guided, strengthened, comforted, &c. precisely after the example of the Scripture Christians, *by the Holy Spirit;* they "feel in themselves the *working of the Spirit of Christ,* mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things;" they pray, that "God's *Holy Spirit* may be *ever* with them;" that they may "daily *increase in his Holy Spirit* more and more;" &c. &c.—Clearly then, those persons, from whose minds "all notions of spiritual religion are evaporated," are equally free from the religion of Scripture and of our Church.

But what say our primitive Bishops, and other writers of eminence? For, even the venerable name of *Hall* is introduced by these Critics, and his works recommended to our perusal. (See as above.) Hear then Bishop Hall. "Every religion," saith this real ornament of our Church, "bears in her lineaments the image of her parent: the TRUE RELIGION, *therefore, is* SPIRITUAL, and looks like God, in her purity: *all false religions are carnal,* and carry the face of nature, their mother, and of him whose illusion begot them, Satan....Let this then be the Lydian stone of trial; we need no more." (Deca. iii. Epis. 3.) Again, he says, "A Christian is the living temple of the living God; where the Deity is both resident and worshipped." (Deca. v. Epis. 3.) And again, "Then only can I find myself happy, when, overlooking these earthly things, I can fetch my joy from heaven.—What an heaven do I feel in myself, when, after many traverses of meditation, I find in my heart, a feeling possession of my God." (Deca. ii. Epis. 1.)—Hear Bishop Jewell; hear the judicious Hooker. It is useless. As soon may our Critics raise the worthies of those times from the dead, as produce a man of them who ridicules spiritual religion.

But what say our great modern Prelates? "Let the friends of religion seize the present favourable opportunity of diffusing and enforcing by their instruction and example, the principles of *vital and spiritual religion.*"—We ask our Reviewers pardon. It is the theology of these Dignitaries, to which they specifically object.

We, however, shall not be ashamed of a religion, supported by authorities like these, under whatever *opprobrious names* it may be represented. Our heart's desire, and prayer to God, is, that "we may daily *increase in his Holy Spirit,* more and more, until we come unto his everlasting kingdom;" "that all carnal affections may die in us, and that *all things belonging to the Spirit* may live and grow in us;" that the whole body of Christians, "as lively stones, may be built up a *spiritual* house, an holy priesthood, to offer up *spiritual* sacrifices, acceptable to God by Jesus Christ."—Every other kind of religion, we are persuaded, is not only defective, but ruinous. "Having the form of godliness, but denying the *power* of it," is expressly characteristic of "perilous times" to the Church. It is a farce that cannot be supported, beyond a certain limit, in consistency with her public existence in any place.

These observations are equally warranted by Experience, as they are deducible from Scripture. What constituted the radical sin, and proved the final ruin of the ancient Jewish Church? Was it not the very thing we are reprobating? They substituted the shadow of religion for its reality. They laid an undue stress on certain external ordinances, saying, "The Temple of the Lord, the Temple of the Lord, are these," and neglected the *spirit* of their dispensation. What excited the divine displeasure against the Christian Church at Sardis? "She had a name to live, and was *dead.*" What has contributed more to the enormities of the Church of Rome, than the hopes of salvation she has excited in all, within her external pale, without any proper regard to character? In what originated the unexampled desolations of so many other Churches, which we have recently witnessed? CHRISTIAN OBSERVERS, with one voice answer, *In the neglect of the genuine spirit of Christianity;* in the attempt to preserve the *body* without the *soul*

of religion. The usual progress is this. "First," as a late eminent Prelate observes, "men grow unmindful of the distinguishing articles of Christianity; then, always, of what they hold in common with the heathens;"—and then are they prepared, to "burn up all the houses of God in the land."

Would our Reviewers attend to this, they would contribute much more effectually to the support of the Church of England, than by publishing critiques, recommendatory of a *religion without spirit;* a kind of thing to which a Materialist or a Papist may be able to affix a meaning, but which a sound member of our Church does not understand. It is a religion doubly gross; it is corrupt; it is pestilential.—But, when will these gentlemen learn, that "he who made that which is without, made that also which is within;" and that "God looketh not only at the outward appearance, but also at the heart?" When will they discover a proper concern for forms and ceremonies, without depreciating what it is the grand end and object of all external institutions to produce, real practical Christianity? When will they see the necessity of something more, than that mere outward union with Christ, through the profession of his religion, which, as Hooker expresses the matter, may leave men "*impious Idolaters, wicked Heretics,* and *Imps and Limbs of Satan?*" (See Eccles. Pol. b. iii. p. 99.) When will they be convinced, that no persons can support the character of true ministers or members of the Church of England, who do not equally respect her *Constitution* and her *Doctrines?*

If they persist in their present conduct, and can indeed retain readers, the mischief must be incalculable. If they "will neither go into the" spiritual "kingdom of God themselves, nor suffer those who are entering, to go in;" if they persist in lavishing unqualified abuse, on all persons, of whatever respectability, who exert themselves to revive the languishing spirit of true religion among us, to "strengthen the things which remain, that are ready to die;" if such characters are to be stigmatized as "*Quakers,*" and "*Methodists,*" and persons who have "a *sneaking* kindness for the *Tabernacle;*" as guilty of "*baseness of design,*" "*wilful misrepresentation,*" "*most gross falsehood,*" "*malicious ingenuity,*" "*aggravated insolence;*" as doing what is "*most base,* in a *manner,* if possible, *more base,*" "*poisoning the public mind,* under the fair pretence of improving it," carrying on a "*conspiracy against the Church,*" resembling "the *purring of a Cat;*" &c. &c.; if all this, disembogued in a single article, is to be tolerated from persons, styling themselves "Guardians of polite Literature," and Defenders of our Church; who will not think that our polite Literature and our Orthodoxy deserve equal commiseration?—Or, rather, who will not wonder, that persons, whose pretensions and conduct are so diametrically and notoriously at variance, should possess any credit whatever? Who will not say, from such Guardians, may polite Literature, the Church of England, and true Religion, speedily be delivered?

MRS. H. MORE'S SCHOOLS;

OR,

THE BLAGDON CONTROVERSY.

Mrs. H. More, as we have heard, about ten or twelve years ago, when, viewing, in company with some friends, the romantic and beautiful rocks of Cheddar, which are a few miles distant from the place of her summer residence, was struck with the miserable appearance of the children who gathered round her, and was induced to look into many of the neighbouring houses.

She perceived that the poverty of the people was great; their manners rude in the extreme; and their religious ignorance almost incredible. She repeated her visits, being desirous of doing something, though at first she scarcely knew what, for the melioration of their condition. At this time only a very inconsiderable number of the inhabitants of the parish of Cheddar attended the Church. It was discovered that in this, and in the adjoining parishes, immoralities of every kind abounded; that modesty and decency were little known among the females of the district; and that the men were frequently guilty of crimes which subjected them to a public trial at the Assizes.

We are not sufficiently acquainted with the history of all the schools of

Mrs. More, to be able to supply our readers with an account of the origin of each. We well recollect, however, to have heard, that, at the time of which we now speak, she had a controversy to sustain, not with the Clergy, very few of whom resided at that period in the parishes in question, but with many of the inhabitants, who, suspecting her intentions, invented and propagated various calumnies against her. One subject of general apprehension among the lower class of people, was, that she meant to carry the children beyond seas, and to reduce them to a state of slavery. It was contended, that she had at least some intention of raising money from the labour of the poor; for no one, it was said, ever pretended to confer any good on others, without having some selfish design.

It is worthy of remark, that it was the name, not of *methodism*, but of *religion*, which was at this time unpopular and odious in many of these places. "We have hitherto done without religion, and we want none of it among us," was the kind of answer given to some of her proposals, for establishing Sunday Schools for the poor children. "Religion will not make our corn to grow. It will neither clothe our backs, nor feed our bellies. Reading never did any body good."—"But may not religion tend to preserve the fruit in your orchards; to save some of your chickens; and to prevent the children from making firewood of the stakes in your hedges?" It was not readily seen how this effect, which was acknowledged to be a good one, could follow from religion. By great perseverance, however, and after the exercise of much patience under reproach, and at no small expence of health, and time, and money, Mrs. More and her Sisters established their Sunday Schools; where they themselves were the principal teachers. They were accustomed to leave their own house at a very early hour on the Sunday morning, during the summer months; and, after twice attending the church with the children, they returned home late at night; having made a circuit often of ten, or fifteen, and sometimes of more than twenty miles.

Their institution of female clubs, was a measure attended with peculiar success; and it may be acceptable to our readers to have some account of them. A small sum is paid monthly by each member; and the fund thus raised (which is encreased by charitable contributions) is applied partly to the relief of the sick and aged, and is partly distributed in rewards, on the day of their marriage, to those young women whose character has been irreproachable. A regard to female reputation has thus been encouraged; and by these, and various other means, a higher standard of morals has been introduced into the district.

The advantageous effects of Mrs. More's schools were, after a certain time, very fully and generally acknowledged. They were mentioned with approbation in the publications of the Society for Bettering the Condition of the Poor. They have been the means of exciting, in many quarters, a zeal for similar institutions. They have contributed to exalt the religious character and stimulate the exertions of the Clergy themselves; to whose inspection they have always been submitted. They have been visited by many benevolent foreigners; and Mrs. More has often been loaded, and even overwhelmed, with compliments, on account of the success of her exertions. Multitudes have been accustomed to attend the celebration of an annual festival, held on the hills of Cheddar: a festival intended chiefly for the purpose of affording an innocent amusement, to more than a thousand children; though it has been sometimes misrepresented by the malevolent, as a contrivance calculated solely for the ostentatious display of Mrs. More's own charity.—Few persons, perhaps, more entirely exclude from their religion, all dullness, all pharisaical severity, and all Sectarian sourness, than Mrs. More; and none, as we believe, have been less afraid of incurring the charge of vanity, when it has appeared necessary to submit to that imputation, for the sake of recommending loyalty, of disseminating religion, and of promoting the general good.

That the beneficial influence of Mrs. More's labours has not been over-stated, appears, not only from the testimony of Nine Clergymen, belonging to the parishes in which the schools are placed, but also from that of the Curate of Blagdon himself, (the Rev. Mr. Bere), who is lately become her accuser; for in a letter to

Mrs. More on this subject, written on the 7th March 1797, Mrs. Bere expresses herself as follows:—

"The School," the Blagdon School, "goes on very well. There seems to be a serious spirit, working for good among the common people. Mr. Bere desires me to say, which he thinks is saying a great deal, that two Sessions and two Assizes are past, and a third of each nearly approaching, and neither as prosecutor or prisoner, plaintiff or defendant, has any of this parish, once so notorious for crimes and litigation, appeared; and moreover warrants for wood stealing, pilfering, &c. are quite out of fashion *."

Our readers may probably be surprized, when they are told that institutions, so evidently tending to promote the cause of religion and morality, have been the occasion of exposing Mrs. More to severe censure, and that these censures have been framed and uttered by a Clergyman of the Church of England. The circumstances which led to this extraordinary attack, were the following:—

The Master of Blagdon School was represented by the wife of the Rev. Mr. Bere, the Curate of Blagdon, to be of a methodistical turn; and, in particular, objections were made against a weekly meeting of grown persons, held at his house. The weekly meeting was, in consequence of this representation, discontinued.

* We might fill our pages, were it necessary, with additional testimonies to the same effect, from the Nine Clergymen above alluded to. These testimonies are contained in a little pamphlet, called "A Statement of Facts," to which we beg to refer our readers; and they afford the most satisfactory evidence, of the loyalty, regularity, and utility of Mrs. More's institutions. It is impossible, indeed, for any candid man to peruse them, without feeling a strong conviction, that the charges of a sectarian and seditious tendency, which Mr. Bere has in so unqualified a manner advanced against Mrs. More's schools, are wholly unfounded. The mode pursued by Mr. Bere, for invalidating the attestations of these nine clergymen, is, in the highest degree, unbecoming a Christian Minister, not to say an honest man. He endeavours to hold some of them up to ridicule; while he distorts, misrepresents, and garbles the words of others; but on this point, we must refer our readers to the pamphlet called the "Force of Contrast," as a specification of particulars would occupy more room than we can spare for that purpose.

Mr. Bere, some time afterwards, complained of certain words injurious to his character, which he understood to have been spoken by the same Schoolmaster, and on this account insisted on his being dismissed. To this demand Mrs. More did not yield a ready acquiescence. Whether she was at this time aware of the natural violence of Mr. Bere's temper, and of those habits of misrepresentation and unfounded assertion, of which he has lately given so many disgraceful specimens; or whether she judged that this request, though accompanied with high professions of approbation of her measures, was intended merely as a prelude to an attempt to overthrow all her schools; or whether she thought herself under some sort of obligation to protect the character of her dependent, we do not presume to judge; nor is it to our present purpose to decide, whether the rule of conduct she adopted at this juncture, was the very best which human wisdom could dictate. It is sufficient for us to state, that she referred the examination of the point at issue, to her friend Sir Abraham Elton.

Mr. Bere is himself a Magistrate; and the mode which was adopted, both by Sir Abraham Elton and Mr. Bere, of substantiating their several allegations, was that of taking down numerous affidavits; a proceeding on many accounts highly exceptionable. Affidavits on the side of Mr. Bere, were taken before himself, and were made by persons of a low condition, (one of the principal by a woman of infamous character), and were full of hearsay evidence. Affidavits in flat contradiction to these were taken by the other party. The Bishop of the Diocese heard of the dispute, though in an imperfect manner, and expressed some opinion, though not an official one, in favour of the removal of the Schoolmaster. At a meeting of some neighbouring gentry and clergy, which was proposed by Sir Abraham Elton, Mr. Bere, however, having been allowed to select the individuals who should attend, (in doing which he contrived to prepossess their minds upon the subject), a resolution was passed, in favour of the removal of the Schoolmaster; and Mrs. More immediately both dismissed the man and put a period to the institution, though not without giving earnest exhortations to the children and their

parents, to avoid all complaint, and to attend duly as before at the church in which Mr. Bere officiated.

The Bishop, learning that the information which had led him to conclude that Mrs. More's Schoolmaster ought to be dismissed, was incorrect, and having also heard certain things unfavourable to the character of Mr. Bere, suspended him from his curacy, and requested Mrs. More to restore both the School and her Schoolmaster, which was done accordingly.

Mr. Bere, however, refused to yield his pulpit to the person whom his Rector appointed to succeed him; and the Bishop, after a time, took off the suspension; some of the charges made against Mr. Bere not being substantiated. The School was now once more dissolved, and Mr. Bere is at this time Curate of Blagdon.

Mr. Bere's principal charge against Mrs. More, is, her having preferred secret accusations against him to his Rector and to the Bishop, in consequence of which he had been suspended. It appears, indeed, that Mrs. More had transmitted certain complaints against Mr. Bere, in a letter to his Rector, by whom they were conveyed to the Bishop; but it is also certain, that she had distinctly authorized the Rector to inform Mr. Bere of the substance of her letter, though not to grant a copy of it. Her object however seems to have been, to vindicate the character of her Schoolmaster, and not to injure Mr. Bere. She never, at any time, either directly or indirectly, applied for Mr. Bere's dismission; an assertion which we hazard on the authority of Dr. Moss, the Bishop's son, and the Chancellor of the Diocese.

We think it also right to make known this fact, that Dr. Crossman (Mr. Bere's Rector), with a warmth becoming the integrity of his character, has expressed his regret and indignation, that Mrs. More should have incurred so much abuse on account of a transaction (Mr. Bere's dismission from his curacy) *in which she had no concern.*

Mr. Bere has, however, written three pamphlets, in which he assumes it as a point proved, that Mrs. More had used means to effect his ruin. This accusation, we have already said, is untrue; and we are concerned to add, that the books containing this unwarrantable charge, are composed in a manner equally disgraceful to the character of a clergyman, or a gentleman. We do not now refer to the quaint, perplexed, and inaccurate style of these writings, which reflect little credit on the literary talents of their author; but we would chiefly animadvert on that vein of low scurrility which pollutes almost every page, and compels us to suspect, that the man who possesses so rare a fluency in this gross dialect, is the familiar companion of those who habitually employ no better language.

The circumstance, however, of his having been suspended, before he had been fully heard in his own defence, appears to have given some temporary credit to his cause; and having once taken up the pen to complain, he seems to have lost all sense of propriety and decorum, indulging a querulous prolixity till he has rendered himself disgusting and absurd *.

* The following may serve as specimens of the stile of Mr. Bere.—"For this the world gives you no credit. It is thus you acted with Mrs. Cowley, Mrs. Yearsley, and on other occasions. But if you thought these were not your equals in society, you cannot think so of me. Had your mind been even a little imbued with right principles, you would not have been so indefatigable in forming, fostering, and, by the basest means, defending practices directly contrary both to our civil and religious establishment.—I never countenanced the low ribaldry which this unfortunate controversy has produced." "In your outset, Sir," says the same Mr. Bere, in his preceding pamphlet to Sir Abraham Elton, "You have prostituted the name and fame of Scipio, and rendered that of H. More superlatively ridiculous. In south, Sir, the queer and humourous figure your Scipio in petticoats offers to the mind's eye, mocks gravity into hysterics.—You are *not* made for sportive tricks.—You have done your cause no good by your disgraceful freak. If ever I wrote discreetly, sensibly, or spiritedly, it was in my letter to you of the 3d Oct. and the world will sustain my reasons. You and Hannah," meaning Mrs. H. More, "ignobly triumph in the success of artifice and influence.—How dare you, &c.—Look ye, Sir Abraham, I am descended in direct line from Gwyn ap Glendour, ap Cadwallader, ap Styfinig, and so on to Adam—sound men and true."—Of his own Rector and Sir Abraham Elton, he says, "A precious pair of parsons they appear to be." And yet, in one of his pamphlets, Mr. Bere observes, "I take

To the several books of Mr. Bere and his coadjutors, which contain, as we conceive, many actionable passages, Mrs. More, whose ill health, indeed, has rendered her unequal to any business, has given no answer; and her silence has been one alleged ground, for the vast quantity of coarse and violent abuse poured out against her. Many of the grosser falsehoods of these pamphlets have however been pointed out, in the publications of persons, who appear to have volunteered their services in her cause. We would, in particular, refer our readers to a little tract, entitled, "The Force of Contrast," containing numerous quotations from the works of Mr. Bere, which directly contradict one another; and which have very plainly proved to us, that he is a man, on whose representation of a fact we ought to repose no confidence whatever. Many of Mr. Bere's most hardy assertions have also been contradicted by public advertisements, signed by the churchwardens, overseers, and some respectable inhabitants of three or four of the parishes, where Mrs. More's schools are established.

The Blagdon Controversy has become the subject of much observation in the Reviews. The BRITISH CRITIC has supported the cause of Mrs. More, as that of injured merit; has affirmed that Mr. Bere, who accuses her of sedition as well as methodism, is connected with the Jacobins; and that Mrs. More, and not Mr. Bere, is the true friend to the Church and State.

The ANTI-JACOBIN REVIEW has ranged itself on the side of Mr. Bere, and has even justified the stile and manner of his writings.

The Anti-jacobin is a work which we consider as entitled to much praise, for having manfully sustained the cause of loyalty, and for having also strenuously pleaded on the side of the Church of England. It has, likewise, on many occasions, assumed a tone, in respect to morals, which is highly creditable to it. French profligacy of manners, as well as French atheism and anarchy, are the objects of its attack; and we desire to cooperate with it, though after our own manner, in this important warfare.

The Anti-jacobin has, however, been often betrayed, as we conceive, into an unchristian violence; and has disdained that spirit of conciliation and kindness, which is one of the means of recovering men from their religious prejudices, and is one characteristic of a Protestant and truly Christian Church. It has, in the case of the Blagdon Controversy, as well as in other instances, been hurried into error, chiefly by its hatred of Methodism; or rather of any thing, to which that name may have been given by the ignorant and irreligious.

We may probably treat of the difference between real and falsely imputed Methodism, in some of our future Numbers.

It appears, from a recent pamphlet, entitled, "Animadversions on the Curate of Blagdon's Three Publications," (a work, which, though anonymous, as well as severe, abounds with evidence of its having been written by a person well acquainted with his subject,) that the sentiments respecting Mr. Bere's character and conduct, which are entertained by his neighbours, are very different from those which the prejudices of the Anti-jacobin Reviewers have led them to indulge. Mr. Shaw, who figures in Mr. Bere's pamphlet, as his friend and ambassador to the Bishop, is affirmed to be a Clergyman, who was lately in the King's Bench, and whose Church is entirely deserted. It is, likewise, asserted, that all familiar acquaintance with Mr. Bere is carefully shunned, by almost every one of those neighbours of whose countenance he has boasted. Of the five clergymen, who supported him at the Blagdon Meeting, four (who are named) are said to have now turned against him; and the fifth appears not to be very favourable to him. But not to mention the friends who have withdrawn, it seems that Mr. Bere has created an abundance of enemies. He has attacked not only the Nine respectable Clergymen, who published the Statement of Facts, but, likewise the Chancellor, Dr. Crossman (Mr. Bere's rector,) the Bishop's Chaplain (Mr. Barker,) Dr. Randolph, Dr. Maclaine, and Mr. Lewis. "You talk much," says the writer to whom

this opportunity of declaring, upon my honour, that I never directly or indirectly was concerned in, or at any time countenanced, the low ribaldry which this unfortunate controversy has so abundantly produced." We can hardly, however, conceive much lower ribaldry, than that of which Mr. Bere has been guilty.

we lately referred, " of pretended schisms in the Church, but have you not attempted to create a real schism in it, by inflaming the body of Curates, for these are apparently meant by your insidious expression " *the labouring clergy?*". By these labourers, I suppose, your " firm clergy" are designated.

" An enlightened observer of your manœuvres has informed me, that when you thought you had got your Diocesan and Dr. Moss on your side, in the beginning of the contest, and had impressed them with admiration of your zeal for the Church, in opposition to Sectarism, you suddenly hurried away to Cambridge, to obtain a Master of Arts Degree. Those who did not penetrate your motives, wondered at this ebullition of vanity in an old clergyman, and that you should incur so considerable and so useless an expence; but a few, who knew you better, judged that you were impelled to this measure, by your sanguine expectations of speedy preferment, as such a degree was a necessary qualification for your holding two livings." " Your assuming a solemn air, and summoning Mrs. H. More to the awful day of judgment, is so shockingly presumptuous, that I shudder, and turn aside from it."—" Mrs. H. More's zeal, is a zeal with knowledge; a zeal that, in her numerous Tracts, has done more perhaps, and certainly as much, to repel the dark and menacing tide of levelling and anarchical principles, as the ablest, among the very able rulers, either of the Church or State."—" In vilifying a woman of such active and celebrated benevolence and piety, you have done all in your power to shake the confidence of infirm minds, (of which, alas! there are but too many,) in religious conduct, and Christian sincerity. If Mrs. H. More is a hypocrite or a fanatic, whom, they might naturally say, shall we trust?"—" You have striven hard, to deprive all those parishes, which have been favoured by Mrs. More's religious instructions, and relieved by her abundant charities, of a double blessing; and what reward have you to offer them in return?...When you retire to your chamber, and are still, will it satisfy the magistrate, who has repeatedly vaunted of his sedulous exertions in the cause of justice, for thirteen years, to say to himself, " I have degraded a woman of the highest reputation, by my malicious accusations, and have revenged myself on her, for daring to think I was a man to be neglected?" Or will it silence the monitor in the bosom of the elderly Christian pastor, to say, " My arts have prevailed. I have perverted her piety to fanaticism, her labours of love into schemes of vanity, and her wisdom from above, into worldly craftiness?" Would the complete success of your endeavours shed the dew of blessing on your life, or a balm on your death? Is it, can it be delightful to you, to have done all in your power to blacken her virtues, to murder her peace, and destroy her health? Is such persevering, such obdurate vengeance, towards a woman, worthy of a man; putting the Christian, the Clergyman, and even the Gentleman, out of the question?"

" Before Mrs. H. More's school was established in your parish, both the children and youths neglected divine service, and generally, according to your own account, passed the holy-day, set apart for it, in riot and idleness.

" After it was instituted, they attended the church, in the most regular and orderly manner; and four times the usual number were present at the Sacramental Table. Now that the School has been for some time abolished, where are the two hundred children and youths, that sat with decent demeanour and devout attention on the benches at Church? Alas! few of them appear there, and Blagdon is falling back fast into its former irregularities."

We shall conclude with expressing our hope, that no considerations will induce Mrs. More to engage in this controversy. Let her continue to enlighten and improve the age. Let her assist the cause of rational piety, and good old Church-of-England religion, by devotion without cant, and zeal without enthusiasm. We will venture to predict, that all attempts to injure the character of this excellent woman, and to depreciate her merits, will prove as impotent as they are wicked; and that her enemies, with their slanders and aspersions, will quickly sink into neglect and oblivion.

III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

*** *Authentic communications will be thankfully received, and may be addressed, under cover, to the Editors, at the Publisher's.*

GREAT BRITAIN.

During the last year, the following Works were printed at the CAMBRIDGE UNIVERSITY PRESS; PORSON'S *Hecuba*, 8vo. 3s.; his *Medea*, 8vo. 3s.; WOOD'S *Algebra*, 2d edit. 8vo. 5s.; his *Optics*, 2d edit. 8vo. 5s.; VINCE'S Astronomy, 2d edit. 8vo. 6s.; Dr. CRAVEN'S *Tracts*, 8vo. in Parts; L'ADVOCAT'S *Biographical Dictionary*, translated by Collignon, Vol. IV. 8vo. 6s.; MILNER'S *Sermons*, 2d. edit. 8vo. 6s.; MARSH'S MICHAELIS *on the New Testament*, Vols. III. and IV. 8vo. in 3 Parts, 20s.; SIMEON'S *Helps to Composition*, vol. I. Part I. and II. 8s. each Part, and a new edition of Claude's *Essay*, by him, and of his 100 *Skeletons of Sermons*; and MALTBY'S *Illustration of the New Testament*, 8vo. 5s. 6d.

There are now in the same Press, an improved edition, by Mr. RELHAN, of his *Flora Cantabrigiensis*; Mr. BUTLER'S magnificent edit. of *Æschylus*, in 4to. and 8vo.; PORSON'S *Euripides*; VINCE'S 4to. *Astronomy*, 3d vol.; Dr. CRAVEN'S *Sermons and Tracts*, 2d edit.; an Abridgment of the BISHOP OF LINCOLN'S *Elements of Theology*, by Mr. CLAPHAM; MILNER'S *Church History*, Vol. IV.; and SIMEON'S *Helps to Composition*, Vol. II. Part I and II.

The Supplementary Preface to Professor PORSON'S *Hecuba* contains a *Dissertation on the Measures of the Greek Dramatic Poets*, in above 40 pages.

The Rev. Mr. BOUCHER, Vicar of Epsom, has circulated Proposals for printing by Subscription, in two vols. 4to. price four guineas, *Linguæ Anglicanæ Veteris Thesaurus*; or, *A Glossary of the Ancient English Language*, in Two Parts: the First comprising *Provincialisms*, or such Old Words as still exist in the various Dialects of the Provinces; and the Second, such *Archaisms*, or Old Words, as, being lost even to the Provinces, are now to be found only in Old English and Scottish Writers; intended as a Supplement to Dr. Johnson's Dictionary; and, in conjunction with that work, to exhibit a complete View of the whole English Language.

The Rev. R. DAVIES, of Olveston, in Gloucestershire, proposes to publish by Subscription, in one vol. 8vo. an *Essay on the Origin of the Celtic Dialects*, compared with Hebrew, Greek, and Latin; on the first Introduction of Writing into the West of Europe; and on other Branches of Literary Antiquities.

The late BENNET LANGTON, Esq. has left, with directions for its Publication, a *Life and Literary History of Dr. Johnson*, with whom he for many years maintained an intimate friendship.

Mr. T. JONES, of Brecon, is preparing for publication, a *History of Brecknockshire*.

The SOCIETY OF ANTIQUARIES have it in contemplation to engrave, in succession, the principal *Gothic Ecclesiastical Buildings throughout England*.

To the same Society, the remarkable paintings, discovered upon the walls of the House of Commons, during its late repair, have been presented; and the Society have ordered drawings of them to be made.

Mr. NICHOLLS is about to commit to the Press, a New Edition of his *Anecdotes of Mr. Bowyer*; which will be so much enlarged and improved as to be rendered, in a considerable degree, a History of the Literature of the Eighteenth Century.

Messrs. BOYDELL'S great work, descriptive of the various *Breeds of the Cattle of this Island*, and which is patronized by his Majesty, is in considerable forwardness. It will consist of upwards of 200 Plates, with appropriate Letter-press, and is superintended by Lord Somerville.

In the Press, a Translation of an interesting Piece by Dr. ITARD, Physician to the Institute for the Deaf and Dumb at Paris, containing an Account of the first dawnings of Reason in the young Savage, caught a few years since in the Woods near Aveyron, and of his Education.

STEREOTYPE PRINTING is an English invention. Some account of the inventor and the causes of his ill success was published several years since by Mr. John Nicholls. The practice has been lately adopted at Paris by Didot, and it promises to become one of the most considerable improvements connected with Literature, which has been made since the invention of moveable types. The solid pages produced by this method must not be confounded with block-printing. Solid blocks were cut with great labour in a mass, whereas the solid pages used in Stereotype printing are cast from pages first set up in the usual way, with moveable types. A mould or impression is taken of each page in any suitable plastic material, and afterwards as many solid pages are cast into the mould as may be wanted. The expence of a solid page thus cast, does not exceed that of setting it in moveable types, when wanted for a subsequent edition. It is obvious, however, that this method of printing re-

quires a considerable capital; and that it will only answer in standard works, for which there is a constant demand. It offers, indeed, an unusual advantage to the Publisher, as he need not take off more impressions at any one time than are likely to be sold, and may thus avoid the expence of a heavy stock. And it offers singular advantages likewise to the Purchaser, as the works published after this method will never be out of print, will be far more accurate than common editions, and with proper care may be brought almost to perfect accuracy, and will be rendered extremely cheap. This latter circumstance appears to have occasioned the ill success of the English inventor, by exciting the prejudices of the workmen, as has been frequently the case with regard to inventions for abridging labour, and consequently reducing the price. The Frenchman, however, seems to have found workmen of better sense or better temper. He is enabled to sell many Latin Classics, and French and English authors, as low as 7½d. per volume. An enterprising London bookseller is about to bring this invention into use among ourselves. When it becomes somewhat matured, it may be of great importance to the Universities, &c. in printing far cheaper and more accurate Bibles, Testaments, and Prayer Books, than have ever yet been printed; and to such important Societies, as that for Promoting Christian Knowledge, which disperses vast quantities of useful Tracts.

Dr. MAVOR, on the 1st of Jan., began to publish an *Universal History, Ancient and Modern*, comprehending a *General View of the Transactions of every Nation, Kingdom, and Empire on the Globe, from the Earliest Accounts of Time to the General Peace of* 1802. It will extend to 25 vols. in small 12mo; one of which will be published monthly, price 3s. 6d. sewed. In the enumeration which the Author has given in his Prospectus of the uses of History, we are surprized that no notice is taken of its Religious uses, as directing the reader to a view of the Superintending Providence of God, the fulfilment of Prophecy, and the weakness and depravity of human nature. We fear that this omission augurs ill of the work itself.

Messrs. LANCLIFFE and W. HAWKES jun. of Newcastle upon Tyne, have succeeded in obtaining a heat of far greater intenseness, than has been ever before produced. This was effected by the combustion of oxygen and hydrogen gas, by means of a blow-pipe; the gasses being conducted by tubes, in due proportions, and made to unite in concentric circles. The discovery is of considerable importance in chemical science.

Potatoes have hitherto been raised chiefly from what is termed the Eyes of that useful vegetable; but from several recent trials, clusters of potatoes, each weighing from twenty to twenty-two ounces, have been produced from planting only the shoots or sprouts. This is a discovery of general importance.

In addition to the many attempts that have been made to construct carriages to run without horses, a method has lately been tried at Camborne, in the county of Cornwall, that seems to promise success. A carriage has been constructed, containing a small steam engine, the force of which was found sufficient, upon trial, to impel the carriage, containing several persons, amounting at least to a ton and a half weight, against a hill of considerable steepness, at the rate of four miles in an hour. Upon a level road it ran at the rate of eight or nine miles an hour.

Messrs. ROBERTSONS of Glasgow have invented a furnace, into which the fuel descends from a hopper placed in the front, and which is kept constantly full. The furnace is supplied with air by an opening immediately above the hopper. The smoke is thus disengaged near the mouth of the furnace, and most of its combustible parts are consumed as it passes over the mass of ignited coal, between the mouth and the vent at the back. A considerable saving of fuel is effected by this means; and a more convenient method of consuming the smoke, and thus preventing nuisance to the neighbourhood, is hereby obtained, than by any former contrivance.

Dr. WOODVILLE had successfully inoculated, at Christmas, 1801, 5,400 subjects for the Cow Pox, chiefly at the Small Pox Hospital. This safe and mild species of inoculation, has been adopted in France, Spain, Italy, Germany, Holland, Denmark, and Sweden, and has recently found its way even as far as Russia; though not without considerable opposition in some places. As the discovery is one of those which is not adapted to remunerate the author, the subject has been brought before the House of Commons; which, by judiciously appropriating a small part of the public money, to the reward of discoveries, thus circumstanced, when in themselves of great importance, not only remunerates their authors, but, which is of still more consequence, gives authenticity to the discovery. We see, therefore, with great satisfaction, that Parliamentary Remuneration has been lately awarded to Dr. J. C. Smith, for his method of preventing the Progress of Contagious Disorders; and to Mr. Greathead, for his invention of the Life-Boat; and is about to be extended to Dr. Jenner, for his discovery of the Cow Pox.

It was long since known, that amber and certain other bodies possessed a peculiar attractive, and a peculiar repulsive power. These powers were soon discovered to depend on the capacity of those bodies, to contain a peculiar aeriform fluid, which was named ELECTRICITY; and on the modes of its entering them, residing in them, and passing out of them. That fluid was after-

wards found, in certain cases of its decomposition, to have light and heat for its principal elements. This discovery suggested the possibility that it might be the same with that fluid, by the decomposition of which, in thunder, lightning bursts from the clouds. This conjecture was ascertained to be truth, by the late Dr. FRANKLIN, of Philadelphia. The next progress of the same science was to the discovery, by the late Dr. GALVANI, in Italy, of the residence of a peculiar fluid in the living animal body, which might be made to shoot from one bare nerve to another, through the medium of certain metallic conductors, and under laws nearly similar to those of electricity. M. VOLTA, not long since, contrived to elicit this fluid, by means of a pile of layers of metals, different in debility or in conducting power, such as zinc and silver, with intermediate strata of moistened pasteboard. By these he elicited the Galvanic fluid in a quantity in which it exhibited, identically, the same phænomena as electricity. The spark, that is the evolution of light and heat, was produced in one case as well as in the other. Hence the necessary inference, that Electricity and Galvanism are the same. The experiments of Volta have been since varied and extended by the Askesian Society in London, by Mr. Davy, by Mr. Hyde Wollaston, and others. Mr. Tromsdorff has lately, with a pile of 130 plates of zinc and copper with the humid intermedia, produced such an effusion of Galvanism or Electricity, as inflamed various metallic filings. He promises soon to make experiments still more considerable, with a pile of even 500 or 600 plates.

ROYAL SOCIETY.

Epitome of the Philosophical Transactions for 1801, *Part* 2. *(Continued from p.* 125.*)*

Art. 12. *An Historical and Anatomical Description of a doubtful Amphibious Animal of Germany, called by Laurenti, Proteus Anguinus, by* CHARLES SCHREIBERS, *M. D. of Vienna. Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

The animal which this article describes is found in a small lake in Carniola. In shape it bears some resemblance to the Water Lizard.

Art. 13. *Observations tending to Investigate the Nature of the Sun, in order to find the Causes or Symptoms of its variable Emission of Light and Heat; with Remarks on the Use that may possibly be drawn from Solar Observations, by* WILLIAM HERSCHEL, *LL. D. F. R. S.*

Few Astronomers have added more to our knowledge of the starry heavens than Dr. Herschel. It is well known that his telescopes, so greatly superior in brightness and distinctness to those before in use, have given him, as it were, the privilege of inspecting the celestial bodies, from a nearer station than his predecessors could attain. But Dr. H. deserves as much praise for patient attention, accuracy of observation, and ingenuity of reasoning, as for the mechanical excellency of his instruments. He has lately turned his attention to the examination of the Sun; and, in this paper, endeavours to explain the nature and probable causes and effects of the changes which takes place in its atmosphere. It appears to him, that the body of the Sun is opaque, and that it is surrounded by two different strata of clouds. The lower of these, or that which is next the Sun, consists of opaque clouds, probably not unlike those of our planet; and these appear to be, in general, very closely connected. They form a most effectual curtain, to keep the brightness of the superior regions, from the body of the Sun; at the same time that they greatly support its splendour, by reflecting a very large proportion of the brightness coming to them, from the illumination of the superior regions. The upper stratum consists of self-luminous or empyreal clouds. The term clouds, however, does not perhaps convey exactly the idea intended; as we generally conceive, by that expression, something too gross and too permanent to allow of its being properly applied to luminous decompositions, which cannot float or swim in air, as is the case with our planetary clouds.

Every one who has observed the face of the Sun through a good telescope, must have perceived the appearances which have usually been distinguished by the name of *spots*, *penumbræ*, &c. These names Dr. H. rejects, as figurative expressions that may lead to error; and, in their room, substitutes others more appropriate. The dark parts, formerly termed *spots*, he styles *openings*; being the body of the Sun, seen in consequence of the accidental removal of the luminous and inferior clouds. These openings are usually surrounded by *shallows*, hitherto called *penumbræ*; being the strata of inferior clouds, seen by the removal of the luminous one above. *Ridges* and *nodules* are bright elevations of luminous matter, generally termed *faculæ*. Through the interstices, which are frequently numerous, the light reflected from the upper surface of the lower clouds, is often plainly visible; and being considerably less intense than the direct illumination of the upper regions, it occasions a faint appearance, to which is assigned the name of *indentations*, and which gives the face of the Sun a mottled appearance.

The ingenious Author now proceeds to account for the phænomena, which presented themselves to his view. He concludes from the appearance of the clouds of the lower regions, (which seem to float at a considerable height above the body of the Sun) that they are supported, like our own, by an atmosphere, in which they may freely move about in all directions. The same

holds good with regard to the self-luminous clouds of the upper regions; the regular arrangement of which, at certain given altitudes, can only be ascribed to the specific gravity of the gases, to which they probably owe their existence. He supposes a transparent elastic gas, which may be called empyreal, to be found in different quantities, by the nature and construction of the Sun. Where this gas is formed in large quantities, it forces itself a passage through the planetary clouds, and thus produces an *opening*. When it has reached the higher regions of the Sun's atmosphere, it diffuses itself; removing the luminous clouds, and thus occasioning a large portion of the inferior clouds, or *shallows*, to be seen round the openings; and mixing afterwards gradually with other superior gases, it promotes the increase, and assists in the maintenance of the general luminous phænomena.

Such is the Author's theory, which certainly is ingenious and plausible. This able astronomer, however, cautions us to distinguish between facts observed, and the consequences that in reasoning upon them, we may draw from them; and this caution should be borne in mind, while we attend to the progress of his enquiries.

The question naturally occurs, whether there be actually any considerable difference in the quantity of light and heat, emitted from the Sun at various times; and whether the difference perceivable in the mildness of our seasons, and in their fertility, may be ascribed to a more or less copious emission of the solar beams. Dr. H. is much inclined to believe, that Openings, with great Shallows and Ridges, instead of small Indentations, may lead us to expect a copious emission of heat, and, therefore, mild seasons; and that, on the contrary, small Indentations, and a poor appearance of the luminous clouds, the absence of Ridges and of large Openings and Shallows, will denote a spare emission of heat, and may induce us to expect severe seasons. It is true, that different countries may, at the same time, be exposed, from various local circumstances, to different temperatures; but Dr. H. obviates the tendency of this objection, from the familiar instance of the complicated varieties of the tides, though the simplicity of their causes, we might have expected, would have precluded every extraordinary and seemingly discordant result.

He considers the influence of the Sun-beams on the vegetation of wheat, as affording us some criterion, though an indirect one, of the severity or mildness of the seasons. Recurring to the observations of others, he remarks five distinct, though irregular and very unequal periods, of the disappearance of the spots in the Sun, noted during the course of 150 years last past; in each of which, the price of wheat was certainly higher than usual.—Reviewing his own observations, he finds a visible deficiency in the illuminating and heating powers of the Sun, from the year 1795 to 1800; a period which comprehends both the late considerable failures of grain. Dr. H. concludes his paper, by communicating to his readers the consoling intelligence, of a favourable return of the rich appearance of the Sun. This, he hopes, will occasion a renewal of such seasons, as, in the end, may be attended by all their usual fertility. In this wish, every reader will unite with him.

Art. 14. *Observations on the Structure and Mode of Growth, of the grinding Teeth of the Wild Boar, and Animal incognitum.* *By* EVERARD HOME, *Esq. F. R. S.*

Art. 15. *Account of some Experiments on the Ascent of the Sap in Trees. In a Letter from* T. A. KNIGHT, *Esq. to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

Whether we direct our attention to the magnificence of the starry heavens, or survey the wonders displayed in the various productions of nature on the face of this globe, a CHRISTIAN OBSERVER will see much cause to admire and adore the infinite power and wisdom of that God, who formed and fashioned all things. It is the glorious distinction of man above the brutes, that he is capable of knowing the Creator, and contemplating his wisdom; nor can there be a surer mark of "alienation from the life of God," or a more convincing proof of depravity, than the dwelling amidst innumerable evidences of divine wisdom and goodness, displayed on every side, without being impressed with sentiments of admiration and gratitude. A tree is an object continually before our eyes; but the exquisite art discovered in its internal structure, the curious arrangement of its fibres, the variety of the vessels which it contains for the nourishment of its several parts, are not in general observed, and we are obliged to the person who discovers them to us.

Mr. K. has turned his attention to the ascent of the sap in trees, and several of the facts which came under his observation, are very curious and interesting.

He first entirely removed the bark of several young crab trees, by circular incisions, about half an inch in breadth. The sap still rose in them, as well as in other trees which had not been so treated; and the branches shot during the whole spring, with equal luxuriance. But that part of the stems which was below the incisions, scarcely grew at all; whilst all the parts above, increased as rapidly as in trees, the bark of which remained in the natural state. By leaving a branch between two incisions, and in other ways varying the experiments, Mr. K. found the result uniformly to be, that those parts of the stems and branches, which were above the incisions, and had a communication with the leaves through the bark, increased rapidly; whilst those be-

low the incisions scarcely grew at all, till a new communication with the leaves through the bark was obtained, by means of a lateral shoot below the incisions.

By placing, in a deeply tinged infusion, some shoots of the apple, with incisions round the bark, above and below particular leaves, Mr. K. found that the infusion had passed up the pores of the wood, beyond the incisions, and into the insulated leaves, but had neither coloured the bark, nor the sap between it and the wood, and the pith was not affected, or at most was very slightly tinged at its edges. It appeared, upon further investigation, that there were within the stalk of each leaf, several kinds of vessels, existing with distinct offices; some conveying the coloured infusion into the leaf, others returning different fluids to the bark. By reducing the number of leaves in a shoot, the bark became shrivelled and dry, and the point of the shoot died for want of nourishment. The whole action of each leaf lay between itself and the root, for the branch was perfectly well fed below the uppermost unmutilated leaf, but failed immediately above it.

Many of our readers may have had the opportunity of observing a transverse section of a turg or shoot of a tree through a microscope, and of remarking the different kinds of cells or tubes distributed through its substance. These tubes have each their several offices, and Mr. K. has successfully investigated the functions of several of them. The sap he finds to ascend from the roots through the common tubes of the alburnum, (that soft white substance between the inner bark and the wood) to the points of the annual shoots. At the face of the buds, and in the soft and succulent part of the annual shoot, the alburnum ceases to exist; and here commences the action of the central vessels with their appendages, certain spiral tubes. By these the sap is carried into the leaves, and exposed to the air and light; and here it acquires, by what means Mr. K. does not attempt to decide, the power to generate the various inflammable substances that are found in the plant. It appears then to be brought back again through other vessels to the bark, and by that to be conveyed to every part of the tree, to add new matter, and to compose its various organs for the succeeding season. Some ingenious conjectures on the nature of the mechanical force by which the sap is elevated, are added, in which the Author attributes that effect to the expansion of the laminæ diverging in every direction from the medulla to the bark, and which constitute what is called by workmen the true or silver grain of the wood, in opposition to the false or bastard grain, which consists of those concentric circles which mark the annual increase of the tree. It is a useful observation, that a board cut in the direction of the silver grain, where the laminæ lie parallel with the surface of the board, is rarely or never found, when properly laid in the floor, to deviate from its true horizontal position: if, on the contrary, one be sawed across the silver grain, it will during many years be incapable of bearing changes of temperature and of moisture without being warped, nor will the strength of numerous nails be sufficient entirely to prevent the inconvenience thence arising.

Art. 16. *Additional Observations tending to investigate the Symptoms of the Variable Emission of the Light and Heat of the Sun; with Trials to set aside Darkening Glasses by transmitting the Solar Rays through Liquids; and a few Remarks to remove Objections that might be made against some of the Arguments contained in the former Paper.* By WILLIAM HERSCHEL, *LL. D. F. R. S.*

Dr. H. gives an account in this paper of the continuation of his Observations from the 2d March, 1801, to the 3d of May following; by which it appears, that his expectations of the continuance of a copious emission of the light and heat of the Sun have been hitherto sufficiently verified; and by comparing the phænomena which he reports, with the corresponding mildness of the season, he conceives his arguments obtain a considerable support. He suggests a suspicion, that one half of our Sun is less favourable to a copious emission of rays than the other; and that its variable lustre may possibly appear to other Solar Systems, as irregular periodical stars are seen by us; but whether this arises from some permanent construction of the solar surface, or is merely an accidental circumstance, must be left to future investigation. A skeleton eye-piece is recommended for viewing the Sun, in the vacancy of which is placed a moveable trough, shut up at the ends with well polished plain glasses, so that the Sun's rays may be made to pass through any liquid contained in the trough, before they come to the eye-glass. A mixture of ink diluted with water and filtered through paper, inclosed in this trough, gives an image of the Sun as white as snow, and represents the objects very distinctly without darkening glasses. *[We are obliged to defer the conclusion till next month.]*

FRANCE.

A SCHOOL OF LIVING ORIENTAL LANGUAGES has been established in Paris, near the National Library, by order of the Government, for political and commercial purposes; in which are taught the *Persian*, *Arabic*, *Turkish*, and *Modern Greek* Languages.

LALANDE has published a Letter upon the subject of a CHINESE DICTIONARY, which has been projected under the patronage of the French Government; wherein he reminds the persons concerned, that the celebrated Deguignes laboured his whole life upon a similar design, and that his Chinese

Dictionary, in a large 4to volume, is now in the possession of his widow. He announces too, that an Armenian Dictionary, upon which the Abbè Clouet long employed himself, is in the hands of his heiress who resides at Turin, and that she wishes to sell this MS. to the French Government. It forms 6 vols. in folio.

By a decree of the Consuls, of the 4th of March, the NATIONAL INSTITUTE is ordered to prepare a General View of the Progress of Science, Letters, and the Arts, from 1789 to the 1st Vendemiare of the year X., (Sep. 23d, 1801.) This view, divided into three parts, corresponding to the three classes of the Institute, is to be presented to the Consuls, in a Council of State, in the course of next Fructidor; by a deputation of the three classes; and a similar account is to be drawn up every five years.

The NATIONAL INSTITUTE, on the 24th Feb., chose RAMOND to be Resident Member of the Class of Mathematical and Physical Sciences, section Mineralogy, he having 233 votes; Patrin, 230; and Valmont de Bomare, 197. HEYNE, Klopstock, and Sheridan, were named as Foreign Associates in the Class of Literature and the Fine Arts; MASKELYNE, Herschel, and Priestley, in that of the Moral and Political Sciences; and RENNELL, Rumford, and Müller, in that of the Mathematical and Physical: the first mentioned in each class obtained the majority of votes.

The FIRST CONSUL, probably to answer political purposes, is the avowed patron of Science and Literature; and with this view encourages and assists SOCIETIES in every part of the Republic, thro' the celebrated chemist, M. CHAPTAL, whom he has made Minister of the Interior. The most assiduous attention is paid by this Minister, to the revival and encouragement of Manufactures in all parts of France.

The SOCIETY FOR THE ENCOURAGEMENT OF NATIONAL INDUSTRY has offered prizes, for a cheap method of weaving Fishermen's Nets; for the manufacture of White Lead and Prussian Blue; for the transplantation of Autumnal Corn in the Spring; and for the fabrication of Metal Kitchen Utensils, in imitation of the Germans and English, lined with a strong varnish or glazing, capable of resisting fire and the action of acids, but at a price not exceeding that of the ordinary utensils.

The quantity of IRON procured in France would more than suffice for its consumption; but foreign Iron has hitherto been in greater repute. The Council of Mines received an order, in consequence, from the Government, to submit the French Iron to the experiments necessary to ascertain its comparative quality. The result of the investigation is, that the Iron of Tronçois has every quality requisite to supersede the foreign; but that the Iron from the other forges is subject to cracks and flaws, which it is supposed may be removed by greater care in its manufacture.

The experiments which have been made with the machine for navigating under water, have induced M. GUYTON to investigate more deeply than heretofore the subject of respiration. He has made accurate observations in the diving-bell, and has calculated from hour to hour the consumption of the respirable part of the air, and the formation of carbonic acid gas. These observations have led him to investigate the chemical means of ameliorating what remains of respirable air, and of absorbing the carbonic acid gas in an atmosphere already exhausted. For instance, the danger arising from animal exhalations may be prevented by opening a flask of oxygenated muriatic acid.

On the 19th of Feb., BEYER, Physician to the DEAF AND DUMB ACADEMY at Paris, made some experiments, for the purpose of ascertaining the degree of deafness, of some of the individuals, who compose this establishment. With a bow strongly pressed, and drawn upon plates of glass, with tubes of the same matter, and pieces of cloth, he obtained sounds very sharp and extraordinarily piercing. One of the pupils, named Massieux, experienced a very slight sensation, and a young girl appeared not to receive the smallest. The others manifested their astonishment; there were some who expressed great pleasure at hearing a sound, doubtless for the first time. But what is worthy of remark, is, that one, who could not hear the most piercing sounds, was transported when a small instrument was played on, which Beyer calls *harmonico*. This instrument could scarcely be heard by any one at the bottom of the room, yet the deaf child appeared transported, and heard it very well. It may, perhaps, be concluded from this, that the deafness of those who hear only the most piercing sounds, arises from the tympanum, or drum of the ear, being stretched too tight; and on the contrary, that this membrane is too relaxed, in those who can receive the impression of soft and tender sounds only; and finally, that this membrane is absolutely palsied, in those who cannot hear at all. It might be useful, were natural history and medicine to unite and repeat these experiments. Some sparks of light might perhaps be elicited; and possibly their hearing be restored to some of these individuals.

ITALY.

Literature has already felt the effects of the Peace in Italy. Many new works have been already published, and others resumed which had been interrupted by the War. Among the latter is the *Literary Journal of Pisa*, which was suspended in 1798, after having been published for 25 years. This Journal comprehends not

only Ancient Literature and that of Italy, but the Literature also of England, France, Germany, and Spain.

The TURIN AGRICULTURAL SOCIETY has appointed a Commission to examine what manufactures best suit Piedmont, with the means of encouraging them, and the places best adapted for them; and proposes to establish and extend manufactories for spinning cotton, particularly in the different hospitals; and to give the preference, in all possible cases, to silk, hemp, and wool, the natural produce of the country, over foreign materials.

Dr. STACCO has shown, that the disease of the udders of cows, called the Cow Pox, is indigenous in Italy; and that human subjects, inoculated with this matter, have been fully protected from the Small Pox. He controverts the opinion of Dr. Jenner and others, that this disease of the udder arises originally from the grease in the heels of horses; stating, that all the cows in Lombardy are milked by women, who, in no case, handle horses heels.

GERMANY.

In our last Number, p. 136, we noticed a Decree of the Austrian Government, prohibiting Dr. GALL from continuing to read his *Lectures on Skulls*. It appears, however, that he has since been permitted to proceed, under certain restrictions, and is obliged to send a list of his auditors to the Magistrates of Vienna. The following explanation of his Theory is given in some of the French Papers:—

"The doctrines of the celebrated German Dr. Gall are not only curious, on account of the celebrity given to them by the prohibition against their being publicly taught in Vienna, but they are likewise remarkable for their results. As the brain is moulded by the skull, Dr. Gall, who thinks he has found in the conformation of the brain an explanation of the different moral and intellectual faculties of man, establishes the convexity of the skull as the rule from which he is to form his judgment; and contends, that the more convex the skull, the greater the capacity of the individual, which he supports by the examples of the skulls of many celebrated men. This convexity is generally remarkable in every great man; but handsome men, whose heads are more round and gracefully formed, have seldom much genius. He likewise believes himself able to determine the place of each of our mental faculties in the brain; the faculty of observation, for instance, lies just behind the forehead. This part is very convex in children, who, as is well known, are remarkable for this faculty. This convexity diminishes insensibly, and even becomes a concave, unless in great observers; and Dr. Gall concludes that liberty and custom may induce great changes in this faculty in man. He is in possession of the skulls of many celebrated persons, particularly those of Blumauer, Alxinger, and Wurmser. In the brain of the latter he pretends to have discovered the organ of courage, which has its place about *an inch* above the ear.—*The skulls of animals* furnish him with important discoveries. He has found in the skulls of singing birds, in those of celebrated Musicians, and, above all, in that of Mozart, the organ of music. Finally, the wily brain of the fox and the cat, as well as those of men whom he had known remarkable for craft, point out to him the organ of cunning. It is but justice to say, that the doctrines of Gall are very curious; how far they are well founded is not for us to examine."——*Clef du Cabinet, and Journal du Soir.*

The German Papers say, that a traveller lately discovered in a private house at Wirtemberg, many sheets of Music, in the hand-writing of LUTHER, and apparently of his own composition; who is known not only to have been a lover of music, but himself an admirable Musician and Composer. We have the authority of Handel, to attribute to him that sublime piece of Church music, known in England as accompanying the Hundredth Psalm; and the same great man acknowledges that he studied the compositions of Luther, and derived singular advantage from them.

M. LOSCHGE, near Nuremberg, has discovered a method of employing the bark of tan-yards, after it has served the purpose of the tanner, in the manufacture of wrapping-paper. The bark is washed, and put into a pounding mill; where two hours, or a sixth part of the time necessary for white paper, may serve for the trituration of the mass. It is then thrown together into reservoirs, while woollen rags are triturated in the mill for about half an hour, when the prepared tan is again thrown in, and triturated with these rags for a short time only, because the quality of the paper does not require a fine grain.

Mr. HILL, an ingenious Orientalist, of Halle, in Germany, has undertaken the publication of Hafiz, a celebrated Persian poet, and proposes to give the original text in a new Talik type, with a literal translation. Should this work be favourably received, Mr. Hill will extend his plan to the publication of several other Persian classics. His Prospectus, in Latin, has been sent to press.

Mr. KLAPROTH, likewise of Halle, who has devoted many years to the study of Chinese Literature, will shortly publish the first number of an Oriental Journal, under the title of "Museum fur die Orientalische Litteratur;" in which work he is assisted by several ingenious friends. Mr. Klaproth has been for some time employed on a new Chinese Grammar and Vocabulary, of which a Prospectus, in Latin, may be soon expected.

HOLLAND.

M. VROLYK, Professor of Natural History at Amsterdam, has endeavoured to ascertain, by experiment, of what use the long stiff hairs, termed whiskers, which are placed near the mouth of certain quadrupeds, might be to them. Having disposed of a number of books, placed on their edges, upon the ground in his chamber, so as to form a kind of labyrinth, he let loose a rabbit, with his eyes bound up, amongst them. The animal succeeded in extricating himself from this labyrinth, without having overturned them; but when Mr. Vrolyk had cut off his whiskers, the animal, having no longer these tentacula to direct him, ran against the books, and overturned them. Moreover it is known that the bulb, in which each of the whiskers is implanted, receives a small nervous filament, proceeding from the infra-orbilaty nerve.

A National Library has been formed at the Hague, for the use of the Dutch Legislators.

VAN MARUM and Professor PRAFF have undertaken a large course of experiments to illustrate the nature of Galvanism. They have charged electrical batteries of 140 feet square, by a single contact with the pile of Volta; and they have clearly proved, that this pile is a true excitatory apparatus of Electricity, which surpasses, in some respects, the strongest electrical machines. They have melted, by the Electricity of this apparatus, to the amount of 12 inches of iron-wire, and even of wire of Platina.

SPAIN.

A model has been lately executed, by CAUPENNE-SAINT-PET, of a floating fortification, which can neither be burnt nor sunk, intended for the defence of roads and harbours, &c. It is constructed like a raft, and in the form of a lozenge; and is composed of different gratings of timber, placed one over another, in the intervals of which cork is left to float. The uppermost grating, which serves as a platform, is covered with wood. Round this are parapets of cork, eight feet thick, and five feet eight inches high, which give the whole an appearance of a military fortification. In the centre of the raft are six twenty-four pounders, upon carriages of a peculiar construction. To avoid the inconveniences occasioned by the common furnaces for heating balls, in the consumption of wood and the quantity of smoke, the furnace is made of iron, and is heated by eighteen lamps, the wicks of which are six inches broad, and are lighted in an instant, or as soon extinguished by cutting off the wicks, which fall into a vessel filled with water placed underneath.——*Cyf du Cabinet, No.* 1819.

Messrs. RUIZ and PAVON, who returned lately from South America, are preparing to publish at Madrid, a complete *Flora Peruviensis*, or Catalogue and History of the Plants of Peru.

SWEDEN.

M. GUYTON has published at Paris a Memoir upon a Stove, constructed according to the principles of the Swedish Chimney, and which appears to carry the economy of fuel nearer to perfection than it has yet been. The winters in Sweden are, by many degrees, more rigorous than in our latitude; and travellers have observed, that there is no country where the intemperance of the seasons is guarded against at less expence. Their whole secret consists in giving to the pipes which conduct the smoke the greatest number of circumvolutions possible, in order to obtain its entire heat. The third part of a billet of wood will, in these chimnies, communicate a heat for ten hours above the mean temperature.

EAST INDIES.

A kind of pulse grows in the Island of Ceylon, which is possessed of very valuable properties, and will be an article of import to Bengal. It is called *kune*, and might be rendered of great utility. The stem of this plant is from three feet and a half to four feet in length, and furnishes a flax, which is twisted into long ropes. From the extraordinary quality it possesses of not decaying or rotting in the water, it is particularly employed by fishermen for their nets and lines. It appears, however, to be rather deficient in elasticity; but that is attributed to its never having been sufficiently steeped. Its strength appears, from some experiments, to be in the proportion of five to four of European cordage. The plant grows spontaneously in Ceylon, and many tons of it may be collected in Candy; but the natives are entirely ignorant of the proper method of manufacturing it.

*** *Having received Notice from the Commissioners of the Stamp Office, that for the Books, inserted in all Lists of New Publications, &c. we must pay the Duty as Advertisements, if the Price and the Bookseller's Name be inserted, we shall in future omit such Lists; but shall announce the most important Publications in our Literary Intelligence.*

THE

CHRISTIAN OBSERVER.

MARCH, 1802.

Historical Department.

I. STATE AND PROGRESS OF RELIGION.

PROTESTANT MISSIONS IN THE EAST INDIES.

(Concluded from p. 130.)

THE Rev. Mr. Paezold, in a letter dated at Vepery, the 10th of April, 1800, states his having been on Missionary concerns, visiting the Southern provinces of the Peninsula; particulars of which, as detailed in his Diary, he promises to transmit.

The Rev. Mr. Pohle, in a letter dated at Trichinapally, 17th of March, 1800, states, that in the course of the year 1799, he had baptized thirty-six infants, one adult, and four grown children of Roman Catholic parents.—Two persons had been received from the Popish Communion. The communicants, in the course of the year, had been two hundred and six, marriages thirteen, and burials thirty. He had also privately administered the Sacrament to a few sick persons; and some German soldiers had twice communicated in the Church.

The English school had encreased, consisting of from thirty-nine to fifty-four children; and in the Malabar school, there were about twenty. The Malabar and Portugueze people belonging to his Mission were in number two hundred and eighty-five.—The Catechists and Schoolmasters were as before reported, excepting that a young man, whom Mr. Pohle had sent to Tanjore, had returned thence, and been successfully employed in the English School.—All had regularly performed their respective duties, without interruption, excepting what had sometimes been occasioned by slight indispositions.—*The Catechists often made excursions into the country, to preach the Gospel to the heathens.* The principles of Christianity many approve of, who nevertheless do not enter into the Church, being scandalized by the immoral lives of many Europeans, particularly in the circumstance of keeping women, without being lawfully married to them. It is proper, he observes, when these objections are made, to clear the Gospel of countenancing such immoralities; but this will not always satisfy those who contend that principle and practice ought to go together. He had recently built a new Malabar School House, appropriating the old one to the English Scholars, instead of continuing to teach them in the Church, which had thereby been materially injured. Mr. Pohle earnestly hopes, *that a succession of faithful and pious Missionaries, whose principles and morals are correct, and who are true servants of Jesus Christ, may be perpetuated.*

The Rev. Mr. Kolhoff, in a letter dated at Tanjore, 31st of December, 1799, excuses himself for having too long omitted to write to the Society, alledging the weight of business that had been lying heavy on him, in consequence of the death of his ever honoured and dearly beloved godfather, the late Rev. Mr. Swartz, and the ill state of the Rev. Mr. Jænicke's health. He acknowledges, with gratitude and much satisfaction, the receipt of his salary and gratuity, and of letters from the Secretary, and promises by God's gracious assistance to fulfil, to the utmost of his power, the duties of his station. He then details a number of particulars concerning the last days, and the death of Mr. Swartz, every account of whom serves only to encrease the veneration entertained for his valuable and exemplary character *.

During the year 1797, Mr. Kolhoff

* See our Obituary for last Month.

had assisted Mr. Swartz in preaching on Sundays to the English and Tamulian Congregations, and in performing the other duties of the Mission; in which course likewise he had been regularly occupied the year following. Till the second Sunday after Easter, 1798, the Rev. Mr. Jænicke had also preached occasionally at Tanjore, in the English and Tamulian Congregations, after which time his repeated attacks of illness altogether disabled him from so doing. Still however Mr. Jænicke continued to be of great service by his good instructions, and his attention to the Mission accounts.

In addition to his ordinary duties, Mr. Kolhoff had also been daily occupied in instructing the Rev. Mr. Holzberg, in the Tamulian language; wherein, besides preaching in English, he had lately delivered two Sermons, and administered the Lord's Supper.

In the year 1797, the number of the baptisms had been one hundred and nine; amongst which, thirty were infants, born in the Tamulian Congregation, thirty-two heathens, and forty-seven children of European parents. Three persons had also been received from the Popish Communion.

In the year 1798, the baptisms had been ninety-one; of which 38 were infants born in the Tamulian Congregation, thirty-seven heathens, and sixteen children of European parents. The converts from Popery were fifteen.

And, in the year 1799, the baptized were one hundred and ninety; thirty-eight being infants of the Tamulian Congregation, one hundred and forty-five heathens, and seven children of European parents. The converts from Popery this year were twenty-five; two hundred and nine persons of the Tamulian Congregation had received the Sacrament of the Lord's Supper, nine couple had been married, and forty-nine corpses buried.

The English and Native Schools had been kept up as usual. In the English School, there were then only nine scholars: in the provincial Schools at Tanjore and Cumbagonam, about forty; and in the Tamulian School, consisting exclusively of children belonging to the Congregation, ninety-nine boys, amongst whom there were fourteen Seminarists trained to become Catechists, and thirty-five were charity boys, maintained and clothed by the Mission. Two English Schoolmasters instructed in the provincial and English schools; and four Schoolmasters taught the children in the Tamulian School. Six Catechists were employed at Tanjore, in instructing the Catechumens, visiting the Christians, and conversing with Heathens and Papists.

Mr. Kolhoff states, that an event very favourable to the whole country, and to the Mission, had happened about the middle of the last year. Mr. Swartz's endeavours having been crowned with success, the adopted son of the late Tulja Maha Rajah, by order of the Court of Directors, had been placed on the throne, on the 30th of June, 1798. On his accession, Serfogee Maha Rajah had corrected several abuses, and endeavoured to make his subjects of every denomination happy, by a just and mild government; and he had been particularly beneficent by furnishing a large quantity of grain, for the support of the poor in their Congregation, which had been a very important and considerable relief, during a time of scarcity.

In the month of October, 1799, the Rajah had signed a treaty, by which he transferred to the Honourable Company, the power of administering justice and collecting the revenues of the Tanjore country. By this treaty too, the two forts of Tanjore were to be entirely evacuated by the Company's troops, and his Excellency Serfogee Maha Rajah was at liberty to garrison them. The Company's troops had accordingly marched out to Villam, on the 29th of October, and an end was thereby put to the English divine service, performed on Sundays and Wednesday evenings, in the church of the little fort. Apprehensions had been entertained that the Tamulian divine service there would be discontinued, and the place appropriated to the Bramins; but these fears had not been well founded, for the Rajah had not only given them leave to perform the Tamulian service there, but also promised to protect them against all molestation.

The defeat of Tippo Sultan, and the reduction of the Mysore country, *had opened a great door to make known the glad tidings of the Gospel to the inhabitants of an extensive country; and it was the fervent prayer of the Missionaries, that God might send faithful labourers into his vineyard, and cause the*

light of his glorious Gospel to shine amongst these poor Heathens, that they might be turned from darkness to light, and from the power of Satan unto God.

The Rev. Mr. Holzberg, in a letter dated at Tanjore, 11th of March, 1800, mentions that he continued to be statedly engaged in his Missionary labours, and had occasionally preached to the Malabar Congregation, and performed other offices in their language. The garrison having marched to Trichinapally, all the Europeans had left Tanjore, and their labours were consequently confined to the Tamulian Congregation, which was in an encreasing state, and amongst whom, through the blessing of God, they did not labour in vain, many amongst them being anxious for the salvation of their immortal souls. In his first Sermon to them, in the Tamulian language, last year, he had mentioned the great benefits they were permitted to experience, by the Christian liberality of the Society, in sending out teachers, and causing the Gospel of Christ to be preached to them. Mr. Kolhoff and he occasionally went out to confer with the Heathens; but the constant preparations of the candidates for baptism requiring much attention, there was but little time to spare for that duty.

The death of Mr. Jænicke has been already mentioned. During his illness, he often expressed his hopes of soon entering into the joy of his Lord; and on the day of his death, after suffering much from fever, he was seized with convulsions, and between seven and eight in the evening, was delivered from all his sufferings, and introduced into that state of rest, which he had longed after with most ardent desires. His brethren and fellow-labourers observe, that from the time of his arrival in India, till seized with that dreadful sickness the Hill Fever, he had pursued his work in the Mission with fervour and delight. He was a great blessing to the congregation and school at Tanjore, and a happy instrument for the enlargement of the kingdom of Christ, in the countries to the southward, where he erected several Churches, established Schools, and had laboured with all his strength to instruct the ignorant, to awaken the careless, and to animate every one to walk worthy of his holy profession; and it is remarkable, they observe, that previously to his departure he should have been enabled to visit all those places, where he had before preached the word of God, to warn and exhort the people who had been instructed and awakened by his ministry. The great endowments of his mind, the excellent disposition of his heart, and his zeal for the glory of God and the good of souls, had given them cause to lament his early death; and it was matter of especial sorrow to them that such an afflicting stroke should so soon have followed the severe loss, which they and the Mission had sustained by the lamented death of the venerable Mr. Swartz; but they knew it to be their duty to humble themselves before Him, who is the Lord and Head of his Church, and to submit to all his ways and dispensations, which, though unsearchable, are always holy, wise, and good. They pray that God may mercifully look upon the afflicted state of the Mission; that he may be their helper and protector; and supply his Church, in that country, with able and faithful labourers!

The work of the Mission, by God's assistance, was carried on as usual, and they were about to make some regulations for the better education of girls belonging to the congregation, and to erect chapels for the accommodation of Christians, resident westward of Tanjore, particulars of which they purposed to detail in a subsequent letter.

The Rev. the Danish Missionaries, in a letter dated at Tranquebar, 27th of March, 1800, state, that their labours were continued as usual, and, through the divine blessing, not without effect.

BAPTIST MISSION IN INDIA.

The last accounts from the Baptist Mission in India, state, that the New Testament, in the Bengalee language, had been printed. A copy of it has been received in this country.

III. A VIEW OF PUBLIC AFFAIRS.

DURING this month considerable fears have been entertained of the renewal of hostilities between Great Britain and France. These fears owed their origin in some degree to the unexpected, but probably not unreasonable protraction of the Negociations at Amiens; but they have been strengthened by the sudden activity, with which our naval preparations have been resumed. All the ships of the line and frigates in a serviceable state, received orders to take on board four to six months provisions, and to be in readiness to sail at a moment's warning. These measures may not have been occasioned by the discovery of any insincerity on the part of France, but may be merely the effects of solicitude for the public safety, and of wise precaution, guarding against every possible issue of the existing conferences. The promptness and decision however with which they were taken, would seem to justify the popular opinion, that some unnecessary delay or evasive conduct on the part of the Chief Consul, had excited suspicions of his good faith.

The progress of the Negociations at Amiens, is at present wrapped in impenetrable secrecy. It would therefore be useless to form any conjecture, either as to the particular points which have contributed to lengthen them, or as to their final issue, tho' that issue it is now confidently expected will be favourable; we would however remind our readers, that peace in the present instance is not exempt from its dangers, any more than war, and that the appointment of either the one or the other, depends on more unerring councils than those which guide any earthly cabinet. The Christian Observer, therefore, while he earnestly prays for the permanence of peace, will cheerfully acquiesce, should his prayer be denied, in the wisdom of the divine dispensation. In either case, he will still place his implicit reliance on that gracious Providence who has so wonderfully watched over the fortunes of this country, and who, we humbly hope, will continue to guide her councils, to enlarge her resources, to invigorate her spirit, and to unite all ranks in the common defence of our king, our laws, our liberty, and our religion; which are, perhaps, no less exposed to danger in the hour of peaceful intercourse from insidious artifice, than in a season of war from open violence.

FRANCE.

THE annual renewal of one fifth of the members of the Tribunate, appointed by the Constitution, took place in the course of last month. The Chief Consul availed himself of this circumstance, to remove from their seats many of those who, under the idea that discussion was a part of their duty, had the presumption to oppose his project of a Civil Code. It has been remarked, that those members both of the Legislative Body and the Tribunate, who voted for the death of Louis XVI., have been expelled on this occasion.

Bonaparte, notwithstanding the congratulations with which he was received on his return from Lyons, seems to have had reason to suppose, that the satisfaction excited by his elevation to the Presidency of the Italian Republic was not universal. A new conspiracy against his authority was announced about the beginning of this month, in consequence of which 50 or 60 suspected persons were apprehended, and among them the famous journalist La Harpe, who, though now in his dotage, has become an object of Consular jealousy. The charge preferred against them, is that of having maintained an habitual correspondence with the enemies of the state.

The Consuls have decreed, that every year the Tribunal of Cassation shall depute 12 members, to point out such laws as experience shall prove either vicious or insufficient; together with the best means of preventing crimes, punishing offenders, duly apportioning punishments, perfecting the different codes, reforming abuses in the judicial administration, and establishing a better discipline among the officers of justice.

Some additional vessels of war, with troops on board, were dispatched in the course of the last month to the West Indies.

The price of bread is stated to have risen throughout France, and the consequent distress of the lower classes of people to be very great.

The Moniteur of the 18th Feb. contains a list of the births, deaths, &c. in Paris, during the year 1801, and we certainly do not remember to have seen a document, exhibiting an official record of such shameless profligacy of manners, or of so much public wretchedness. We think it a duty not to withhold the account from our readers.

Legitimate Births,	14829	Being about one fourth of the whole.
Illegitimate - - -	4841	
Marriages - - - -	3826	Being about one sixth of the whole.
Divorces - - - -	720	
Died in their own houses - - - -	12510	
Died in poor houses and hospitals -	8257	Being about two-fifths of the whole.
Found dead in the streets - - - -	201	

Let the people of Great Britain carefully contemplate this horrid picture. Let those especially, if such there be, who have felt a secret complacency in the prospect of internal revolution, or Gallic invasion, vainly

hoping perhaps that the consequent equalization of property would relieve the miseries of the poor, consider this unsophisticated exhibition of revolutionary misery, and say whether they would exchange for it the distress of this country, great as it may be. Are not all the combined hardships in the case of the poor of Great Britain, (which however we should rejoice to see removed,) out weighed by this single circumstance, that two-fifths of those who have died in the course of the year at Paris, have died in hospitals and poor-houses? We wish it were possible to make every labourer in these kingdoms acquainted with the fact. But above all, let every one, of whatever denomination, who wishes to promote the present happiness or the everlasting well-being of his fellow creatures, deeply reflect upon the moral state of France; and let them unite in repelling those poisonous principles of infidelity and anarchy, which have produced effects so deplorable; while they bless God for having saved us, through the wisdom of our rulers and the valour of our fleets and armies, from similar contamination; and for having preserved to us entire those civil and religious institutions, which, while they are continued to us, will prove powerful bulwarks against the introduction of similar miseries.

SWITZERLAND.

The New Constitution of the Helvetic Republic, has, at length, been announced. The government is to consist of two Landamanns, a Senate, and a Diet. The Christian religion, according to the Catholic and Reformed communion, is to be the established religion; and it is to be regulated by the central administration and the ecclesiastical authorities in concert. The Republic is styled one, and is to be divided into twenty-one Cantons, of which the Valais will form one.

Besides the Central Administration for the national sovereignty, there is to be an administration in each Canton. The Diet, which is composed of representatives from the cantons, meets annually, and, at the proposition of the Senate, declares war and peace, ratifies treaties, and adopts or rejects such laws as the Senate has not procured the assent of two-thirds of the Cantons to, but yet persists in proposing.

The Senate consists of two Landamanns, two Stadtholders, and twenty-six Counsellors. It names all public functionaries. It appoints a little Council of its members, to execute the laws, and propose regulations to the Senate, to watch over the administration of justice, finance, and war; and, during the adjournment of the Senate, to exercise the executive power in its plenitude, afterwards rendering an account of its proceedings to the Senate.

Great uneasiness is said to have prevailed in Switzerland, on account of some movements by the French troops in the Valais, and strong representations have been made to the French government on the subject.

ITALY.

The newly constituted Italian Republic began the exercise of its powers on the 15th of February, when the Provisional Government resigned its functions, and Melzi, the vice-president, was installed in his dignity by Gen. Murat. In the Proclamation which was issued on this occasion, great pains are taken to prove that the power of France, in 1788, was greater than what she now possesses; and the inference deduced from this reasoning, is, that France, having gained no new accession of influence, but only maintained her former rank, no alarm or outcry ought to be excited by the encrease of her power, in consequence of the virtual annexation to her dominions of the Italian Republic. The circumstance indeed seems to have excited much less sensation in the different Cabinets of Europe, than might have been predicted. The king of Prussia has *congratulated* Bonaparte on his new assumption of sovereignty. The emperor of Russia has expressed no displeasure, but has sent credentials to his ambassador at Paris; and the House of Austria declares that it has viewed his elevation WITH INTEREST. It is scarcely possible, indeed, that they should view with unconcern the preponderance of influence, which the First Consul has acquired in the Tuscan Sea, by the cession of Elba and the introduction of French troops into Tuscany.

The Pope has addressed a Brief to those Bishops of France who have given in their resignation, highly commending their conduct, and expressing his lively gratitude for their prompt compliance.

GERMANY.

The long-protracted business of the Indemnities is now said to have advanced near a conclusion.

The Envoy of Brunswic Lunenburg, in the name of His Britannic Majesty, had delivered to the First Consul of France a Note, the object of which was, to prevent the secularization of the Bishoprics of Osnaburg and Hildesheim, and the appropriation of the State of Corvey, and the Town of Hocksten, to the purpose of indemnity. This Note, which is written with great firmness, had also been communicated to the Courts of Vienna, Petersburgh, and Berlin. The Emperor of Germany, and the King of Prussia, have given answers expressive of their intention not to interfere; but the Chief Consul's determination is not yet announced.

HOLLAND.

The Finances of this Country appear to be at present in a most deplorable state,

the Interest of the National Debt for the last year amounting to 26,658,488 florins.

To relieve its embarrassments, the Dutch Government has endeavoured to procure a voluntary loan of 30 Millions. The fund appropriated for the payment of the interest and the discharge of the principal in eight years, is an annual tax, during that period, of 1½ per Cent. on Capital, and 2 per Cent. upon Income. They have also sold, by anticipation, the property expected from Batavia in autumn.

Measures are stated to be under consideration, for procuring an indemnity for the Prince of Orange; who has lately paid a visit to Paris, where he was treated by the Chief Consul with great attention.

Notice has been sent to the Missionary Societies, of the intention of Government henceforth to inspect their correspondence and papers.

DENMARK.

We stated, in our last, the accession of Denmark to our Convention with Russia. We find that his Danish Majesty has since annulled the duties, which he established last year on the passage of the Belt.

SWEDEN.

The king of Sweden has issued an Ordonnance, the purport of which is, that some Noblemen having renounced their nobility, and the rights connected with it, it is thought expedient to declare, that the laws neither can nor will allow any individual to arrogate a right, which could not be exercised by all without destroying one of the orders essential to the constitution; and that whoever does so for the future shall not be considered as a good subject, nor be permitted to reside within the Swedish dominions.

RUSSIA.

The Emperor Alexander is said to have made propositions to the Courts of Vienna, Berlin, London, Madrid, Naples, Dresden, Munich, and Lisbon, to unite with him in procuring an Establishment for the French Princes of the Line of Bourbon suited to their rank.

TURKEY.

The unfortunate inhabitants of Belgrade are still a prey to war and agitation. The garrison, consisting of 5,000 men, is divided into different parties, and the streets of the city become the theatre of bloody combats between them. An apprehension of famine, which is said to exist, necessarily adds to the alarm. Six thousand Turkish troops have arrived in its neighbourhood.

The spirit of revolt would appear, by letters from various quarters, to encrease daily in some of the Turkish Provinces.

EAST INDIES.

The Rebellion in the Carnatic continues with unabated violence, notwithstanding a succession of severe defeats which the Insurgents have sustained.

We are happy to state the recapture of the East India Company's late ship the Kent, and her arrival at Trincomalee. She is said to have on board the cargoes of two vessels.

The College which was to have been instituted in Bengal, under the auspices of the Marquis of Wellesley, is now wholly abandoned, and the Students have returned to their respective Presidencies. Another arrangement is talked of, which is calculated to facilitate the knowledge of the Eastern languages, without the expence of a Collegiate Institution.

AMERICA.

We promised, in our last, to give the substance of the Message which the President of the United States addressed to Congress, on the 8th of December.

He observes, that it is a circumstance of sincere gratification, that the wars which have for so many years afflicted their sister-nations, have at length come to an end; and that the communications of peace and commerce are once more opened. Assurances of friendly disposition had been received from different powers, and he hoped that the wrongs committed by them during the war would now be repaired.

Among the Indians a spirit of peace and friendship generally prevailed, and the efforts to introduce among them the implements and the practice of husbandry, and of the houshold arts, had not been without success: they were becoming more and more sensible of the superiority of this dependence, over the precarious resources of hunting and fishing; and already, instead of a constant diminution of their numbers, some of them began to experience an increase of population.

To this state of general peace, one only exception existed. Tripoli had come forward with demands unfounded either in right or in compact; but a small squadron of frigates was sent into the Mediterranean. The Bey had already declared war, but the arrival of the squadron dispelled the danger: neither was their situation with the other Barbary States entirely satisfactory, as would appear from papers laid before them. The Census lately taken of the inhabitants would shew, that the increase of numbers during the last ten years, promises a duplication in little more than twenty-two years.

Other circumstances, combined with the increase of numbers, had produced an augmentation of revenue, so that they could now dispense with all the internal taxes, comprehending excise, stamps, auctions, licenses, carriages, and refined

sugars; to which the postage of newspapers may be added, to facilitate the progress of information.

These views, however, were formed on the expectation, that a sensible reduction may take place in the habitual expenditure of the Civil Government, and of the Army and Navy. The organization of the state was too expensive; offices and officers had been *multiplied unnecessarily*, and injuriously. He had begun the reduction of what was deemed unnecessary. The expences of diplomatic agency had been considerably diminished. The inspectors of internal revenue, who were found to obstruct the *accountability* of the institution, had been discontinued. Several agencies had been suppressed; but the great mass of public offices was established by law, and therefore by law alone could be abolished. In short, it behoved them to take off every surcharge; that it never may be seen here, that, after leaving to labour the smallest portion of its earnings on which it can subsist, government shall itself consume the whole residue of what it was instituted to guard.

In their care too of the public contributions, it would be prudent to multiply barriers against dissipation of them. He also recommends to their attention the placing the Militia on a respectable and efficient footing, and the state also of the navy and fortifications.

"*Agriculture, manufactures, commerce*, and *navigation*, the *four pillars of our prosperity*," he adds, "are then most thriving when left most free to individual enterprize." Protection from casual embarrassments, however, may sometimes be seasonably interposed, and their attention would be turned to relieve the pressure which the carrying trade would feel in consequence of the peace.

The Judiciary system of the United States, and especially that portion of it recently erected, would of course present itself to the contemplation of Congress; and while on the judiciary organization, it would be worthy their consideration, whether the protection of Juries had been extended to the cases involving the security of persons and property. Their impartial selection also being essential to their value, they ought further to consider, whether that is sufficiently secured in those States, where they are named by a Marshal depending on Executive Will, or designated by the Court, or by the Officers dependant on them.

He recommends a revisal of the laws on the subject of Naturalization; as, considering the ordinary chances of human life, a denial of citizenship under a residence of fourteen years, is a denial to a great proportion of those who ask it, and controls a policy pursued from their first settlement, by many of these States, and still believed of consequence to their prosperity.

He observes in conclusion, "That all should be satisfied with any one order of things, is not to be expected; but I indulge the pleasing persuasion, that the great body of our citizens will cordially concur in honest and disinterested efforts, which have for their object, to preserve the general and state governments in their constitutional form and equilibrium; to maintain peace abroad, and order and obedience to the laws at home; to establish principles and practices of administration favourable to the security of liberty and property; and to reduce expences to what is necessary for the useful purposes of government."

The Government of the United States is said to have lately directed its attention to the civilization of the Creek Indians, among whom there existed several circumstances favourable to the hope of success. The vigorous mind of General Bowles * had already directed the attention of many of that nation, no less by his arguments than by his example, to their true interests; and his recent return to his own country, after a tedious imprisonment to which the Court of Spain, jealous of his progress in civilizing the Creeks, had shamefully subjected him, has probably given new activity to his sagacious plans. The breeding of cattle, the cultivation of the soil, and to a small degree manufactures, are stated to have been substituted, in a great many instances, for the former precarious mode of life pursued by the Creeks.

The price of all kinds of provisions, as well as the rate of freights, have been much reduced in America since the Peace.

By an order, dated the 25th of Dec., for which no reason is assigned, American and all Foreign vessels are prohibited from entering the Havannah.

Two very horrid attempts were made, in the month of January, to destroy the town of Boston with fire, by which several buildings were consumed, but only one life lost. The second time the town was set on fire in four different places, but combustibles having been discovered in various parts of the town, the supply of engines was so prompt, as to defeat the purpose of the incendiaries.

A partial insurrection of the negroes took place in Virginia about the beginning of the year, but it was discovered in time, some of the conspirators taken, and the rest dispersed in the woods.

The Legislature of North Carolina has granted 30,000 dollars for building a College in Columbia, and 6,000 dollars a year for its support.

* We may amuse our readers, in some future Number, with an account of this singular and interesting character.

FRENCH WEST INDIES.

The arrival of the large armament, dispatched from France for the subjugation of St. Domingo, was made known at Paris on the 15th instant, and the detail of its operations has since been laid before the public. The official dispatches of Gen. Leclerc and Admiral Villaret, are dated on the 10th of February, at Cape François. The following is the substance of them.

On the 29th of January, the fleet reached Cape Samana. The information which was there obtained, induced General Leclerc to dispatch a part of his force, under Gen. Kerverseau, to Santo Domingo. The rest of the armament was formed into three divisions; one intended to disembark a body of troops, under Gen. Boudet, at Port au Prince; and another to proceed with Gen. Rochambeau's division, to the Bay of Mancenille, and attack Fort Dauphine. The third was reserved to take possession, under the conduct of the Chief in Command, of the Cape Town. On approaching the road of the Cape, Langes, a Mulatto, the Port Captain, came on board the Admiral's ship, and not only refused to pilot her, but declared that the Black General Christophe, had ordered him to give notice, that the Whites would be massacred, and the town set on fire, the instant the squadron should enter the pass. The Commander in Chief wrote in consequence to Christophe, inclosing the Chief Consul's Proclamation *, and endeavouring to alarm him into measures of submission. Christophe's reply contained an absolute refusal to receive the army, and an inflexible determination to burn the town and fields, and not to receive orders from any but Touissaint; care was taken by him to prevent the Consular Proclamation from being distributed.

A Deputation of the Inhabitants of the Cape then came on board, to implore the General to desist from his purpose of landing, as they would otherwise be massacred. The General, however, was fixed in his resolution of disembarking his troops.

Intelligence was, in the mean time, brought, of Gen. Rochambeau having effected a landing in the Bay of Mancenille, but not without an obstinate resistance on the part of the Blacks, who exclaimed, "No Whites! no French!" while they fired on the boats. The French troops, however, made themselves masters of Forts Labouque and Ance, after a severe conflict; and, at last, of Fort Dauphine; where orders were found, written by Gen. Christophe, to the commander of the place, desiring him to defend himself to the last extremity.

Gen. Leclerc, having directed Gen. Rochambeau to co-operate with him, proceeded to debark his division several leagues from the Cape; with an intention of taking a circuit on one side of the town, behind the Mornes, while Gen. R. should advance on the other.

A calm, and some other adverse circumstances, having obliged the Commander in Chief, to postpone the execution of his purpose till the following day, he had to witness, during the night, the flames of some of the Settlements, and the conflagration of the Town, without being able to yield the wretched inhabitants any assistance.

In the morning of the 5th of February, the squadron made for the harbour, and found Forts, Piccolet and St. Joseph abandoned. The troops being disembarked, soon got possession of two other forts, which had continued to fire upon them; and proceeding on their march, arrived in time to save a part of Cape Town and the plains from conflagration. The country between Fort Dauphine and the Cape, was taken possession of by Gen. Rochambeau.

A great number of houses had been destroyed at the Cape, but few, if any, massacres had taken place.

* PROCLAMATION.

The First Consul to the Inhabitants of St. Domingo.

INHABITANTS OF ST. DOMINGO, PARIS, NOV. 8.

Whatever your origin, or your colour, you are all French; you are all free, and all equal before God, and before the Republic.

France has been, like St. Domingo, a prey to factions, torn by civil and foreign wars. But all has changed; all people have embraced the French, and have sworn to them peace and amity; all the French have embraced one another also, and have sworn to be all friends and brothers. Come also, embrace the French, and rejoice to see again your friends, and your brothers of Europe.

The Government sends you the Captain-General Leclerc; he has brought with him great forces for protecting you against your enemies, and against the enemies of the Republic. If it be said to you, *These forces are destined to ravish from you your liberty*; answer, *The Republic will not permit it to be taken away from us.*

Rally around the Captain-General. He brings you abundance and peace. Rally all of you around him. Whoever shall dare to separate himself from the Captain-General, will be a traitor to his country, and the indignation of the Republic will devour him, as the fire devours your dried canes.

Done at Paris, in the Palace of the Government, the 17th Brumaire, (Nov. 8,) year 10 of the French Republic.

The First Consul, (Signed) BONAPARTE.

By the First Consul,

The Secret. of State, (Signed) H. B. MARET.

Nothing had been learnt of the expedition to Santo Domingo, and Aux Cayes; nor any details received of the transactions at the Mole, or Port au Prince.

Gen. Leclerc states his having already embodied 12,000 black soldiers.

He had sent Toussaint his children, with a letter from the Chief Consul, and had given him to understand that he would receive his submission. Toussaint, however, had shewn no disposition to accept the offer. The Commander in Chief speaks very confidently of the speedy reduction of the island.

Previous to these very important occurrences, a Treaty had been concluded with Toussaint, by the Lieutenant Governor of Jamaica, on the morning of the day on which the latter received advice of the signing of the Preliminaries of Peace. Gen. Nugent, in consequence, sent to acquaint Toussaint's agents of the circumstance, which rendered void the Convention; and intimated a wish that they should immediately leave Jamaica, announcing, that he had recalled the British Resident at Cape Francois.

The talents and capacity of Toussaint, as well as his moral character, are exhibited to considerable advantage, in a proclamation which he published about two months before the arrival of the French armament. After stating therein the services he had rendered to his country, both in war and peace; the justice he had uniformly administered; the humanity and forbearance, with which he had acted towards his enemies; the pains he had taken to repress vice, and to promote the prosperity of the colony; and the strict discipline and order, which, by means of the principle of emulation, he had introduced into the army;—he adverts to the endeavours he had used to form Gen. Moyse, (the person who had headed the late insurrection against his authority) to similar sentiments. "I explained to him the holy maxims of our religion," says he, "proved to him that man is nothing without the power and will of God; that the duties of a Christian ought never to be neglected; that when a man dares to brave Providence, he ought to look forward to a dreadful end. But instead of hearing these fatherly counsels, he would follow no guide but his passions, and he has perished miserably. Such is the lot reserved for all who would imitate him. The justice of Heaven is slow, but it is certain; and, sooner or later, it strikes the guilty with the violence of the thunderbolt."

He then proceeds to point out to parents the obligation to train up their children *in the fear of God, always regarding religion as the basis of all the virtues, and the foundation of social happiness*; accuses them of negligence in this respect; and remonstrates with them on the dangers likely to arise from the idleness, licentiousness, and crimes, which were the natural fruits of ignorance and irreligion. The idle and dissipated, he recommends it to magistrates to repress with inexorable severity, as the scourges of society, unless constrained to become useful; and he requires them also, on pain of the public indignation, to rid the different towns of all those women who live by prostitution.

"The most sacred of all institutions," he adds, "is marriage. Hence a wise government ought to crown good house-keeping with honour. It ought never to desist, till it has extirpated the last roots of immorality. The military commanders, and public functionaries, who have wives of their own, and yet retain concubines; or who, being unmarried, live publicly with a variety of women, are unworthy of command.—They shall be dismissed." "In fine, every man living in the colony, owes his fellow-citizens a good example. No one, under any pretence whatever, ought to be excused from the labour of which he is capable. Creole parents, having property, ought to reside there, to work, to make their children work, and, in the intervals of repose, to instruct them themselves, or employ a teacher to instruct them, in the precepts of religion; to inspire them with an abhorrence of vice, to explain to them the Commandments of God, to engrave their principles in their hearts in a manner never to be effaced, and to imprint on them also this truth, that as idleness is the mother of all vices, so labour is the father of all virtues."

"Such are the proper means to form useful and respectable citizens, to render this colony the happiest country in the world, and to banish for ever such horrible events, as remain, never to be effaced, in our memory."

In the month of January, a fresh insurrection broke out in Guadaloupe, which extended generally to all the Blacks in the island; and in which all the Whites are said to have been massacred. This event has excited great alarm in the English islands.

ENGLISH WEST INDIES.

Letters have been received from Grenada, dated the 17th of January, which communicate the intelligence, that the spirit of insurrection amongst the Blacks, has lately burst into action at Grenada; but, owing to the prompt measures of the government, the insurgents were surrounded, many of them were made prisoners, and some of the principals were executed.

An insurrection has been also discovered in Tobago. The whole of the Negroes in the island were involved in the plan, which was to murder all the Whites, and to plunder the houses of all the arms and ammunition.

Many of our readers will probably have anticipated the remarks, we feel it our

duty to make, upon the events which have lately passed in the West Indian Islands. Horrid as these are in the bare recital, they probably fall far below the miseries which menace that devoted quarter of the globe. We feel no surprize indeed, in contemplating either the recent occurrences in St. Domingo, or the movements which have taken place in the other islands. "The justice of Heaven," to use the energetic, but perhaps misplaced language of the Negro Chief, "though slow, is certain; and, sooner or later, it will strike the guilty with the violence of the thunderbolt." But that which excites our surprize, is the little less than judicial infatuation, which, under existing circumstances, prevents West Indians from discontinuing the annual importation of from forty to sixty thousand Africans into the British colonies. Their folly and madness in this proceedure, can only be equalled by his, who, though anxious to preserve his dwelling from the flames, which have already begun to devour the contiguous building, should employ himself in storing every apartment with combustible materials. Are West Indians so warped by prejudice and passion, as not to perceive this? We trust, that if they are, government, in its wisdom and moderation, will not only appreciate the extent of the danger, but provide an adequate remedy, by prohibiting the importation of African slaves into our islands, until, at least, the issue of the present crisis has been ascertained. Such a measure must be acknowledged by all unprejudiced persons, to be both prudent and politic. For what is the just object of our dread, at the present moment, in that quarter? Is it not an excessive negro population? Why then increase this evil, by the continual influx of men, whose sense of recent injury, whose yet untamed savageness of manners, whose lively recollection of native freedom, and whose horror of that state on which they are entering, undiminished by the experience of any of that kindness on the part of their masters, which many who have resided long in the islands, it is alledged, and we are willing to concede, may have felt, will stimulate them, as soon as the signal of insurrection is given, to acts of more than ordinary daring, and of more than ordinary ferocity?

We have heard it reported, that our government means to assist the French, in subjugating their revolted colonies; but we trust the report has no foundation, except in the misguided hopes of a few sanguine, but short sighted individuals. The necessary result of such a policy, must be the inevitable ruin of our possessions in that quarter. Toussaint, whose interest would otherwise lead him to cultivate our neutrality, by carefully abstaining from every action calculated to create suspicion, would then conceive himself driven to provide employment for the British force, by dispatching his emissaries to every corner of the British islands, to preach the *salutary* doctrines of insurrection. But the subject is far too extensive for our present limits. We shall, therefore, only remark, that if the West Indians remain unmoved by such considerations as are here produced; if they will persist in the same ruinous line of policy which prevented their applying to government, to prohibit the appropriation of immense sums of British capital to the improvement of the conquered colonies, whereby the value of the old islands is already greatly diminished, while a formidable rival to our commerce is created; if they will continue to prefer the vain gratification of mortifying the hopes of Abolitionists, to the solid advantages arising from security; what inference can the Christian Observer draw from their conduct, but that, being marked out for destruction, they are themselves, through the power of a fatal delusion, made the instruments of it?

Quos Deus vult perdere, prius dementat.

GREAT BRITAIN.

THE London Gazette of the 20th of February, contains an account of the Capture of the French National frigate, La Chifionne, of forty-two guns, and two hundred and fifty men, by his Majesty's ship La Sybille, Captain Adam, on the 19th of August, at the Seychelles, after a spirited conflict of nineteen minutes. It also mentions the gallant behaviour of Captain Adam, in boldly pushing into the harbour under French colours, notwithstanding the narrowness of its entrance, and other natural difficulties, until he came within half a musket shot of the enemy, who was moored across, and defended by a battery of four twelve-pounders on shore, from which red-hot shot were fired during the action; fortunately none of them touched La Sybille. Our loss, one man killed, two wounded; that of the enemy, twenty-three killed, thirty wounded. Most of the crew of La Chifionne, escaped on shore. It appears that this frigate sailed from Nantz the 14th of April, with convicts, to the number of thirty-two, under sentence of banishment, for being concerned in an attempt on the life of Bonaparte.

The succeeding Gazette contains a detail of the proceedings of the Chance, private Ship of War, fitted out from the Cape of Good Hope, commanded by Mr. William White, and mounting sixteen guns, twelve and six pounders, and fifty men. On the 19th of August, near the Island of St. Lawrence, on the Coast of Peru, Captain White fell in with, and closely engaged for about an hour and a half, a Spanish ship, called the Amiable Maria,

of about six hundred tons, mounting fourteen guns, eighteen, twelve, and nine pounders. Boarding was then attempted, which ended, after a desperate conflict first on the upper and then on the lower deck, in putting him in possession of the Spaniard, whose loss was twenty-five killed and twenty-eight wounded; that of the Chance, one man killed and five wounded.

On the 24th of September, Captain W. encountered a large Spanish Man of War brig, called Limeno, mounting eighteen long six pounders, and one hundred and forty men, sent from Guiaquil, for the express purpose of taking the Chance, which he captured, after a severe action, yard arm and yard arm, of about three hours. The Chance had two men killed and one wounded; the enemy fourteen killed and seven wounded. The Captains of both the Spanish ships were killed.

PROCEEDINGS IN PARLIAMENT.

Tuesday, Oct. 29, 1801.

This day His Majesty opened the Session with the following most Gracious Speech from the Throne:

My Lords and Gentlemen,

I have the satisfaction to acquaint you, that the important Negociations in which I was engaged at the close of the last Session of Parliament, are brought to a favourable conclusion. The differences with the Northern Powers have been adjusted by a Convention with the Emperor of Russia, to which the Kings of Denmark and Sweden have expressed their readiness to accede. The essential Rights for which we contended, are thereby secured, and provision is made, that the exercise of them shall be attended with as little molestation as possible to the Subjects of the Contracting Parties.

Preliminaries of Peace have also been ratified between Me and the French Republic; and I trust that this important Arrangement, whilst it manifests the Justice and Moderation of My Views, will also be found conducive to the substantial Interests of this Country, and honourable to the British Character.

Copies of these Papers shall be forthwith laid before you, and I earnestly hope that the Transactions to which they refer, will meet with the Approbation of My Parliament.

Gentlemen of the House of Commons,

I have directed such Estimates to be prepared for the various demands of the Public Service, as appear to Me to be best adapted to the situation in which we are now placed. It is painful to Me to reflect, that provision cannot be made for defraying the Expences which must unavoidably be continued for a time, in different parts of the world, and for maintaining an adequate Peace Establishment, without large additional Supplies. You may however be assured, that all possible attention shall be paid to such economical arrangements, as may not be inconsistent with the great object of effectually providing for the security of all My Dominions.

My Lords and Gentlemen,

I cannot sufficiently describe the Gratification and Comfort I derive from the Relief which the Bounty of Divine Providence has afforded to My People, by the abundant produce of the late Harvest. In contemplating the Situation of the Country at this important Conjuncture, it is impossible for me to refrain from expressing the deep sense I entertain of the Temper and Fortitude which have been manifested by all descriptions of my Faithful Subjects, under the various and complicated difficulties with which they have had to contend. The distinguished Valour and eminent Services of My Forces by Sea and Land, which at no Period have been surpassed, the unprecedented exertions of the Militia and Fencibles, and the Zeal and Perseverance of the Yeomanry and Volunteer Corps of Cavalry and Infantry, are entitled to My warmest Acknowledgments:—And I am persuaded that you will join with Me, in reflecting with peculiar Satisfaction on the Naval and Military Operations of the last Campaign, and on the successful and glorious Issue of the Expedition to Egypt, which has been marked throughout by Atchievements, tending in their Consequences, and by their Example, to produce lasting Advantage and Honour to this Country. It is My first Wish and most fervent Prayer, that My People may experience the Reward they have so well merited, in a full enjoyment of the Blessings of Peace, in a progressive Increase of the National Commerce, Credit, and Resources, and above all, in the undisturbed Possession of their Religion, Laws, and Liberties, under the Safeguard and Protection of that Constitution, which it has been the great Object of all Our Efforts to preserve, and which it is Our most sacred Duty to transmit unimpaired to Our Descendants.

HOUSE OF LORDS.

LORD BOLTON moved the Address, which was as usual an echo to the Speech, and was seconded by Lord Lifford.

The DUKE OF BEDFORD rose, he said, with no intention to disturb the harmony which he perceived was likely to prevail, but to express his hearty concurrence in the sentiments of the Address. He was however of opinion, that a more fit time for making Peace might have been found at a much earlier period of the War;—but

no blame was, on this account, to be imputed to the present Ministers.

The Address was agreed to nem. dis.

HOUSE OF COMMONS.

LORD LOVAINE moved the Address, which was seconded by Colonel Woodhouse.

Mr. FOX expressed his decided approbation of the Address. He heartily joined in the general joy to which the Peace had given rise.

Mr. PITT rejoiced in the unanimity which was like to prevail. He highly approved both of the Peace with France and of the Convention with the powers of the North; expressed his thanks to the Ministers who had effected these great objects; and concluded with an eulogium on the valour of the navy and army, and on the fortitude and loyalty of the nation at large.

Mr. WINDHAM differed from the two gentleman who spoke last in approbation of the Peace. He observed that by the indiscriminate surrender of our conquests, we had thrown out of our hands the only means of counterbalancing the enormous aggrandizement of France; but concluded with saying, that there might possibly exist some unknown and irresistable necessity, which had induced his Majesty's Ministers to submit to the terms of the Treaty, and that the nation ought to thank, instead of censuring them for the measure they had adopted.

Mr. ADDINGTON, the Chancellor of the Exchequer, denied that the preserving of our conquests, and the extension of our colonial system, was the most effectual way to counterbalance the aggrandisement of France; but that it was in the preservation of our constitution, in our capital and industry, that we were to look for our means of future defence. "As to necessity," said he, "I disclaim it, sir. I will be no party to any such plea."

Mr. SHERIDAN said that to the Address as it now stood, he had no objection. He differed from those who called the Peace honourable and glorious, and still more from those, who thought it inexpedient to make any peace at all. It was a Peace of which every man was *glad*, but of which no man could possibly be *proud*.

EARL TEMPLE begged that in voting for the Address, he might by no means be understood as giving his approbation to the Preliminaries of Peace.

The Address was carried *nem. con.*

Friday, October 30.

HOUSE OF LORDS.

LORD PELHAM, Secretary of State for the Home Department, laid before the House the Convention with Russia signed at Petersburgh on the 5th of June, and the Preliminary Treaty of Peace with France signed at London on the 1st of October.

LORD GRENVILLE expressed his wish to obtain some explanation of those articles, which related to the *integrity of our allies*, particularly of the clause respecting the integrity of Portugal, whether it was meant to preserve that power as it stood *before the war*, or, at the *Date of the Preliminaries*.

LORD PELHAM declined entering into any explanation on the subject until the Preliminaries themselves should become the question before the House.

Upon the motion of LORD ST. VINCENT, First Lord of the Admiralty, seconded by Lord Nelson, the unanimous Thanks of the House were given to Rear Admiral Sir James Saumarez, "for his gallant and spirited conduct in the action with the united fleets of France and Spain, off Gibraltar, in which he had destroyed two Spanish men of war, and taken a ship belonging to France."—Like votes were passed in honour of Captains Hood and Keates, and such of the Officers as principally distinguished themselves, and of the Seamen and Marines under Sir James Saumarez, in the two Engagements in the Bay of Algesiras and off Gibraltar.

HOUSE OF COMMONS.

Votes of Thanks, similar to those this day passed by the *Lords*, were passed in the Commons.

LORD HAWKESBURY, Secretary of State for Foreign Affairs, having laid before the House copies of the Convention with Russia, and of the Preliminaries of Peace with France, moved that the latter be taken into consideration on Tuesday, and the former on Friday next.

Mr. GREY having made enquiries similar to those of Lord Grenville, Lord Hawkesbury said he thought that the questions proposed were unusual and irregular, and therefore he declined at present to enter into any explanation.

Monday, November 2.

HOUSE OF COMMONS.

Mr. WHITBREAD wished to be informed if any communication had been made to Holland and Spain, relative to that cession of a part of their territory, which had been agreed upon in the Preliminary Treaty with France.

LORD HAWKESBURY answered, that the Preliminary Treaty certainly was agreed on without any participation, on the part of either Holland or Spain; but that France was considered as capable of acting for them as well as herself. His Lordship said, that as he was now up, he would answer two questions put on a former day, by Mr. Grey, relative to the Sixth Article of the Preliminaries. The meaning of that Article was, that the territories and possessions of her Faithful Majesty should be

maintained entire as settled by the Treaty of Badjados. With respect to the admission of manufactures of other countries into the countries of Portugal, upon the same footing as those of England, he could only observe, that the preference now given by each country was reciprocal; and that, if Portugal admitted the woollens of other nations to be imported upon terms, heretofore enjoyed exclusively by us, we should be at liberty to place all other wines upon a footing with those of Portugal.

On the 3d of November, the day on which the Preliminaries of Peace were discussed in both Houses, Lord Grenville, in the House of Lords, asked for previous information, respecting the state, in which our Treaty with France had left the territorial and commercial independence of Portugal. Lord Pelham answered that as to commerce, Portugal was still at liberty to treat with this country; and that respecting the boundaries of her territory, it was guaranteed from and after the Treaty concluded on the 29th of September 1801. The former Lord not being satisfied with this explanation relative to commerce, he, after some opposition from Lords Hobart and Thurlow, made a motion for the production of Papers relating thereto, which was supported by Lords Spencer and Caernarvon, who contended, that it was inconsistent with propriety and candour to call on the House at once to plunge into the discussion of a matter, on which they did not possess the necessary information. After some farther conversation it was, however, agreed to enter on the Order of the Day.

The Address of Thanks was moved by Lord Romney, and seconded by Lord Limerick. It was opposed by Lords Spencer, Grenville, Warwick, Fitzwilliam, the Bishop of Rochester, and Lord Caernarvon; and was supported by the Dukes of Clarence and Bedford, Lords Westmeath, Pelham, Hobart, Rawdon, Mulgrave, Westmoreland, the Lord Chancellor, and the Bishop of London. The House did not rise till a very late hour in the morning; the speeches were long and animated: that of Lord Grenville on one side, and of the Lord Chancellor, on the other, displayed such knowledge, and eloquence, as have seldom been witnessed even by the august assembly, in which these speeches were delivered. Upon the division there appeared, *Contents* 94, *Proxies* 20, *Non-contents* 10. — The *Non-contents* were, the Marquis of Buckingham, Earls Pembroke, Warwick, Fitzwilliam, Radnor, Spencer, and Caernarvon, Lords Grenville and Gwydir, and the Bishop of Rochester.

In the Commons, on the same day, and on the same question, the Address was moved by Sir Edmund Hartop, and seconded by Mr. Lee, member for Dungarvon in Ireland.

The Address was supported by Lord Hawkesbury, Mr. Banks, Mr. Pitt, Mr. Fox, Lord Castlereagh, and Mr. Addington; and was opposed by Mr. Thomas Grenville, Lord Temple, Lord Folkestone, Dr. Lawrence, and Mr. Windham. No division took place. — The speech of Lord Hawkesbury which was very long and very able, contained some statements conveying great information, amongst which was the following, presenting a comparative view of our commerce upon an average of the three last years of Peace, and the three last years of War. His Lordship said that by the paper which he held in his hand, it appeared that the value of exports of British plantation for three years preceding this war, was £2,185,000. For three years of this War, £3,561,000—Colonial produce for the same time for Peace £3,877,000. During war, £5,101,000.—East India imports for three years of Peace, £3,183,000. For the same period of War, £5,617,000.—Exports of British manufactures to America, three years of Peace, £3,694,000. For the same period of War, £6,232,000.—British manufactures, &c. to our colonies for three years of Peace, £747,000. War in the same period, £1,224,000—British manufactures exported to the Continent of Europe, £1,530,000. War, £2,145,000.

On the Report of the Address Mr. Windham and Dr. Lawrence, Mr. C. Wynn, and Mr. Elliot, delivered their sentiments in opposition to the Preliminaries of Peace. The Secretary of War, Mr. Wilberforce, and several other members, spoke in defence of them; after which the Address was passed without a division.

On the 12th of November, both houses gave their unanimous Thanks to General Sir John Hely Hutchinson, to Admiral Lord Keith, to Admirals Rainer, Blanket, Bickerton, and Warren, and to the Officers, soldiers, sailors, and marines, under their command, in, and on the coast of Egypt.

The Convention with Russia was the subject of discussion, in both Houses, on the 13th of November. The principal speakers, in the Lords, were Lord Grenville and the Lord Chancellor. The former delivered a speech of great length, and ability, the chief object of which was, to convince their Lordships of the perplexity, and even danger, that must inevitably arise from the wording, and the terms, of the Convention, as it now stood, and to prevail on his Majesty's Ministers to adopt such new arrangements as might, before it was too late, prevent the evils he dreaded.

The Lord Chancellor made an able reply, though he rose under an embarassment, which he was not ashamed to acknowledge.

The Address of Thanks to the Throne passed without a divison, as it also did in the Commons.

In the House of Commons, on the 21st of December, Mr. Windham wished to

know, whether, in the progress of the pending negociations with France, any definitive arrangements had been settled, relative to the integrity of Portugal. It was well known, he said, that previously to our having formed the preliminary treaty with France, France had, *unknown to us*, formed another treaty with Portugal, by the operation of which the stipulations contained in our treaty, in favour of the latter, would be rendered completely nugatory; were this suffered to pass, we must be considered as submitting to a most scandalous fraud. Mr. Addington (the Chancellor of the Exchequer) replied, that he had no hesitation to declare, that his Majesty's ministers had every authority, short of actual and definitive signatures, to rely that the treaty of Badajos was to be considered, on all sides, as the basis of definitive arrangement with regard to Portugal, and that the treaty of Madrid was to be annulled.

On the 28th of December, in the House of Commons, Mr. Thomas Grenville expressed his apprehension, that the Noble Lord at the head of the foreign department, would be induced to lower his tone, in the pending negotiation, and that much worse terms would be obtained, in consequence of his Majesty's Ministers having suffered Bonaparte to send out, into the neighbourhood of our valuable and vulnerable colonies, so considerable an armament, as that which was well understood to have lately sailed from the harbour of Brest; and he wished to know, if Ministers possessed any consolatory information on that alarming subject. The Chancellor of the Exchequer declined entering into any explanation as to the sailing of the armament, or the precautions which we had adopted relative thereto; but assured the Honourable Gentleman, that the circumstance would not induce the Noble Lord (Hawkesbury) to lower his tone in the pending negotiation.

COURT OF CHANCERY, MARCH 4.

In the cause of the University of Cambridge, and Messrs. W. J. and J. Richardson, Booksellers, in London, respecting an Injunction restraining the sale of certain Bibles and Common Prayer Books, printed by the King's Printer in Scotland, the Lord Chancellor has given judgment. His Lordship was of opinion, that there was that species of right and probable title vested with the University, which authorized him to grant an Injunction, till the issue should go to a jury; consequently the Injunction was confirmed. His Lordship, in answer to a question put by Mr. Plomer, observed, that the Injunction would not prevent the Booksellers from exporting Scottish Bibles to foreign countries, though it would restrain the sale of them in this country. They might also be brought to London, for the purpose of immediate exportation.

IN THE EXCHEQUER.

The Attorney General, v. *John Gregory. Before the Lord Chief Baron and a Special Jury.*

The Counsel on the part of the Crown, stated to the Court and Jury, that this prosecution was commenced by order of his Majesty's Commissioners of the Stamp Duties, to recover of the Defendant penalties to the amount of 900l., for a too common and injurious fraud upon the revenue, of giving receipts upon unstamped paper. One mode amongst others adopted by the Defendant in giving receipts, was what is too commonly used by most tradesmen at the foot of their shop bills for goods; viz. writing the word "*cash*" opposite the sum paid. But he had recourse to another ingenious device, which he supposed would secure himself from any penalty, if his customers were satisfied to accept such receipts; viz. by writing "*the day of the month and the year*" on which the money was paid, and the letters "*A. B. C.*" at the foot of the bills of parcels which he delivered to his customers, as a discharge for the sum paid. These facts being proved, his Counsel said, the case was so fully made out, that he would not trouble his Lordship, and the Gentlemen of the Jury, and requested the Counsel for the Crown to accept a verdict for such penalties as would be a lesson to the Defendant in future, and others guilty of similar practices. It was therefore agreed under the direction of the Chief Baron, to take a verdict for penalties to the amount of 160l. which, his Lordship said, he hoped would operate as a caution to others, who were in the habit of defrauding the receipt duty; and he trusted they would not in future, subject themselves to such heavy penalties for so trifling a sum, and which moreover they have a right by law, to charge to their customers.

POSTSCRIPT.

29 March. This Morning one of the Secretaries of the Marquis Cornwallis arrived in Town, bearing the DEFINITIVE TREATY of PEACE, which was signed at Amiens on the 27th Instant, by His Majesty's Plenipotentiary, and the Plenipotentiaries of France, Spain, and the Batavian Republic.

V. OBITUARY.

In the 107th year of her age, at Penzance in Cornwall, Mrs. Saint Hill, a widow lady. She was daughter of General Ingoldsby, who nobly distinguished himself, under the Duke of Marlborough, at the Battle of Blenheim.

Aged 103, at Sahurs, in the Department of the Lower Seine, Marie Buloc;—aged 102, at Carneymuck, Downshire, David Jamison; who both retained the use of their faculties to the last.

Aged 101, at Amsterdam, Henry Klos.

In her 100th year, in the Parish of St. Mary the Great, Cambridge, Sarah Browne. She had not spoke for two years, except about two hours before her death, when she recovered the use of her speech.

Aged 99, at Clipsham, Rutlandshire, Mrs. Sarah Berrige, whose death originated in a scratch on the hand by a pin, which, being neglected, festered, and ultimately proved fatal.

Aged 99, at Warton, near Lancaster, Thomas Lawrenson.

In his 99th year, at Glenrinnes, Scotland, Mr. Wm. Stuart.

In his 98th year, in Whiteclay Dale, near Rochdale, John Fielding; leaving a brother aged 96, and a sister in her 93d year. Four years since, another sister died, aged 96; and their father, Nicholas Fielding, died in his 101st year. The father and sons had been employed as shepherds.

Aged 96, Mr. John Prigmore, of Witham, who could read the smallest print to the day of his death.

At Whitworth, W. Taylor, called the Whitworth Doctor; a farrier, who, with his brother of the same profession, acquired such skill as bone-setters, and so much fame by cheapness and singularity of prescription, that thousands of patients from all parts flocked to them. They have frequently bled a hundred persons on a Sunday, and have been known to purchase from their Druggist a ton of Glauber's Salts at one time.

The Right Hon. John Fitzgibbon, Earl of Clare, Lord High Chancellor of Ireland. He died of an hœmorrhage, on Thursday, 28th Jan. at his house in Ely-place, Dublin, after a lingering and painful illness. His Lordship had never recovered the severe accident that befel him last summer in Hyde Park.

At Cadhay, near Ottery, Devon, the Right Hon. Lord Graves, of Thankes, in the county of Cornwall, Admiral of the White.

At his house at Twickenham, 2d Feb. in his 89th year, the Right Hon. Lord Mendip. His Lordship was the oldest political character of his day, and a man of great ability and learning.

At Richmond, Surry, in the 71st year his age, John Moore, M. D. Author of many well known productions.

At an advanced age, the Rev. Alexander Geddes, LL. D., whose New Translation of the Holy Scriptures, of which part only has been yet published, is conducted in a daring and licentious spirit of criticism.

Wm. Jolliffe, Esq. M. P. for Petersfield, walking in a field adjoining his house, at Mitcham in Surry, where a number of labourers were employed upon some improvements he was making, fell into a pit, broke the spine of his back, and fractured his skull in several places. He lay a short time in that situation; but assistance being near, he was conveyed to his house, where he languished a few days, and then expired.

On Sunday, 28th Feb. as the Rev. Mr. Smith, Rector of St. Michael's, Winchester, and one of the Minor Canons of that city, was performing his afternoon duty in the Cathedral, and had just read the text of his Sermon, suddenly his voice faultered, and he fell back lifeless. He was immediately taken home, but every endeavour to restore him proved ineffectual.

Miss Wilkes, the daughter of the celebrated John Wilkes, Esq. invited a party to her house, the corner of South Audley-Street, Grosvenor Square; but in the afternoon she was suddenly taken ill, and at one o'clock she expired.

As the Grand Guard was parading in front of the Government House at Plymouth, the venerable Major La Roche, of the East Regiment of Devon Militia, fell down in a fit of appoplexy, in front of the line, and expired instantly. He was 82 years of age, and had been 44 years in the regiment.

March 2, died at Woburn Abbey, Bedfordshire, in the 37th year of his age, Francis, Duke of Bedford. His disorder was a strangulated hernia, which it was found impossible to reduce by any other means than a surgical operation. This necessary expedient was not however resorted to, (his friends persuading him to wait the arrival of farther surgical aid from Town) until a mortification had begun its fatal progress, and rendered hopeless every idea of relief from human skill.

Much having been said respecting the character of this Nobleman, our readers will perhaps expect from us some observation on the subject. We believe him to have possessed many amiable and estimable qualities; and to have benefited his country, in no inconsiderable degree, by his unwearied assiduity in agricultural pursuits. In an age, indeed, in which attention to religious education is esteemed of

so little moment in the higher ranks of society, and in which also infidelity has made so great progress, it would perhaps be unreasonable to expect, that in the eulogium made on public characters, the qualities which distinguish and characterize the Christian should be brought particularly into notice. We were not therefore surprized to find, that in the eloquent and copious panegyric, which was made on the Duke of Bedford, by Mr. Fox, in the House of Commons, the virtues ascribed by him to his political and personal friend, were those which might belong to an age antecedent to the promulgation of Christianity.

There was a period in the British history, when the deaths of our most respectable men of rank were usually marked by some profession of a belief in a life to come, and of confidence in the Mediation of a Saviour. The new philosophy had not yet diffused itself. The Christian hope supported the dying Patriot; and it not only sustained, it also consoled and animated him. It was a refuge, both in pain and sickness, and in the view of death. It reconciled him to separation from the dearest and most affectionate kindred, and it formed a counterpoise to worldly dishonour and degradation. "I have troubled you too long," said Lord Strafford to his Judges, "much longer than I should have done; but for the sake of those dear pledges which a saint in heaven has left me. And now, my Lords, for myself, I have long thought that the afflictions of this life are overpaid, by that eternal weight of glory which awaits the Christian. And so, my Lords, even so, with the utmost tranquillity I submit myself to your judgment, whether that judgment be life or death. Not my will, but thine, O God, be done." "I thank God," said he, as he prepared himself for the block, "I am no way afraid of death, nor am daunted with any terrors; but do as cheerfully lay down my life at this time, as ever I laid myself down when going to repose."

When that ancestor also of the late Duke of Bedford, to whom Mr. Fox alluded as a martyr in the cause of liberty, was about to die, he sent to Mr. Baxter his hearty thanks for his book of Dying Thoughts; "which," says he, "have made me better acquainted with the other world than I was before; and have not a little contributed to my support and relief, and to the fitting me for what I am to go through *."

And in his last Speech, when about to be executed, he thus expressed himself, "But the will of the Lord be done, into whose hands I commend my Spirit! and trust that thou, O most merciful Father, hast forgiven all my transgressions, and the sins of my youth, and all the errors of my past life; and that thou wilt not lay my secret sins and ignorances to my charge, but wilt graciously support me during that small time of life now before me, and assist me in my last moments, and not leave me to be disordered by fear or any other temptations, but make the light of thy countenance to shine upon me. Thou art my sun and my shield; and as thou supportest me by thy grace, so I hope thou wilt hereafter crown me with glory, and receive me into the fellowship of Angels and Saints, in that blessed inheritance purchased for me by my most merciful Redeemer, who is, I trust, at thy right hand, preparing a place for me, and is ready to receive me, into whose hands I commend my Spirit!"

We lament to see that kind of virtue grow out of date, which results from Christian principles. It is a virtue suited to every rank. It is the best ornament of the Peer, and it ennobles the meanest Commoner. It regulates the private as well as the public life, and it constitutes the truest patriotism, since it includes every useful exertion, and effects much good, while it no less avoids doing any harm, by substituting an universal in the place of a partial morality.

Dying unmarried, the late Duke is succeeded in his honours and estate by his brother, Lord John Russell.

* Note, Vide Preface to Baxter's Thoughts, by B. Tawcett. Vide also Lady Russell's Letters.

TO CORRESPONDENTS.

B. T. on *the late Scarcity*, in our next.

To be admitted:—Peter O'Leary's *Letter on the Anti-Jacobin Review*.—Bishop Hall's *Letter*.—Wayring's *Thoughts on Timothy and Titus*.—L. R.'s *Horæ Vectenses, No. I*.—A Wellwisher's *Letter*.—*Thoughts on the Sabbath*, which the writer is requested to finish.—*Letter from* J. L.—Minimis's *Query*.—*A Review of* Mrs. West's *Letters to her Son*, will appear, if possible, in our next Number.

Under consideration:—*Verses*, by James.—Anonymous *Reflections on Mat.* xxvi. 41.—Spectator.

The "Verses written at "Midnight," and the "Ode on the Spring," by N. H., cannot be admitted.—If J. G., on "Friendly Societies," could compress his thoughts into the compass of a short Essay, they might be useful.—H. P. J. has our thanks for his suggestions. His last communication will not exactly suit our purpose.—C. E. on "the Cup of Salvation" is left at the Publisher's.

THE

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Religious Communications.

THE LIFE OF SIMON PETER, THE APOSTLE,

(Continued from p. 149.)

WE now enter on the last sad night of our Redeemer's sufferings. Even then, the contest for greatness appears to have been revived among the Apostles. In vain had a child been held up as a pattern to them. They required that the same instruction should be placed in a new light, and enforced with peculiar energy in the person of the Son of God. Jesus girded himself with a towel, and began to wash the feet of his astonished Disciples, not excepting those of the traitor who sold him. Simon Peter could neither suppress nor conceal his emotions at the sight. But when our Lord came to perform upon him this humiliating office, he exclaimed, *Lord, dost thou wash my feet?* Language could express no more; and the man who shares St. Peter's feelings is ready to conclude, that humanity could say no less. But the passions, though designed as a source of enjoyment, and to give energy to action, are not the safest guides of life. In the present instance, they prevented St. Peter from attending to the dictates of good sense and piety, and hurried him into the use of expressions disrespectful to his Master. Even after Christ had mildly reproved his self-will, Peter persisted in his refusal, *Thou shalt never wash my feet*, Our Saviour, without shewing any warmth at Peter's ill-timed perverseness, calmly addressed to him an argument as tender as it was forcible, *Unless I wash thee, thou hast no part in me.* To this Simon replied, in the same spirit of ardent but misguided affection, *Lord, not my feet only, but also my hands and my head.* Jesus saith, *He that is washed* by me, *needeth not save to wash his feet; but is clean every whit.* May every Christian, but chiefly the Ministers of the Sanctuary, meditate on this instructive incident: and may all who admire the humility of Jesus, in thus washing the feet of his Disciples with water, recollect that they themselves must perish, unless he wash them from their sins in his precious blood!

No sooner were the Apostles seated, than a general alarm was excited by the declaration of our Lord, *that one of them should betray* him. Each anxiously enquired, *Lord, is it I?* and St. Peter, too confident of his own integrity, and impatient to ascertain the traitor, made a sign to the beloved Disciple to put a question, which was answered by Jesus in such a manner, as gave the rest of the Apostles no immediate information on the subject. On the retreat of Judas however, our Lord, freed from the presence of his faithless servant, began to glorify God, and to speak of his approaching sufferings. Having told them, *Whither I go, ye cannot come;* the zealous Peter asked, *Lord, whither goest thou?* Jesus answered, *Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.* Not satisfied with this gracious and honourable assurance, the presumptuous Apostle replied, *Lord, why cannot I follow thee now? I will lay down my life for thee.* To this confident profession, our Lord opposed his own infallible knowledge, *Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.* That Jesus should suppose him capable of so base an action could not fail to distress St. Peter, but he remained unconvinced of his weakness, and obstinately confiding in his own strength of mind, gave the lie to the wisdom and veracity of his Master.

After concluding an address and prayer, admirably calculated to com-

fort and support his Disciples, our Lord retired with them to the Mount of Olives, and there testified, *All ye shall be offended because of me this night; for it is written, I will smite the shepherd and the sheep shall be scattered.* Then turning to Peter, as to the one most exposed to danger, he said, *Simon, Simon, behold Satan has desired to have thee, that he may sift thee as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.* With his usual self-confidence, Peter answered, *Lord, I am ready to go with thee, both into prison, and to death. Although all* my brethren *shall be offended, yet will not I.* To this Jesus replied, *I tell thee, Peter,* a rock as I have called thee, *the cock shall not crow this day, before thou shalt thrice deny that thou knowest me.* But Peter spake the more vehemently, *If I should die with thee, yet will I not deny thee in anywise.* The other Disciples also, misled perhaps by his example, and conceiving it a point of honour, not to yield to Peter in their expressions of attachment, made similar protestations.

Jesus then retired into the garden of Gethsemane; and leaving the other Disciples, took with him only Peter, James, and John, to be the witnesses of his passion. And having directed them to watch while he prayed, he went to a little distance and poured out the sorrows of his overburdened spirit to God. But when he returned to his Disciples, he found them asleep, notwithstanding the warmth of their professions. To St Peter he addressed a mild reproof, and then admonishing them to watch and pray, lest they should fall into temptation, though at that moment the sins and sorrows of the world pressed on his soul, and his person was bathed in a bloody sweat, he added, with more than human candour, *the spirit indeed is willing, but the flesh is weak.* A second and a third time he prayed; a second and a third time they slept. How striking is the contrast between a deceitful confidence in ourselves, and a lively faith in God! The one negligently slumbers like Peter, the other watches and prays like Christ.

The Captain of our Salvation, being now armed at all points, rouzes his slumbering followers, and summons them to attend him to the field. He advances as a sheep goeth to the slaughter; meekly receives the kiss of his betrayer; and delivers himself up to the officers, a willing victim. But here our rash Apostle interposed to prevent the sacrifice; and in order to make good his protestations, attacked the officers with a sword. At his Master's command, however, he sheathed the sword, and perceiving that Jesus declined the services of an arm of flesh, his courage failed him, and he fled. Simon Peter was willing to die as a man in defence of his Master; but to die as an Apostle, in the exercise of heavenly fortitude, meekness and charity, by his Saviour's side, was a degree of heroism for which he was not prepared.

After Christ was led away, St. Peter seems to have, in some measure, recalled his courage; and, impelled by love and shame, as well, perhaps, as stimulated, by the example of St. John, he followed his Master to the palace of the High Priest: and there waited the event. The indignities offered to his Lord, probably depressed rather than raised his courage; for being challenged unexpectedly as a follower of the Galilean, his trembling lips denied the charge, *I know not what thou sayest.* Having once quitted the path of truth and duty, every moment would diminish his faith and encrease his fears; accordingly on a second accusation, he answered, *I know not the man*; and on the third, he confirmed his denial by oaths and curses. Immediately the cock crew, *and the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, and went out, and wept bitterly.*

From the ignominious fall of this affectionate and intrepid Apostle, we are taught, that the strongest resolutions, if they arise from a confidence in our own natural powers, are totally inadequate to the life and warfare of faith; and that men of the most unquestionable piety, ought to think soberly of the grace given them, and be on their guard against that false zeal, which precipitates them on services, for which their faith and their knowledge are altogether inadequate. Self-confident zeal is always dangerous, and frequently destructive. In Saul, it was a fire which consumed the Church; in Peter, a flame which had nearly destroyed himself. Both were thrown to the ground, and humbled in the dust, before they

were made vessels meet for their Master's service.

Now was the mighty fallen and this pillar of the faith become a weak and bruised reed. The least severe treatment might have plunged him into desperation, and made him the companion of the wretched Iscariot. But far was it from the merciful Saviour of Sinners, to correct the weakness of a Peter with the same rod, which was employed to punish the deliberate wickedness of a Judas. The state of the Apostle's mind from the time of his denying Christ, till he was again assured of pardon and favour, may be more easily imagined than described. Guilt, shame, sorrow, fear, and hope, would alternately prevail in his bosom, but godly sorrow, supported by some indistinct expectation of his Lord's resurrection, and a long tried knowledge of his goodness, preserved him from despair. His brethren, who had all shared in the guilt of abandoning their Master, would now share his sorrow, and endeavour by sympathy to diminish their pressure.

The third great day at length arrived, and while the Disciples still indulged their grief, the women, who had gone to the sepulchre, not in the hope of seeing their Saviour alive, but in order to embalm his dead body, returned breathless and amazed, declaring that the stone was removed from the sepulchre, and that they had seen a vision of angels, who charged them to acquaint the Apostles, and especially Peter, that Jesus was risen, and gone before them into Galilee. But the *words of the women seemed to them as idle tales, and they believed them not.* Nevertheless, Peter and John ran eagerly to the sepulchre, entered it, and saw the grave clothes of Jesus lying there. While St. Peter remained in a state of dubious wonder, St. John believed, and confesses ingenuously, *As yet, they knew not the Scripture, that he must rise from the dead.*

Mary, who had returned to the sepulchre, and remained there weeping, under the idea that the body of her Lord was stolen, was the first for whose comfort Jesus manifested himself after his resurrection. She immediately returned to announce to the Disciples the joyful news; but still they *believed not.* Our Saviour's next visit was to wipe away the tears of Simon, and though we have no account of this interview, yet so satisfactory was St. Peter's testimony, that the Apostles believed it, and when the two Disciples, who had seen Jesus at Emmaus, came in the evening to report his resurrection, their information was anticipated, and they were told, *The Lord is risen indeed, and hath appeared unto Simon!*

St. Peter was probably present, at most of the remarkable manifestations of Jesus after his resurrection, but we have no records of any in which he was particularly interested, but one which happened on the sea of Tiberias. The sons of Zebidee, Thomas, Nathaniel, and two others, had accompanied St. Peter a fishing; but during the night they took nothing. In the morning, Jesus standing on the shore, bade them cast their net on the right side of the ship, and they should find. And when they had done so, *they were not able to draw it, for the multitude of fishes.* No sooner had the beloved Disciple, struck with the miracle, said, *It is the Lord,* than St. Peter threw himself into the sea, and swam ashore. When the net was drawn, Jesus sat down with his Disciples to dine; and after dinner, fixing his eyes on Peter, he said, *Simon, son of Jonah, lovest thou me more than these* thy fellow Disciples? He saith, *Yea, Lord, thou knowest that I love thee.* Jesus said, *Feed my lambs.* Then he saith unto him again, *Lovest thou me?* He saith, *Yea, thou knowest that I love thee.* Jesus saith, *Feed my sheep.* A third time he saith, *Lovest thou me?* Now Peter was grieved when the question was pressed a third time, and he said, *Lord, thou knowest all things; thou knowest that I love thee.* Jesus saith again, *Feed my sheep.* Thus kindly did the good Physician probe the wounds of his Apostle, with a view to prevent his relapse into self-confidence, to reinstate him in the good opinion of the Church, and to confirm him in his Apostleship. Finally, to render the stability of this great man incontestable, and that all might know he was now a tried and approved stone, Jesus predicted the death whereby he was to glorify God, and concluded with the exhortation, *Follow me.*

The sorrows of the Church were now converted into joy; and the resurrection of Christ being established by infallible proof, his Apostles were animated with the hope of

seeing the throne of David re-established. Therefore, on the very morning of his Ascension, they asked him, *Lord, wilt thou, at this time, restore the kingdom to Israel?* To which he replied, that it was not for them to know the times and the seasons, which the Father had put in his own power; but that when the Holy Ghost should fall upon them, they should receive power and bear witness of him to the ends of the earth. Then ascending to heaven in the presence of five hundred witnesses, he cast a farther light on the true nature of his kingdom, and for ever convinced them, that it was not of the world. While wrapt in astonishment they gazed on their ascending Lord, two angels checked their admiration at an event for which they ought to have been prepared; and declared, that Jesus should hereafter come, in the same manner in which they had seen him ascend. Happily freed from those stubborn prejudices which had hitherto obscured their views, they returned to Jerusalem with sentiments far easier to conceive than to express. There daily expecting *the promise of the Father*, they spent the peaceful interval which preceded the day of Pentecost, in the exercises of brotherly love, godly exhortation and fervent prayer.

(To be continued.)

ILLUSTRATION OF ECCLESIASTES vii. 16, 17.

Be not righteous overmuch, neither make thyself overwise: why shouldst thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time?

It sometimes requires wisdom even to understand the words of the wise. These verses, particularly the first, have perplexed many. It appears strange to warn us against excess of goodness, when it is certain we can never do enough for God, or be too diligent or active in his service. Irreligious persons have gladly availed themselves of this text, as an argument against those who are conscientious in their principles and practice, serving God with fidelity and zeal, and worshipping him constantly in public, in their families, and in their closets. Such pious characters they charge with being righteous overmuch, affirming, that it is at their conduct that Solomon here points his censures. The opinions of ungodly men about the Scriptures ought indeed to have no weight, as they cannot be supposed to understand what they seldom read, or attend to. But as some well-meaning persons have found a difficulty in this passage, it may be proper for their sakes, to make a few observations upon it.

Some have understood the wise man as here giving a caution against self-righteousness, as if he had said, "Be not righteous in thy own esteem, nor value thyself on account either of thy goodness or wisdom, as such a conduct cannot but be displeasing to God, and if persisted in, will issue in the ruin of thy soul." This sense is perfectly consistent with the doctrines of Scripture, which continually discourage high thoughts of ourselves, and call upon us to be humbled before God, for having sinned against him, and come short of his glory. Therefore whether it be, or be not a just exposition of Solomon's meaning in the passage before us, such a caution is always proper and necessary.

Others conceive these two verses to contain a dialogue between an irreligious and a religious character. According to this interpretation, the former may be supposed to say: "Why all this stir about religion? There is surely no occasion for so much solicitude respecting it. Be not righteous over-much. Be moderate and prudent, and do not pretend to more wisdom than others—if you do, your temporal interest will be ruined,—why then should you destroy yourself?"—To this the religious man may be supposed to reply: "Let me rather ask you, Why all this eagerness in sinful pursuits? Why must God be insulted, his word despised, and his threatenings set at defiance? Beware, lest while thou cautionest another not to be overwise, thou prove thyself a fool in the extreme. Beware, lest thou who warnest another not to destroy himself, provoke God to destroy thee. Wicked and deceitful men live not out half their days. Quit, therefore, thy vicious courses. Why shouldst thou die before thy time?" This interpretation renders the passage sufficiently intelligible, and the answer of the wise man will then stand directly opposed to the absurd cavil of the fool.

But perhaps we may with perfect

propriety consider both the verses, as the solid counsel of the same wise and pious person. A misconception of the true nature of religion frequently leads men into gross errors. Some of our religious opinions may also be pushed so far, and carried to such an extravagant pitch, as to require the restraint of wisdom and sound discretion. We may, for instance, be said to be righteous over-much, when our zeal unrestrained by prudence, hurries us on both to rash words and intemperate actions. It is being righteous over-much, when we lay great stress upon matters of inferior moment, and bind ourselves, or endeavour to bind others, to the observance of things which the word of God has no where commanded. Thus, the church of Rome, under the notion of promoting greater sanctity, has forbidden the clergy to marry, and under the pretence of mortifying and keeping under the body, has enjoined fasting, to a degree which neither the word of God requires, nor the constitution of man can bear. We are righteous over-much, when professing to make religion our grand concern, we neglect the duties of life, and give the world occasion to charge us with being slothful in our business, and regardless of our families. We are righteous over-much, when we make religion the perpetual subject of discussion and dispute. We are righteous over-much, when tenderness of conscience is allowed to degenerate into unnecessary scrupulosity, so that in matters wholly indifferent, we are harrassed, in ascertaining the conduct to be pursued, by perplexing doubts and fears, which prey upon the mind, and destroy its peace. In a word, we are righteous over-much, and also over-wise, when we too curiously pry into the mysteries of religion, and are eager to discover what God has thought fit to conceal, labouring to understand and explain what was never meant to be comprehended, but to be believed.

These may serve as specimens of that religious extravagance, to which the wise man probably alluded, when he cautions us not to be righteous over-much. But however needful this caution may be; that in the 17th verse, *Be not over-much wicked*, is of far more general application. The expression does not imply that there is a certain pitch of wickedness, to which men may proceed without danger to themselves, the word over-much being used only to keep up the correspondence of style between the two verses. On the contrary, every degree of sin is attended with danger, both to our present and eternal interests; and very often even in this life, the judgments of God overtake the obstinate offender, so that he dies before his time. Many examples might be adduced from Scripture, of persons suddenly cut off in the midst of a sinful course, and sent loaded with their guilt to appear before God. These things ought to make the irreligious tremble, as God is the same holy being, sin the same evil thing now, which it ever has been. Take then the timely warning, Let the wicked forsake his way, &c.

M. T. H.

ABSTRACTS OF SERMONS. NO. II.

St. John xvi. 17. *Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.*

Mean is spoken in Scripture of the Holy Spirit, here stiled the Comforter, but more frequently the "Spirit of truth" and the "Holy Ghost." He is described not merely as a divine Power, Influence, or Emanation from the Father or the Son, but as a *Person* distinct from both, though one with them in the power of the Godhead. In this view, he is represented as the Author of all spiritual gifts, which, as an Almighty Agent, he "divides to every man severally as he will." His office is to make known, apply, and render effectual those blessings of Redemption, which were promised by the Father and purchased by the Son; and accordingly when means had been devised by the obedience and sufferings of Christ, for restoring the fallen race of man to favour, holiness, and happiness, the Holy Spirit descended to complete this glorious work, by enlightening, comforting, and sanctifying, and thus preparing for the felicity and employments of Heaven, all the true servants of God. Instead then of joining those profane and ignorant scoffers, who deride the person and work of the Holy Ghost, let us learn from the Scriptures, to form right apprehensions of him in whose name we were baptized, and let us seek to experience his gracious and

purifying influences upon our souls, as otherwise neither the grace of our Lord Jesus Christ, nor the love of God the Father, manifested in the plan of our redemption, will be of any avail to us; while, on the contrary, if we are guided by him, our peace will flow as a river, and we be preserved blameless until the day of our Lord Jesus Christ. Y.

A

SHORT CATECHISM OR PLAIN INSTRUCTION,

CONTAINING THE SUM OF CHRISTIAN LEARNING, SET FORTH BY THE KING'S MAJESTY'S AUTHORITY, FOR ALL SCHOOLMASTERS TO TEACH. 1553.

(Concluded from p. 156.)

Master. Hast thou any certain and appointed manner of praying?

Scholar. Yea, forsooth: even the very same that our Lord taught his Disciples, and in them all other Christians. Who being on a time required to teach them some sort of prayer, taught them this, When ye pray, quoth he, say: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. For thine is the kingdom, power and glory for ever. Amen.

Master. How thinkest thou? is it lawful for us, to use any other words of prayer?

Scholar. Although in this short abridgement are sufficiently contained all things that every Christian ought to pray for: yet hath not Christ in this prayer tied us up so short, as that it were not lawful for us to use other words and manner of prayer. But he hath set out in this prayer certain principal points, whereunto all our prayers should be referred. But let each man ask of God as his present need requireth. Whatsoever ye ask the Father in my name (saith Christ) he shall give it you.

Master. Forasmuch as there is in all this prayer nothing doubtful or beside the purpose: I would hear thy mind of it.

Scholar. I do well perceive what the words do signify.

Master. Thinkest thou then that there is in it nothing dark, nothing hid, nothing hard to understand?

Scholar. Nothing at all. For neither was it Christ's pleasure, that there should be any thing in it dark or far from our capacity, especially since it belongeth equally to all, and is as necessary for the lewd as the learned.

Master. Therefore declare unto me, in few words, each part by itself.

Scholar. When I say, our Father which art in heaven: this do I think with myself: that it cannot be but that he must hear me, and be pleased with my prayers. For I am his son (although unprofitable and disobedient) and he on the other side is my most bountiful father, most ready to take pity and pardon me.

Master. Why dost thou say, he is in heaven? is he in some one certain and limited place in heaven? what meaneth that which he saith of himself: I fill both heaven and earth: again, the heaven is my seat and the earth my footstool?

Scholar. Hereof have I spoken somewhat before: whereunto I will join this that followeth. First of all, as oft as we do say (which art in heaven) it is as much as to say, as heavenly and divine. For we ought to think much higher of our heavenly father than of our earthly. He is also said to be in heaven for this cause: that in that high and heavenly place the notable and wonderful works of God, do the more clearly and gloriously shew themselves: and he is now declared to be in everlasting and full felicity: whereas we abide, yet banished in earth full wretchedly. Moreover as the heaven by unmeasurable wideness of compass, containeth all places, the earth and the sea: and no place is there that may be hid from the large reach of heaven, since it is at every instant of time, to every thing present: So hereby may we understand that God is likewise present to each thing in each place. He seeth, heareth and governeth all things: he being himself a spirit, and most far from all earthly and mortal state. Witness whereof Jeremy the Prophet. Am not I (saith the Lord) a God near unto you? and am not I a God far off? shall any man be able to shroud himself in such a corner, that I cannot espy him? This is a pithy sentence, to drive fear into us, that we offend not that Lord of so large a dominion: whereby also we

are persuaded assuredly to believe, that God will hear whensoever we shall stand in need. For he is at all times, and in all places present. This foundation then laid: and so sweet and pleasant entrance prepared; there followeth the first part of the Lord's prayer: wherein we require, that not only we, but also all other whosoever, may in holiness, honour, reverence and worship his name.

Master. How is that to be done?

Scholar. I shall shew you. Then we do that, when leaving all those that have the name of gods, be they in heaven or in earth, or worshipped in temples, divers shapes and images, we acknowledge him alone our father: pray to the true God, and Jesus Christ his only Son, whom he hath sent: and by pure unfeigned prayer call upon him alone, with uprightness of life and innocency.

Master. Thou hast said very well. Proceed.

Scholar. In the second part we require that his kingdom come. For we see not yet all things in subjection to Christ: we see not the stone hewed off from the mountain without work of man, which also bruised and brought to nought the image which Daniel describeth, that the only rock Christ may obtain and possess the dominion of the whole world, granted him of his Father. Antichrist is not yet slain. For this cause do we long for, and pray that it may at length come to pass and be fulfilled, that Christ may reign with his saints, according to God's promises: that he may live and be Lord in the world, according to the decrees of the holy Gospel: not after the traditions and laws of men, nor pleasure of worldly tyrants.

Master. God grant his kingdom may come: and that speedily.

Scholar. Moreover, since it is the childrens' duty to frame their life to their father's will: and not the fathers, to bow to the childrens' pleasure: forasmuch as our will is commonly by tickling of affections, and stirring of lusts, drawn to do those things, that God is displeased with: it is reason, that we hang wholly upon the beck of our heavenly Father, and wholly submit ourselves to his heavenly government. Wherefore, for this cause, we mortal men do pray, that we may in like case be obedient to his commandment, as are the sun and moon and other stars in heaven, which both by ordinary courses, and by enlightening the earth with incessant beams, execute the Lord's will continually; or that we, as the angels and other spirits divine, in all points obey him: which bestow all their travail diligently, to accomplish his godly commandments. Next after that he teacheth us, to ask of our heavenly Father, our bread: whereby he meaneth not meat only, but also all things else needful for maintenance, and preserving of life: that we may learn, that God alone is author of all things: which maketh the fruits of the earth both to grow and encrease to plenty. Wherefore it is meet that we call upon him alone in prayer: which (as David saith) alone feedeth and maintaineth all things.

Master. Some suppose this place to mean, that bread that Christ maketh mention of in the vi. of John. That is, of the true knowledge and taste of Christ, that was born and died for us: wherewith the faithful soul is fed. The reason whereupon they gather this is the Greek word ἐπιούσιον, whereby they understand supernatural, ghostly, heavenly and divine. This meaning I refuse not: for both these expositions may fitly agree with this place: but why calleth he it daily bread, which is also signified by this word ἐπιούσιον?

Scholar. We ask daily bread, that might be always present and accompany us continually: to slake and satisfy our thirsty desire, and unsatiate stomach: lest, otherwise, we should be, as Christ saveth, careful for tomorrow: because the morrow shall care for itself. For it shall come not without his own discommodity and care, wherefore it is not reason that one day should encrease the evil of another. It shall be sufficient for us daily to ask, that our most bountiful Father is ready daily to give. Now followeth the fifth request: wherein we beseech the Father to forgive us our trespasses and defaults, that we have committed. This request, doubtless, is very necessary: since there is no man living free from sin. Here therefore must we cast away all trust of ourselves. Here must we pluck down our courage. Here must we pray our most merciful Father, for the love of Jesus Christ his most dear and obedient Son, to pardon, forgive and utterly blot out of his

book, our innumerable offences. Here ought we in the mean season, to be mindful of the covenant we make with God: that it may please God so to forgive us our trespasses, as we ourselves forgive them that trespass against us. Therefore it is necessary, that we forgive and pardon all men all their offences, of what sort or condition soever they be. If we forgive men their faults, our heavenly Father shall forgive us ours.

Master. Were these things (my son) thus used: there should not, at this day, thus violently reign, so many brawls, so many contentions, so many and so heinous disagreements, enmities and hatreds of one man to another. But now whereas each man so standeth in his own conceit, that he will not lose an inch of his right, neither in honour or wealth, it chanceth often that they leave both their wealth, their honour and their life itself withal. Yea, they put from themselves, and turn away the favour of God, and everlasting glory. But thou (my son) must not be ignorant of Christ's commandment: nor of that which Paul teacheth, that thou suffer not thyself so to be seduced by any other man's offence, as to repay evil for evil, but rather overcome evil with good. I mean by doing him good, that hath done thee evil: by using him friendly, that hath shewn himself thy most cruel foe. Now go forward to the sixth request.

Scholar. I will, with a good will, as you command me. Forasmuch as we be feeble, weak, subject to a thousand perils, a thousand temptations, easy to be overcome, ready to yield every light occasion, either to men fraught with malice, or to our own lust and appetite, or finally to the crafty and malicious serpent the devil: therefore we beseech our Father, that he bring us into no such hard escape and peril: nor leave us in the very plunge of danger, but if it come to that point, that he rather take us away from the present mischief, and engines of the devil, the authority and principal cause of all evil, than suffer us to run headlong into destruction. Now have you, good Master, in few words, all that you have taught me, unless peradventure, somewhat be overslipped in the rehearsal.

Master. Because thine is the kingdom, power, and glory for ever. Amen. Why was it Christ's pleasure to knit up our prayer with this clause in the end?

Scholar. Partly that we should declare our assured trust, to obtain all things, that we have before required. For there is nothing which if it be asked with faith, he is not able or not willing to give, who ruleth and governeth all things, who is garnished with endless glory. These things when we rehearse, of God our Father, there remaineth no cause to doubt, or suspect, that we shall receive denial. Partly by so saying, we teach ourselves, how meet it is to make our suit to God, since besides him, none glistereth with so shining glory, none hath dominion so large, or force so great, to be able to stay him from giving that he hath appointed according to his pleasure, or to take away that he hath already given us. And there is no evil of ours so great, that may not be put away by his exceeding great power, glory and wisdom.

Master. I like well (my son) this thy short declaration: and I see nothing left out, that ought to have been spoken.

Scholar. But yet this one thing will I add thereto. The chief and principal thing, required in prayer, is that without all doubting we stedfastly believe; that God our Father will grant what we do ask: so that it be neither unprofitable for us to receive, nor unfit for him to give. For he that is not assured but doubtful, let him not think (as James saith) to get anything at the hands of God.

Master. I see now, my dear son, how diligently and heedfully thou hast applied thy mind to those things that I have taught thee, how godly and upright a judgment thou hast of God's true service: and of the duties of neighbours one to another. This remaineth, that from henceforth thou so frame thy life, that this heavenly and godly knowledge decay not in thee, nor lie soul-less and dead, as it were, in a tomb of the flesh. But rather see that thou wholly give thyself continually and earnestly to these godly studies. So shalt thou live, not only in this present life, but also in the life to come, which is much better and blesseder than this life present. For godliness, as Paul saith, hath a promise not in this life only, but in the other. It is convenient, therefore, that we earnestly follow godliness, which plainly openeth the

way to heaven, if we will seek to attain thereunto. And the principal point of Godliness is (as thou hast declared even now very well) to know God only: to covet him only as the chief felicity: to fear him as our Lord: to love and reverence him as our Father: with his Son our Saviour Jesus Christ. This is he that hath begotten and regenerated us. This is he which at the beginning, gave us life and soul: which maintaineth: which blesseth us with life of everlasting continuance. To this godliness is directly contrary to godlessness. As for superstition and hypocrisy, they counterfeit indeed, and resemble it, whereas nevertheless they are most far different from all true godliness: and therefore we ought to avoid them, as a pestilence, as the venom, and most contagious enemies of our soul and salvation. The next point of godliness is to love each man as our brother. For if God did at the beginning create us all: if he doth feed and govern us: finally, if he be the cause and author of our dwelling in this wide frame of the world: the name of brother must needs most fitly agree with us: and with so much straiter bond shall we be bound together, as we approach nearer to Christ, which is our brother, the first begotten and eldest; whom he that knoweth not, he that hath no hold of, is unrighteous in deed, and hath no place among the people of God. For Christ is the root and foundation of all right and justice: and he hath poured into our hearts certain natural lessons, as: Do that (sayeth he) to another, that thou wouldest have done unto thyself. Beware, therefore, thou do nothing to any man that thou thyself wouldest not willingly suffer. Measure always another by thine own mind, and as thou feelest in thyself. If it grieve thee to suffer injury: if thou think it wrong that another man doth to thee: judge likewise the same in the person of thy neighbour that thou feelest in thyself: and thou shalt perceive that thou dost no less wrongfully in hurting another, than others do in hurting thee. Here if we would stedfastly fasten our foot: hereunto if we would earnestly travel: we should attain to the very highest top of innocency. For the first degree thereof is to offend no man. The next to help as much as in us lieth, all men: at least to will and wish well to all. The third (which is accounted the chief and perfectest) is to do good even to our enemies that wrong us. Let us therefore know ourselves: pluck out the faults that are in us, and in their place plant virtues: like unto the husbandmen that first use to shrub and root out the thorns, brambles, and weeds, out of their ley land and unlooked to: and then each where therein scatter and throw into the womb of the earth good and fruitful seeds, to bring forth good fruit in their due season. Likewise let us do. For first let us labour to root out froward and corrupt lusts: and afterward plant holy and fit conditions for Christian hearts. Which, if they be watered, and fatted with the dew of God's word, and nourished with warmth of the Holy Ghost, they shall bring forth doubtless the most plentiful fruit of immortality and blessed life: which God hath by Christ prepared for his chosen, before the foundations of the world were laid. To whom be all honour and glory. *Amen.*

THOUGHTS ON THE LOVE OF PRAISE AND THE FEAR OF SHAME.

"The love of worldly praise," many contend, "is a good and useful principle: It prompts to generous actions: It is the main spring of virtue; at least it is the handmaid to it." The love of praise, it is perhaps added, is also a natural principle: from whence some will proceed to argue that what is natural must be allowable, and even to question whether it would not be sinful to resist and deny it. Such as are disposed to maintain this argument would do well to consider the concluding verses of the xvith. chapter of St. Matthew's Gospel. We find from this passage that Peter, who no doubt loved his master, was ashamed of the disgrace which Jesus declared himself about to suffer. This was a very natural way of expressing his love; though probably he also felt that his own reputation was in some degree implicated with that of his Lord. Christ, however, does not applaud Peter for his friendly wish to spare him all disgrace and suffering; but on the contrary, perceiving that the love of ease and of worldly reputation had been the foundation of Peter's speech, he rebukes him for it in the severest manner; "Get thee behind me, Satan, for thou savourest

not the things that be of God, but the things that be of men." And then he adds the following general observation. "If any man will come after me, let him deny himself and take up his cross and follow me." The phrase, "let him take up his cross," is very expressive. The world did not furnish at that day an object of greater degradation and contempt, than a malefactor carrying his Cross (as was the custom) to the place of execution; and yet this is the image which Christ employs to describe that deadness to worldly praise by which all his followers were to be characterized, and to reprove that principle of self-exaltation, which is the principle of the world indeed and of all men naturally, but which is also the very principle of the devil.

"The love of praise," say those reasoners to whose opinions I have already alluded, "is the handmaid to virtue. Formerly perhaps some evil might have arisen from it, for then the world was in a heathen state — it was then against Christ; but times are changed." Is it then to be supposed that Peter and James and John might not be influenced by worldly praise, but that we may? that the same principles can be proper in Christians now, which formerly would have been a renunciation of Christianity? Now, indeed, the Christian name is more common; but the world it is to be feared is little less corrupt than in the days of Christ; and a corrupt world it may be presumed will always have a corrupt standard of goodness. If it be affirmed that the world is now Christian and no longer corrupt, I would only say that such an objection is so directly opposed to common experience, that it would be wasting time to attempt to remove it.

If, however, it be said, as it more probably will, "True, the world is very wicked; but nevertheless wicked men respect and praise virtue, and it is only therefore by a virtuous course of conduct that the world's praise is to be obtained:" then why, it may be answered, did not a corrupt world respect and praise virtue in the time of Christ? "Vicious men," it is said, "respect and praise virtue." Did the vicious men in Christ's days praise the virtue of Christ? No, they crucified him. But perhaps you think that this was the act of only a few peculiarly wicked men in a very wicked age—a sentiment, which, though it be prevalent among those who have but an imperfect sense of human corruption, is yet directly contrary to fact:—No! It was both Jews and Gentiles, both the Priests and the Laity: It was verily both Herod and Pontius Pilate, and all the people who were gathered together against the holy child Jesus. How did all ranks and orders of worldly men unite against Christ? The Scribes opposed him: The Sadducees came forward to resist him also: The Herodians endeavoured to entangle him in his talk: The chief Priests accused him before the magistrate: The Pharisees (the men famed for worldly virtue) took counsel how they might put him to death: The Soldiers spit on him: The whole multitude joined in crying, Crucify him, crucify him! Those who passed by wagged their heads and reviled him: And the Thieves, who were crucified with him, cast the same in his teeth.

Wicked men, it is said, respect and praise virtue. Behold, virtue itself appears on earth embodied as it were in the person of Christ. Oh! but this was a sort of virtue too pure for their taste. True, but so also is all Christian virtue. It is not held in earthly estimation, neither is it of earthly growth: Christian virtue is Grace: It is an emanation of the Spirit of Christ; the same in principle, the same in nature, the same in its general effects. There is a virtue indeed of worldly growth, a spurious and false virtue, in many respects the very opposite to that of Christ. It is a meteor by which men are dazzled and led astray from the path of holiness; a poor temporizing virtue, suited to the taste of a corrupt world, and founded chiefly in that pride and love of praise which are so emphatically condemned by Christ, and which carry men to the utmost distance from him.

"But the love of praise," it is argued, "is natural to us and for that reason must be allowable." Was it not then natural to Peter as well as to us? Besides, the argument proves too much; for if every thing be right which is natural to us, then there will be no room left for self-denial at all. And this is in fact the very argument which is commonly pleaded for all sorts of sin; not for pride only, but for concupiscence also—not for the lusts of the spirit only, but for the lusts of the flesh. What wilful sinner does

not plead in favour of the indulgence of his passions, "My nature prompts me to it—I will not believe God will punish me for doing that which he has given me a natural inclination to do." Thus, instead of admitting that their nature is evil and ought to be denied, they falsely assume that their nature must be good and ought to be obeyed: and then they cast off the principle of self-denial, follow wheresoever a corrupt nature and a corrupt world lead them, contradict the precepts and trample in short on the whole religion of Christ. That men who openly reject Christ should do this, is no wonder; but how long, alas! will men calling themselves Christians oppose their own sayings to those of their Lord and Master? How long will they make the corruptions of their nature, the plea for indulging these corruptions? How long will they prefer the gratification of their own selfish and sensual inclinations to the favour of God and Christ?

Taking it for granted that I have proved the love of worldly praise to be a corrupt principle, and one which as Christians we are bound to divest ourselves of, I would proceed to make a few remarks on the subject, and I beg of the reader, whoever he may be, to apply them to himself.

Do you never find your imagination presenting you with ideas of your own respectability—with the lively picture, for instance, of some friend or group of friends who praise either your talents, your person, your accomplishments, or your wit? When employed in some particular business, are you not apt to be anticipating the praise which you trust will follow, and the credit which will attach to you in consequence?

While worldly men are thus anticipating praise, the true Christian has settled it with himself, that to indulge a love of praise is sinful, and therefore he denies it. Day after day he is employed in suppressing these imaginations as they arise: and in this much of the Christian's daily conflict consists; for though his fancy teems with such evil thoughts, yet he denies them indulgence. In this respect he follows Christ, who did nothing to be seen of men. He feels the love of praise to be a corruption of his nature, and he therefore mourns over it until it becomes a source of his more deep humiliation before God.

"What am I," he will say to himself, "a poor sinful creature, redeemed from death by that Saviour in whom alone I trust, without merit in myself, a mere supplicant to God for mercy? Is it praise then that I ought to seek? No; I must be content with pardon. How can I claim praise as my due for those works of which I allow the demerit before God? In such a case how worthless and merely nominal is my faith in Christ? How hypocritical and offensive to God my prayers for mercy?"

What love of praise discovers itself also in the conversation of most worldly people? There is a flimsy veil by which they attempt to conceal it; but any man who has the least discernment may see through it, and discover the passion that is in the heart. In order to disguise it, they praise each other, and carry on a continual interchange of praises or compliments. Men of the world think this lawful, and have no idea of restraining it even though the most direct falsehoods should be uttered: But the Christian denies himself herein, and does not flatter any man in hopes of being flattered in his turn, nor please his friend or his visitor by offering fuel to his vanity. Try your words, you who have been yielding all your days to your natural desire of enjoying the praise of others, and bring yourself to the test in this matter. Enquire now, for instance, what dictated the words you uttered in the last interview with your company? When you spoke, was it not because you were willing to shew your knowledge? You knew more than the person who spoke before you, and whom perhaps you hastily interrupted in order to exhibit your superiority. Even in your silence you were actuated by the love of praise, for you were fearful in that instance of shewing your ignorance. You spoke of some subject which was far above the reach of your poor abilities: but you felt as if you were some important person while delivering your opinion upon it; and you decided the point with full confidence in your own wisdom, fancying your inconsiderate words to be full of weight. Again, had you or your friend any connection exalted in power or rank, you spoke much of that person; for, while you were speaking of this elevated acquaintance, you felt elevated yourself

When your friend spoke, you seemed perhaps to intermit your vanity; yet in truth you were secretly taken up with what you had last said yourself, or were next going to say; and you only so far listened as might be needful to your reputation of good breeding, and to your returning another answer which should still more advance your credit. Or, if you really listened, it was to gather knowledge which you might hereafter gratify your vanity by repeating. Thus you sometimes indulged your present vanity, sometimes provided for the future gratification of it, and sometimes you pleased yourself with thinking how skilled you are in pleasing. You also complimented your friend on all points: You seemed to take a lively interest in what concerned him: You were glad to see him when he came in; you were sorry to part with him when he went out; and yet perhaps your conscience told you that when he came in you were sorry for it, though your desire of reputation for good breeding led you into this lying compliment.

And why, let me ask you, was all this effort to please? Was it the exuberance of your kindness and benevolence which was urging you? Your vain heart, unused either to examine or deny itself, and unable to endure the sight of its own vanity, may form this excuse for all your flattering civility; but the truth is, you are under the power of the love of praise. Christian benevolence, were that your motive, would often dictate offensive but wholesome truths. Is there any thing the knowledge of which may advance your friend's immortal interests? Is he thoughtless of eternity, ignorant of God and Christ? You are silent on such points. It is your principle not to meddle. It might serve your friend to speak plainly to him, but you fear it would not please him. You are willing to please without serving him; but to serve without pleasing him, is quite contrary to all the turn of your thoughts. And why? Because it is contrary to that love of praise which fills your corrupted heart. You are convicted thus both of the love of praise, and of a world of evil you are causing by it; for you dare not speak an unpleasant though salutary truth. You dare not do that which may make you an instrument of conveying to your friend immortal life, notwithstanding all your boasted kindness: but you can flatter and compliment him at the expence of integrity and truth, and at the expence of feeding his vanity, that your own also may be nourished.

The description which has been given will best shew how a Christian will deny himself on the points alluded to. His words, instead of being dictated by vanity, will be always with grace, seasoned with the salt of some useful if not religious principle. He will try to please all men, indeed, but then it will be for their good to edification. He *will* speak the truth, though its strictness should offend; but he will speak it in love, it being love which dictates even the harshest thing he says. He has the same disposition as other men to flatter and court flattery; but he will be constantly denying it: and he will repent day by day of the flattering words which may slip from him, or of the wholesome words which, through false shame, he may have neglected to utter.

Again, as to his actions:—the Christian being settled in a persuasion that the love of God, and the love of man for his sake, are the only lawful motives of action, will be solicitous in every step he takes to deny himself to the love of praise, as well as to the fear of shame. He will choose for his company, not those whose acquaintance may do him honour in the eyes of the world, but those by whose help and counsel he will best advance his spiritual interests. He will chuse all his employments on the same principle: and if his determination of any matter has been at all biassed by a regard to praise, he will repent of it as sinful, and watch against it in future; always keeping it in view, that the ambition of rising in the world, the common principle of worldly men, must be utterly disallowed by the Christian. In short, he chooses that society, that situation, that profession and employment, not by which his pride may be gratified or his name be distinguished, but that by which he thinks he may best promote the glory of God and the good of his fellow creatures.

S. P.

CLERICAL LUCUBRATIONS, No. I.

ON THE EXCELLENCE OF THE CLERICAL OFFICE.

"We exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge, ye are called."—ORDINATION SERVICE.

THE office of a Christian Minister is unquestionably the most exalted situation to which the mind of man can aspire. If it be regarded in its absolute and intrinsical character, it will appear to possess every thing which can invest the person who fills it with solemnity and importance. The man who obeys the call of Providence in entering upon such a condition, receives a dispensation to which the truest dignity is attached. He is made, in a peculiar sense, the servant of God, and embarked in a cause which involves the glory of his grace; he becomes an organ through which the will of the Almighty is communicated to the moral and intelligent part of his creation. He has indeed no original matters of revelation to impart, no new and hitherto undiscovered truths to divulge; but he has to deliver a recorded message, to enforce a prescribed law, and to exhibit, declare, and expound, the written and published statutes of the Most High. In acting according to his instructions, he is empowered to take the highest ground; and to magnify his office by delivering his commission in the name of the Lord. The mild and beneficent spirit of the gospel throws an amiable grace round this pre-eminence; and commends him to the world under the dignified yet acceptable character of the Minister of Reconciliation and the Messenger of Peace. The infirmities of nature, in which he must ever participate with those whom he instructs, constitute no objection to the reasoning employed. The panegyric which has been drawn belongs to the condition and not to the man. Should the party who engages in it be found unequal to its duties, or faithless to its interests, neither his incompetency nor his treachery will prove, that what has been advanced is not strictly true. He may disgrace himself; and excite prejudice against the trust he has abused, in weak minds or depraved hearts: but the wise and good will know how to separate the individual from the minister, and to distinguish between the vicious hireling and the pastor after God's own heart.

The clerical office is further ennobled by that regulation which has rendered it at once distinct and indelible. There is something which expresses the reputed importance of this station, in that act by which the individual who enters upon it separates himself, and becomes legally separated from the mass of his secular brethren. Conscious, as it should seem, of that sanctity which belongs to "a steward of the mysteries of God," he devotes himself by a public ceremony, in which the chief authority of the state may be considered as supporting a part, to the various and interesting duties of his profession. This distinction also, it must be observed, the legislature has inculcated, by surrounding him with limits which he cannot transgress. By provisions which are incorporated with the laws of the land, he incurs certain disabilities in consequence of ordination. From the moment that he submits to it, he is dispossessed of rights which he can never recover, and united to a class from which he can never withdraw. The deprivation he suffers, as well as the compensation he receives, are severally of such a nature, as to show the design of the state in the steps which it has taken. They indicate the peculiar veneration with which his office is regarded, and the broad line of separation which it is intended to draw between him and others. And in this respect the regulations of the state find a decided support in the public sentiment. Men of loose principles and dissolute lives are not insensible of its force. They immediately see the impropriety of any approach, in a person of the sacred order, to a character like their own. Indeed the indignation expressed against secular employments, worldly ambition, or fashionable amusements, in this description of men, is so much homage paid to the office they sustain; and the Ministers of Religion may consider themselves as not a little flattered by that distinction, which renders actions immoral in them that would be regarded as innocent in the rest of mankind.

To these considerations must be added, the consequences which depend upon the exercise of the Clerical Profession. As an instrument, under

Providence, of removing blindness from the understanding and hardness from the heart, and thereby making way for that grace which brings salvation, this office is intitled to peculiar respect. Its preponderance, in such a view, over other conditions of honour and usefulness must be estimated by the relative value of things seen and things unseen, of things temporal and things eternal. Patriotism has many claims to our homage, but piety more; and the man who has saved a falling state appears considerable, only till he is placed beside him who has saved a perishing soul. That immortal substance for which Christ died, and for which every faithful pastor labours, has a value which no human calculation can reach; and he who sustains its awful functions acquires, in that capacity, a degree of importance proportioned to those mighty issues which depend upon his ministration.

It should not at the same time be forgotten, that so far as the temporal interests of mankind can be meliorated, the clerical office seeks that melioration,—peace, sobriety and decorum, social union and civil subordination; in a word, private integrity and public virtue are among the duties to which the disciple of Christ must attend in his way to eternal life. The preacher therefore finds it no inconsiderable part of his official employment, to strengthen the bonds of political and moral obligation; and thus the office which he bears is ennobled by beautifying the face of society upon earth, while it is forming a community for the kingdom of heaven.

The candidate for a profession thus dignified by intrinsical excellence, public distinction, and moral importance, should deeply revolve the nature of that office to which he aspires. He should contemplate the Christian priesthood in all the variety of its relations and requirements. He should consider its connection respectively with God and man, and the honour which it derives from both. He should view it in its subordination to Christ, the Apostle and High Priest of the profession; and in its dependence upon the Spirit, under whose ministration it ranks. In thus regarding the dignity, he will, as a consequence, be led to see the responsibility, of this calling. If conscience have had its influence in the election which he has made, he will not have decided upon a question of such moment to himself and others without the most serious and self-enquiring deliberation. If his views be enlightened and pure, he will have consulted his heart upon the sacrifices he must make, the diligence he must exercise, the humility he must practise, and the judgement he must endure.

In anticipating the condition upon which he is to enter, he will be abashed at the thought of his pretensions to such a distinction, nor dare to proceed without a large measure of fear and trembling. He will look forward with apprehension to the course of his ministry; and dread, lest spiritual pride, worldly-mindedness, or carnal timidity, should lead him to sully the purity, abuse the privileges, or compromise the duties, of so important a station. Under this sense of his inadequacy, and these forebodings of his infirmity, he will find relief and direction in falling prostrate before the Great Head of the Church; and seeking his qualifications, as Paul sought his—"Lord, what wilt thou have me to do?"

Nor is it only in the contemplation of this profession that such views should govern the mind: the same sentiments should accompany the minister through the whole of his clerical career. The functions which he exercises must not be regarded as less solemn, because they are more familiar. Still the place on which he stands is holy ground; still those rites, which he so frequently performs, are sanctified means for sovereign ends, and symbols of great and awful realities. That these impressions may be encouraged, he will find it expedient to have in remembrance, "unto how high a dignity, and to how weighty an office and charge," he has been called. By refreshing his recollection with those views under which he once regarded the duties of his profession, he will escape that formality which a rotation of performances is too apt to produce, and rise to the true tone and spirit of his employment. Thus will those considerations, which might seem likely to inflate him, in reality humble and quicken him. He will find motives for personal self-abasement in those very circumstances which give him an official distinction; and, awakened to diligence by a thousand incentives connected with the

solemnity of his station, he will always abound in the work; till he finally enter into the joy, of his Lord. C. F.

THE REASONABLENESS OF SUBSCRIPTION TO ARTICLES OF RELIGION CONSIDERED.

All rational Protestants, of every established church or sect, agree in considering Scripture as the sole rule of faith; in allowing to the laity the free use of it in their native tongue; and in teaching them that it is their duty to read it with reverence and attention, and to interpret it according to their own private judgment; certainly, exercising that judgment with all the caution and deliberation which the importance of the subject demands, and with a due regard to their own measure of capacity and knowledge.

It has been very unjustly thought, that creeds and confessions of faith, particularly the subscription which the Church of England requires to her Thirty-nine Articles and Liturgy, are inconsistent with this great Protestant principle; but this prejudice seems to have arisen entirely from mistaking the nature of subscription.

In order fully to explain the idea which I entertain of it, I shall endeavour to illustrate it, by extending it farther than the Church of England or any established church, to every Protestant community: for a subscription to certain articles, or something equivalent to it, appears to me essential to the ministry of the divine word in every Christian congregation.

In this subscription there are two parties. The party who requires subscription; the party who is called upon to subscribe.

The first party may be supposed in this country to be, either the national Church of England and Ireland united; the national Church of Scotland, a separate congregation in England or Ireland professing the same faith as the Church of Scotland, or an Episcopal Congregation in Scotland, or an independant Christian Assembly where perhaps only two or three may meet together in support of those doctrines, which alone they esteem scriptural and pure.

The second party is the person who offers himself to be a minister of this Christian community. The former party may be stiled the Demandant; the latter the Respondent. The Demandant says, I think that certain principles are derived from Scripture, and conformable to reason. These are the principles upon which those of my sect agree, and by our firm adherence to them we are distinguished from every other community of Christians. These principles form that Creed we profess in our public worship; our prayers, whether liturgical, or extemporaneous, must be offered up in conformity to this Creed; our youth must be educated in it; our poor and ignorant instructed in it; every member of our community must have these salutary truths frequently impressed upon his mind. This is, we think, the only true interpretation of the sacred Scriptures. It is therefore the Gospel *you* must preach. Are you a sincere believer of it? To this question, which the Demandant has certainly a right to propose, the Respondent ought to reply with openness and truth. His well-grounded belief of this system (as far as his judgment and learning extend) is the primary and most essential qualification for that office to which he voluntarily aspires. The terms of conformity are too lax, when the question so proposed, does not comprize *all* that is necessary to be answered; and they are too rigid, when it comprizes *more* The best criterion of latitude appears to me drawn by those principles which justify separation from an established church.

If it be a lawful ground of dissent, that I cannot believe the Creeds of the Church; that I must, by my attendance there, abjure what appears to me the doctrine of Scripture, and profess what I think has no foundation in it; that I must offer up prayers, which, I am convinced, cannot be acceptable to God;—and these must be acknowledged to be justifiable causes of separation;—the church herself cannot be deemed too rigid, if she requires, that those persons shall not be her ministers, who cannot conscientiously be even her lay-communicants.

If the disciples of Dr. Priestley were to form a religious community adopting his peculiar principles, could they permit their minister to be continually preaching to them the liberty of human actions, the immateriality of the soul, the divine inspiration of Scripture, the equal authority of the whole sacred Canon, the doctrines of justifi-

cation and sanctification, the redemption, and the Holy Trinity? They must require their minister to abjure all these tenets: and is it less necessary, or more unreasonable, that the Church shall require from her ministers an explicit declaration of their firm belief in them?

In all speculations upon government, civil or ecclesiastical, we should place before our view the highest model of perfection, and consider how far we may hope by any practicable measure to approach towards it.

We must all wish, that the whole world were Christians, and that every disciple of our blessed Saviour received the Gospel in its utmost purity; never misinterpreting the true meaning of Scripture; never adding to it, nor diminishing from it.

Whatever distinctions might still prevail of local jurisdiction, of nation, or human legislature; whatever shades of difference, climate or other circumstances might occasion in external forms of worship or discipline; the religion of mankind would be the same.

This, with respect to our present state, is that *kingdom* of Christ which, we pray, may *come*. This is the highest model of perfection: but we approach towards it, if a whole nation can be of one mind, and profess the true faith, not hypocritically, but sincerely, without mental equivocation or reserve.

If this degree of perfection be unattainable, the next object we should have in view is, that the majority of the nation, or the most enlightened part of it, should uphold the right religion, and that the magistrate should maintain truth by law.

This is the system of an establishment, which it is the duty of every supreme governor to support, as far as is consistent with the justice due to individuals, or to any religious associations by which a number of those individuals may choose to be united. If there are sects in a country, or if they should arise from that free enquiry which breathes the true spirit of protestantism as well as of philosophy, and they can be permitted with safety to the state, they have a right to toleration; for the forming a private religious community is the last resource, the most distant approach to perfection.

If all mankind be not true Christians, if our nation be not, if the majority of our fellow citizens, or the ruling part of them, refuse to listen to the voice of truth; the church may still remain, may be still illumined by the glorious splendour of evangelical light, and flourish in truth and love, whether under the protection of wise laws respecting the religious rights of individuals, or in the deserts and caverns to which the heathen persecutors drove the primitive Christians, or in the valleys of Piedmont, or in regions the most desolate and obscure: for the smallest congregation, when every error is carefully excluded, is a fairer representative of the Church of Christ, than the Roman empire was when Christianity was assimilated to Paganism, and the religion of Constantine was only nominally adopted by a great part of his subjects. This was one melancholy source of the corruptions which have overwhelmed our Holy Faith, nor can it ever be preserved in its purity, until every consideration be sacrificed at the throne of truth.

It will be said, "that upon this system there must be innumerable and ever-changing sects, for the opinions of men are infinite and variable. Christianity can never be professed in its highest purity, until full freedom shall be allowed to impartial enquiry, and universal charity be established upon the firm basis of that unbounded tolerance, which will annihilate all subscriptions, all tests, all creeds and confessions of faith."

The objection, when carried to the extent to which it naturally leads, must subvert every established church, every principle of ecclesiastical community or discipline, public worship, and all that acquiescence in the judgment of others, which connects society, and is equally essential to the government of families as of states. Free enquiry cannot produce its proper fruits, unless the mind of the enquirer be duly prepared by previous knowledge, well tutored in habits of reasoning, and devoid of all prejudice and passion. How few among the sons of men have these qualifications! And are the common duties of all, prayer, praise, religious and moral instruction, to be neglected and abandoned from the dread that they may interfere with those profound speculations, for which perhaps few men in an age have been designed? Cha-

rity can never be preserved by external declarations, it must proceed from the heart, and when once seated there, will not be interrupted by diversity of faith. When persons, who hold great variety of opinions, are permitted to be priests and teachers in the same communion, truth is sacrificed to the vain hope of charity; and that it is a vain hope appears from sad experience; for dissensions in the same church have often produced greater animosities than have arisen from contending sects, and have a natural tendency to excite envy, emulation, and jealousy; as well as to create confusion. To promote charity, religion, virtue, or the good of mankind by the dereliction of truth, is an attempt most preposterous; and when religious truths of the highest importance are at stake, is no less impious than absurd. Errors in theory, when they once take possession of the mind, will always have an effect upon practice in proportion to their magnitude.

The Gospel in its purity is not more valuable for its intrinsic excellence, than for its beneficial influence upon the lives and manners of those who understand and believe the divine doctrines it contains. It tends more to our edification both in faith and practice, that those who maintain the purity of our holy religion, should form a distinct community from those who hold any depraved or corrupt tenets, though it should occasion a multitude of sects, especially if the civil government of the country afford every aid countenance and support to genuine Christianity, and allow to all those who are in error the rights of toleration. I admit it is a great evil, in a civil as well as religious light, that there should be a diversity of sects; but this evil, like many others in our imperfect state, must be endured because no legal remedy can be applied to it. This evil however will be considerably mitigated, when three great Christian principles are properly applied: and when those principles have their full power and effect, it will be wholly eradicated. These three principles are, faith, humility, and charity. Faith leads us to believe the Scripture, and to interpret it without any bias to worldly interest, without prejudice or passion. Humility leads us not only to pay a proper deference to the judgments of other men, especially our rulers in church and state; but to approach to the contemplation of the Divine Nature and Perfections with the highest reverence, and to preserve an awful simplicity upon all subjects of pure revelation, exercising our reason no farther than the rules of sound criticism require.

Charity leads us to extirpate from the very bottom of our souls that rancour which may indeed be the *effect* of different opinions, but is more frequently the *cause* of them, and is generally one principal reason why we adhere obstinately to error.

The Christian Church, whether we consider it as Catholic and Universal, as the established Religion of our country, or as the peculiar distinction of our sect, must be founded in true faith; from thence arises its purity. Its uniformity will be preserved by those great Christian virtues of humility and charity, which are the natural fruits of a lively faith, and which are so mutually connected, that humility necessarily leads to charity, and our charity must operate with the same powerful influence upon our humility.

INTERESTING ANECDOTE OF ONE OF THE UNITED BRETHREN.

In the last war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly any thing but woods could be seen. In the midst of it stood a little cottage; on perceiving it, he went up, and knocked at the door; out comes an ancient Hernouten*, with a beard silvered by age. "Father," says the officer, "shew me a field where I can set my troopers a-foraging."—"Presently," replied the Hernouten. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley:—"There is the very thing we want," says the captain. "Have patience for a few minutes," replies his guide, "you shall be satisfied." They went on, and, at the distance of about a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The offi-

* Better known in this country by the name of Moravian Brethren.

cer, upon this, says to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was much better than this."—"Very true, Sir," replied the good old man, "but it was not mine."

Studies of Nature, Hunter's Translation, Vol. IV. p. 85.

"This stroke," the writer justly remarks, "goes directly to the heart. I defy an atheist to produce me any thing once to be compared with it." May we not add, that he who does not feel his heart warmed by such an example of exalted virtue has not yet acquired the first principles of moral taste? We have here an exhibition of the genuine spirit of the religion of Jesus Christ,—a happy illustration of its native tendency. *Thou shalt love thy neighbour as thyself*, has been declared by many, and probably regarded by more who may hesitate to avow the sentiment, as an impracticable precept: intended, it may be, to raise our moral aim above the customary level, but not to describe a line of conduct which is actually to be pursued. But behold this great commandment, which is indeed *the fulfilling of the law* so far as respects our intercourse with man, practised with apparent facility, by one whom such objectors would probably overlook, in their enumeration of valuable and illustrious characters! The New Testament describes true Christian love as *not seeking her own*, and the sacred penman seems exactly to pourtray, by this expression, the disposition of that humble Hernouten of whom we have been speaking. This is that principle of love which ought to regulate every thought, word, and action, and which, while it shuns observation, is extending its benign but unobtrusive influence to every object within its reach: This is *Christian* benevolence: It claims Him for its author, and is an humble though imperfect imitation of His conduct, who gave himself to the death for us: It is in short having *the same mind which was also in Christ Jesus*. Are the instances of this love rare in the Christian world? It is a melancholy sign that love, the chief of Christian graces, is rare also.

To the Editor of the Christian Observer.

SIR,

I HAVE often thought on the origin and propriety of what is commonly called *saying grace* before and after meat. I am not, however, at present, about to trouble you or your readers with any enquiries upon the subject; but I beg leave to make a remark or two upon it.

Wherever the practice has been adopted, it were to be wished that it were as generally performed with reverence and decorum; but really, in a party of eight or ten persons, a clergyman often finds it difficult to procure silence and attention even for a few seconds, while he asks the Almighty's blessing on the provision of his bounty. In larger parties the difficulty is still greater. I have sometimes, on these occasions, been induced to think favourably of the practice of the Quakers, whose custom it is, after taking their seats, to allow a few moments for private ejaculation. This would at least be more gratifying to a serious mind than the most devout words uttered (as too often happens) amidst a confusion of tongues, tumultuous arrangement of seats, &c.

I am not a friend, Mr. Editor, to *long graces*. Some good men are very prolix in this service, who perform it at the same time with much decency and reverence. I cannot help thinking that the best general practice, as having the best general effect, would be to offer up a few words solemnly and devoutly in the way of a *direct address to* the Deity, and presented *expressly* in the *name of Jesus Christ*: The use of the third person, which so much prevails, is certainly far from being sufficiently impressive; but the omission of the name of Jesus Christ is, I think, scarcely warrantable.—See Col. iii. 17.

V. H.

MISCELLANEOUS.

To the Editors of the Christian Observer.

GENTLEMEN,

THE scarcities with which it has pleased the Almighty to visit us in the course of the last eight years, rank very high among the important events even of this eventful æra. During their pressure, want of due informa-

tion, and the influence of feeling and prejudice, made it difficult to form a fair estimate of the circumstances which gave rise to the evil we all felt, which contributed to its aggravation, or which tended to the alleviation of it. As was natural under so heavy a calamity, men turned their attention much more to the circumstances which produced it, than to those which lessened its pressure; and in forming their opinions on a subject so extensive and complicated, and at the same time productive of much deep distress among the lower classes of society and of much alarm among the higher, it is no wonder that their judgments should bear the marks of rashness and passion rather than of information and wisdom. Now, however, that the storm, through the divine mercy, is over, it might be highly useful to investigate its causes, its nature, and its effects; and to indicate what circumstances in the situation of this country served to break its force, or to leave us more exposed to its ravages.

It is by no means my intention, however, to enter on so wide a field. I shall confine myself to a few facts and observations, which may shew in how great a degree the edge of the weapon raised against us was blunted, or turned aside, before it was suffered to inflict its wound.

Your readers are all aware, that the importation of grain during the last year was large; but few may suppose it to have been so large as it really was, and still fewer may be in possession of its real amount. A statement, therefore, in round numbers of the quantities of imported grain, flour, and rice, between October 10th, 1800, and October 10th, 1801, extracted from an Account laid before the House of Commons, may not be unacceptable to them.

	Quarters.
Wheat	1,460,000
Barley and rye	310,000
Oats and oatmeal . . .	690,000
Beans and pease . . .	67,000
Indian corn	70,000
Rice	65,000
	2,662,000

In the above extract the imported flour is included, and expressed in the numbers of quarters of corn equivalent to it.

Now must not the above import of grain and rice appear truly important, when it is recollected that the quantity of wheat annually used in this island is about 8,000,000 of quarters, and the quantity of barley, oats, and rye used annually in bread is thought not to exceed 4,000,000 of quarters? Throwing out of the account therefore the pulse and Indian corn and rice, (though a very great proportion of them would be employed in different ways as food for man) the remaining articles of import amount to no less than one fifth part of all the grain consumed in bread by the inhabitants of this island during the year: or, taking the fact in another point of view, this nation has supplied more than 2,000,000 of its people during that period with bread from imported corn.

What would have been the effect on our markets, and what would have been the hardships, which not only the 2,000,000 so fed, but the whole body of the lower orders of society among us, must have endured, had not this corn been imported from abroad, we may form some idea; but happily we do not know from experience. When, however, it is considered, that a small deficiency in the quantity of an article which all must buy and consume, will necessarily cause a considerable advance in the price; and that this advance will encrease by rapid strides as the deficiency encreases, and as the consumers, or those whose trade obliges them to supply the consumers, begin to suspect that the time is approaching when it will be very difficult to obtain the article at all; we can be at no loss to determine, that the void, which would have been left in our markets had not the 2,400,000 quarters been brought into them, must have produced the most calamitous effects. Perhaps the prices of last year, extravagantly high as they were, might have been doubled; and in most populous districts, we might have seen the poor sinking under the struggle for existence, to which, in many parts of the kingdom they were actually reduced, through the absolute inability of parishes to afford them the requisite relief. And what scenes of horror would have taken place, commencing where the population was greatest, and extending, perhaps, to the most remote parts of the kingdom, is known only to that all-wise Being

who in his great mercy preserved us from them.

It is impossible to reflect on what we have escaped by means of our importations of corn, without being sensible of the vast advantages we have derived from a wise, active, and firm system of government;—from an extended commerce supported by a great capital, and invigorated by spirit and enterprise; and from a triumphant navy.

Large importations of corn cannot take place suddenly: nor can they take place at all, unless a proper stimulus is held forth by government to merchants, and they have a confidence in its good faith and equity, and in the steadiness and consistency of its measures. In times of scarcity, therefore, early foresight, vigorous and timely measures well adapted to their end, and not only that unshaken good faith which never violates engagements, but that magnanimous equity which will act liberally by men who step forward to supply the public wants, (even though the letter of the laws enacted in their favour should, through unforeseen circumstances, fail to afford them a fair indemnification from loss,) must all unite, and unite in a high degree, in a government, before it can obtain through its merchants so ample a supply of foreign corn as we have had during the last year. How many of those disaffected individuals, who used their utmost endeavours to overthrow our government and constitution, have been preserved from famine, by the wisdom and energy of the one, and by the salutary provisions of the other!

But our government and constitution, however excellent, could not have secured to us such a supply of foreign corn, had not their beneficent energies exerted through a long series of years, (I had almost said of ages,) matured our trading capital and commerce, and rendered them equal to so great and sudden an exertion as the importation of all the spare corn from every part of America and every accessible part of Europe, by employing ten millions of capital and half a million of tons of shipping for that purpose, without deserting any established branch of commerce, or any existing manufacture; and had not the same energies raised, under the divine blessing, a navy equal to the protection of such a commerce spread over every quarter of the ocean, while it also had to defend our united islands at home and our colonies in the most distant parts of the globe.* Let those who have been accustomed to decry the laws and public institutions of Britain, and have been disposed to exchange them for untried theories, take an extensive view of them in their effects; and if their understandings and their hearts are not irreclaimably vitiated, they will be disposed to doubt at least the candour of their censures, and the soundness of their speculations.

And now a word to those who have found hosts of monopolists everywhere, but have been able to find scarcity no where. Those gentlemen may afford some amusement at least to the readers of the Christian Observer, if they will be so good as to tell us what is become of these 2,600,000 quarters of imported corn. Has this corn been brought into consumption, or has it not? If it has, will they do us the favour to account for our markets not having been brought down, far below the average price of corn in this country, by so very large a quantity of foreign grain having been thrown into them, when we had already enough of our own, and have since had a plentiful harvest?—If it has not, they will please to say, in what parts of this island it lies concealed; and how it happens that those engrossers who were so wise as to be able to produce an artificial scarcity, are now become so foolish as to suffer an immense capital to lie dead in a perishing article, which is already sunk one half in its price, and cannot fail to become a mere drug when they bring their hoards to market. Not to dwell on a point rather foreign to my purpose, I will dismiss it with remarking, that to the considerate Christian one of the most melancholy features of the late scarcity was the blind eagerness of numbers of all ranks to impute the evil, on any grounds, or on no grounds, to their fellow-men; and their fixed determination (as it seemed) not to own the hand of God so awfully displayed in the dispensation.

The vast advantages derived from our large importations of grain have been pointed out. But vast as they were, they would not have preserved the nation from horrible evils, productive, it is to be feared, of the most fa-

tal and lasting effects, had not the constant employment found, during the afflicting period, for the lower classes by its manufactures and commerce (providentially revived by a most happy combination of events in the Baltic, just at the time when they began to decline) enabled those classes to obtain regular wages towards their own support:—had not an established system of poor's rates, under the superintendence of humane and repectable magistrates, supplied in general whatever was wanting in addition to their earnings for the purchase of the necessaries of life;—had not charity been extended with unexampled liberality, not only to those who were not able to avail themselves of the relief derived from the poor's rate, but to those who were, and yet must have been entirely deprived of the little comforts which habit had almost converted into necessaries of life, if their more wealthy neighbours had refused to assist them:—had not a vigilant and strong government overawed disaffection, which hoped, by availing itself of popular discontent, to convert distress into general uproar and confusion: and yet overawed it by means and measures so temperate, and so congenial to the general feelings of the nation, that the exertion of force did not add to the disposition to murmur,—and finally, had not the labouring poor been relieved from sufferings, which notwithstanding all the alleviating circumstances I have now been enumerating were very great, by an abundant harvest, at a period when their patience was perhaps nearly exhausted, and appeared on the eve of giving way to dispositions and to conduct which might have involved them and their superiors in one common ruin.

And can we contemplate the blessings of which the above is no more than a faint sketch, without being deeply sensible to what hand we owe them? Each of them was a gift of incalculable value in the time of our distress, and might well claim the Giver of all Good as its author; and when viewed in their union, they bear the clear stamp of wisdom and goodness more than human.

First, let them pass singly under review: and say were they gifts of so common and ordinary a nature, that any nation under a similar pressure might *expect* to have the benefit of them, and rather look upon their absence as a mark of the wrath, than their presence as an evidence of the special favour of Heaven? No; they were all signal and extraordinary blessings; and many of them, in their amount and extent at least, peculiar to our country. This has already been shewn with respect to our unexampled importations of grain, by means of a commerce, and under the protection of a navy, never equalled in any period of history. And may not similar remarks be extended to the other particulars, which have been enumerated? What great nation did God ever favour with such manufactures for the employment of the poor, —with such a legal system for their relief, under the direction of magistrates, more disinterested, respectable, and humane,—with a more warm and active spirit of benevolence in the higher ranks—with a public force better calculated to shield us from external violence, and at the same time to maintain order at home without endangering liberty? And lastly, has not the late harvest affording considerably more than a year's consumption, in a country whose growth of corn falls in general much below its wants, and thereby not only providing for the present, but supplying the deficiencies of former years, been an instance of divine bounty? Indeed we have of late so clearly seen, how much the great Lord of the seasons vindicates to himself the appointment of plenty or of scarcity, that he must be blind to the course of Providence who is not deeply sensible that the abundance we now enjoy is in an especial sense the gift of God.

If these gifts of Providence loudly demand our gratitude when separately considered, how much do they call forth, not only our gratitude but our admiration when combined for our benefit! The union of all, without exception, was not only highly useful to the nation, but perhaps indispensably necessary to shield it from the most fatal calamities. No part could have been withdrawn from this machine of divine workmanship without materially injuring the general movement; and scarcely any, without imminent risk of utterly deranging the whole.—Had we not had the imported corn;—or been without our well-administered poor-rate;—or not had the benefit of a strong but conciliating government;

—or not had a good harvest last year; —had *any one* of these blessings been wanting, riot and confusion appeared ready to mar all the others, and to involve the land in the horrors of rebellion and famine. And even if the hand of Charity had been shut, or only partially or ungraciously opened, extensive evil, and perhaps evil not less extensive than that above described, would have followed.

And were these trees from the garden of God blessings of such hardy growth as to brave the blasts which sweep this our world? Was any *one* of them tolerably secure against the attacks of sublunary uncertainty and instability? Far from it. Like fair plants, their frailty bore some proportion to their beauty and value. All of them were liable to injury or destruction in a great variety of ways. How soon would a blow on trade (and we know to what sudden changes trade is continually liable) have deprived multitudes of employment, and have laid a burthen on parishes which they could not possibly have borne: while by depriving the national purse of its wonted supplies, it would in a great measure have precluded the hope of assistance to the poor from that source! A more extensive war, and especially a war in the Baltic, the great mart for grain, (which at one time seemed almost inevitable) or a languid state of commercial credit, or a check, either by defeat or mutiny, in our naval operations, would any one of them have paralysed our efforts in importing grain. A selfish or mistaken policy in the rich would have deprived the poor of the benefits of the Poor's Rates: and benevolence and patriotism, the two great sources of private charity, and of a national force so efficient and at the same time so unobnoxious as that we possess, are tender plants, subject to a thousand accidents from the folly or caprice of those who are to exercise them, or from the ill conduct, or the supposed ill conduct, of others. And with respect to the late abundant harvest, we have had recent and woeful experience to how many causes of failure the fruits of the earth are exposed.

And what hand turned aside all the shafts to which we were exposed, any one of which might have destroyed our remaining comforts, and have plunged us into the depths of misery? Without a divine Protector, could we have hoped to escape them? Could we have hoped, that no adverse events abroad, no mistake in human policy, or conflict of human passions at home, would have intervened to deprive us of some one or another of those favourable circumstances, the united influence of which was barely sufficient to render the scarcity tolerable? To God we owe it that we were not forced to drink of the cup of fury, and wring out its dregs, and to God be heartfelt and continual praise!

But while we contemplate the bounties of Divine Mercy, let us not be blind to Divine Justice. It is the common course of the Almighty to wave the rod of vengeance over guilty nations,—"to menace oft, and oft withhold the blow,"—and, for a time, rather to alarm than to strike. But if we shut our eyes to our sins because he is merciful;—if we are presumptuous because he is slow to wrath;—if we do not acknowledge that the long suffering of God leadeth to repentance; and if we do not fly to that repentance to which he points; every draught of abused mercy will become gall, and tenfold punishment awaits us. My object, Gentlemen, was to lay before your readers a connected view of the blessings with which our late trial was tempered; but I could not conclude without holding out a warning not to be intoxicated, or lulled into security, by their extent. Happy should I be to see the very important and awful subject, at which I have just glanced, handled in detail by some Correspondent of the CHRISTIAN OBSERVER in the spirit of Cowper, whose sacred muse clothes it with all her terrors and all her tenderness in the Poem of Expostulation.

B. T.

For the Christian Observer.

OBSERVATIONS ON QUAINTNESS OF STYLE.

THE quaintness of expression, which frequently occurs in the writings of many of the Divines of the seventeenth century, has not only attracted the ridicule of the light-minded, but sometimes provoked the disapprobation of the serious. On this account, I am desirous of stating a few considerations, which may rescue the works of these now neglected authors

from some portion of that sweeping censure, whereby their style has been discredited, and the study of their writings discouraged.

It is probable, that the compositions of the writers of whom we are speaking were not rendered distasteful to contemporary readers, by the phraseology by which they were characterized. There existed, no doubt, a sympathy of taste between authors and those to whose amusement or instruction they would naturally endeavour to accommodate their productions: and we may take it for granted, that the style, which it was so much the custom to adopt, it must also have been the fashion to approve. The lapse of a century, which produces so many revolutions and changes in the habits and usages of mankind, has naturally introduced a considerable variation, and (it may be safely added) improvement in the prevailing modes of expression. Hence, the works of many old writers, abounding in phrases now obsolete, and in allusions and similies which are no longer familiar, have disgusted many, whose taste has been formed upon examples of modern refinement, and who will not suffer their understandings to be enriched by the sense of a writer, unless at the same time their ears can be gratified by his sound. The reasonableness of such scruples is hardly less paradoxical, than that of a man, who should decline all nourishing food, which did not afford the most poignant gratification to his palate; or who should refuse a medicinal draught, because it had not the flavour of nectar.

But waving all further preface, in order to come at once to the object which I have in view, I proceed to state my persuasion, that the quaintness of old writers (especially Divines) possesses one valuable property, which has been generally and unjustly overlooked. The property which I speak of, is that of giving a point and force to their sentiments, and of thereby fixing them in the memory, and impressing them on the understanding.

An instance of quaintness of expression, which I have lately met with, will serve to exemplify my meaning, and perhaps, in some measure, corroborate my assertion. A Divine who wrote about the middle of the seventeenth century, when speaking of the odium, which pious persons generally incur from worldly ones, having argued that this odium will be most bitterly displayed against the piety which is most rapid in growth, and against the zeal which is most active and evident in operation, illustrates his sentiment by the following truly quaint observation.—"*It is the galloping traveller whom the dogs most bark at.*" ——Whatever may be said of this remark, it will at least be acknowledged, to be calculated to *hitch* (if I may so speak) in the memory, and to impress strongly and permanently upon a reader's mind, the truth which it was intended to exemplify. It may be worth while to consider, whether any elegance of expression, any harmony of cadence, or any classical allusion, could have given so much force to the sentiment above mentioned, as this inelegant, inharmonious, and unclassical sentence respecting the "galloping traveller."

Many examples might be produced, in illustration of the opinion, which it is the object of this paper to propose. But perhaps the one which has been already quoted may suffice; as every reader, who is enabled to recal other instances of quaintness, may apply to them the general observations, which have here been advanced upon the subject; and so judge for himself, from such an application, how far these general observations are justified.

In forming our opinion of the quaint phrases, which so much abound in the writings of many old Divines, we should remember, that it is the general characteristic of these phrases, that they contain much meaning in little compass. They present us with gold in the wedge; which while destitute of the attractions of fashion and form, is rich as to its substance, and portable as to its size.

In works designed to furnish amusement to the fancy and gratification to the taste, obsoleteness of style and inelegance of language may be allowed to constitute a radical defect, and to justify the consigning such works to neglect and oblivion. But in estimating those writings, whose professed object is instruction, which tend to enrich the understanding with knowledge, and to mould the heart to holiness, some other standard must be set up, than that of literary taste; and for the neglect of such writings, some better apology is required, than the mere antiquity of their style; since quaint expressions cannot vitiate the

wisdom which they possess, nor can an unpolished phraseology debase the sound divinity which they contain, or the pure and exalted morality which they inculcate.

I may perhaps be censured for affirming, what nevertheless I have found great reason to believe, that the smoothness of style, which has been aimed at by some modern Divines, is injurious to the effect of their writings ——To borrow the observation of a friend; their polished sentences glide over the mind, like globules of quicksilver over the surface of a mirror, taking no hold and making no impression——a thousand instances might be quoted, of writers, who have indulged themselves in rounding their periods, till they have completely deprived them of their point: and it is to be feared, that not a few examples might be referred to, of volumes of sermons, the authors of which appear to have been infinitely more studious of polishing and embellishing their style, than of convincing the consciences, or edifying the hearts of their readers.

It will doubtless be universally allowed, that quaintness of expression is, by no means, to be aimed at, in compositions of the present day. I therefore plead not for the adoption of it by our contemporaries, but for the toleration of it in our predecessors; especially since it does not detract from the substantial excellence of their writings, but even, in many instances, gives point, and force, and emphasis to their sentiments.

That the works of such men as Featley, Bishop Hall, Latimer, Baxter, Owen, How, and Adams, should have fallen into neglect, is a circumstance, which, even if it be creditable to the taste, can do no honour to the judgment or piety of modern times. That the works of these, and the many other excellent Divines who lived towards the close of the seventeenth century, may be more generally read, and more worthily appreciated (especially by theological students) is a wish, in which all will concur, to whom these works are at all familiar. In the examination of these works, some few things will doubtless occur, which a writer or preacher of the present day would deem it inexpedient to imitate: but he will, at the same time, meet with so many admirable examples, of the manner in which texts should be unfolded and applied, of the clearness with which the doctrines of the Gospel should be propounded, and of the energy with which its precepts should be enforced, that before he has long been exercised in the study of these writings, he will learn to wonder that they are not more valued, and to lament that they are not better known.

To the fastidious contemner of the works of these antiquated Divines, who derides or despises the occasional quaintness of their phraseology, one brief suggestion may with propriety be submitted. Let him examine whether they possess any merits, which counterbalance this single imputed deformity: and if he find, that these works abound in rich imagery, in sublime conceptions, in deep views of human nature, and in clear views of Gospel truth; if he discover in them such various and extensive learning, and such animated piety, as few modern writers display, and all would do well to emulate; then, let him conclude with me, that many of those who labour to multiply new books, on subjects of Divinity, would do themselves more good, and religion more service, if they would study in private, and introduce and recommend to the public, some of the many old books, which, though long since superseded by later publications, have yet never been excelled.

ONATRAMA.

To the Editor of the Christian Observer.

MR. EDITOR,

I WILL be extremely obliged to any of your readers who may be able to direct me to a tract; exposing the errors of the Romish faith, and containing the first principles of the Reformed Religion, expressed in such terms as may be easily understood by a person whom the superstitions of that church have prevented from being acquainted with the Book of Life. In the greater part of the tracts on this subject which have fallen within my observation, the crimes to which that Faith has given birth, and the characters of the Romish priests, have been animadverted on with such acrimony as to prevent the arguments used, from having their due weight upon the minds of persons educated in that Faith, and accustomed to respect with a reverence more than human, their ecclesiastical rulers.

É MINIMIS.

But the events now passing in the West Indies sufficiently evince their love of freedom, and discontent with their degraded state of being.

After having directed her son's attention to many important moral and political subjects, Mrs. W. in a more systematical manner endeavours to unfold the nature of religion, to enounce its doctrines, explain its precepts, and enforce its duties. But laudable as her exertions in the investigation of truth, and impressive as her exhortations to piety are, we cannot always subscribe to her conclusions, or deem her representations to be founded in candour, or warranted by justice.

The enemies of establishments, it is asserted, affirm, (Vol. I. p. 227.) "that modes of faith are immaterial; and that, provided we act well, we shall never be called to account for speculative notions." Were this the case, the Dissenters would scarcely possess a plea for separation from the national Church, one mode of faith, on their own principles, being as efficient as another, and the only allowable subject of contest, who should most excel in all virtue and godliness of living. But a slight acquaintance with the tenets of the Independents, and Baptists, general and particular, would have corrected such an error, no denomination of Christians contending more warmly than these for what they think sound doctrine. If Unitarians, or even Quakers, sometimes declare that modes of faith are indifferent, an exception in favour of their own must be implied, for they always tenaciously defend them, and never wave a contest through complaisance to a pertinacious adversary.

Nor is this author more correct in stating the subjects of difference between some strict persons in the establishment, who are designated sometimes as Calvinists, and sometimes as attendants on Gospel preachers, and those more liberal members of the Church whose cause she espouses. The former are said to object against those of the clergy, whose opinions do not coincide with their own, that they enlarge not on mystical points, which are to overbalance the obligation of moral duties; to require at the same time perfection in their pastors; and to deny the use of elegant amusements. (Vol. I. p. 316.) There is an inconsistency in these charges. For if mystical points overbalance the obligation of moral duties, the meaning, it is to be presumed, is, that moral duties are unnecessary to be performed by him, who is under the Gospel dispensation. Why then do these persons require *perfection* of their pastors, unless they *think all the moral virtues necessary to the completion of the Christian character?* or why do they lay restrictions upon themselves or others, by denying the lawfulness of elegant amusements, which in themselves, it is taken for granted by Mrs. W., are harmless? It is avowedly, because these amusements are thought not only likely to draw the affections from heavenly to earthly things, but to lead into temptations to break the moral duties. Persons belonging to the establishment, holding such a compound of folly and wickedness, happily have never fallen under our observation, nor did we know that such heretics took shelter within the pale of the Church. Mrs. W. we charitably hope, and sincerely believe, has given too easy credence to the specious tale of controversial rancour. If some scattered individuals, loquacious in proportion to their ignorance, affect to discuss the most abstruse points of theology, and to explain mysteries which cannot be penetrated by human intellect, let not their folly be attributed to the whole congregation of which they are members; or their opinions, which may be no more than idle speculations, be construed into Antinomian licentiousness. Doubtless there are many individuals to be found, who speak of faith in terms which are very reprehensible, because liable to misapprehension, and who seem from their modes of expression to undervalue holiness of life. But as it is an acknowledged maxim, not to argue against principles from consequences, which are disallowed, so when the persons in question invariably declare that the fruits of righteousness must appear to prove the genuineness of their faith, they ought to be acquitted of evil intentions, however they may be justly chargeable with verbal inaccuracy.

That the whole class of people in question have clear ideas of the Christian doctrines, it would be folly to assert, because impossible to prove. Yet if it be allowed that the precision

of ideas is justly measured by their producing their proper effects, it may safely be concluded that Mrs. W. is not justified in her general assertion, that the attendants on Gospel preachers have not clear ideas of the doctrines of Christianity. Granting that many of them are ignorant of what they profess to know, and that some are even hypocrites, yet where will she discover any set of people more constant in their attendance on every divine ordinance, more eager for religious instruction, more studious of the Scriptures, more useful in their social capacity, and more blameless in their general conduct, than these objects of her contempt? While such are scarcely thought deserving the name of Christians, well may the complaint be repeated, that there is less religion in the present than the past generation.

Some of the clergy, who hold these opinions to which our author has avowed her unqualified dislike, have been treated by her with much severity. Uncandidly assigning base motives for their conduct, and begging the question, which required the strictest proof, she asks, "Can either humility or modesty exist in that man's bosom who triumphs at perceiving an importance annexed to his own crude extemporaneous effusions, which is denied to the most elaborate compositions of men as highly celebrated for wisdom and learning as any of whom the annals of our country justly boast?"

A preacher, desirous of impressing his hearers with the importance of what he utters, naturally rejoices when he succeeds in his endeavours, and may even be said to triumph while anticipating the beneficial consequences, which will result to those who cordially embrace the momentous truths of Christianity. This benevolent satisfaction may be mistaken by strangers for the complacence of vanity, which, in the minister of the humble Saviour, will ever excite disgust, and merit the severity of censure. But without the clearest conviction of delinquency it is not fair to condemn. Many circumstances sometimes concur to give a preacher, of any description, the appearance of pride, when the reality is far from him; his positive assertions, when proofs, which all know not had been before given, would seem more befitting; his expression of the dignity attached to his office, that he may excite more reverence for his words; and his authoritative tone when pronouncing the commands of his master, will by many be deemed incompatible with humility. An extemporary preacher, moreover, having no power to revise expressions which are too strong or of doubtful meaning, is more particularly exposed to these and similar charges, unless he possess the qualifications which Bp. Hoadley attributes to Dr. Clark; "a certain strength and coolness of head, which cannot easily be surprised or deceived, and a certain faculty of expression, which is hardly ever at a loss for plain and proper words." Admitting, however, that in "extemporaneous effusions, a crudeness of thought, and a coarseness of language, may sometimes confuse the ignorant, and disgust the learned;" yet do not an earnestness of address, a warmth of description, and a plenitude of scriptural knowledge, frequently atone for these faults, by rousing the impenitent, confirming the weak, and settling the strong? Sermons, logically regular and studiously neat, fall on the ear of the vulgar, like the sounds of musical chords, and leave no trace behind. Their fault is being elaborate, they are not level to the capacities of the grand mass of people, who, children of a larger growth, require the plainest style, and the simplest arrangement. These advantages may undoubtedly be attained, in our opinion, with far more certainty by written than extemporary sermons, for the first thoughts, though the most vivid, are not always the most perspicuous, and presented in the most intelligible words. But in a comparison of two extremes, if a decision be given in favour of one, it does not follow that the medium ought not to be preferred to either. Candid persons, however, abjuring theory and prejudice, will be biassed by facts only, and reserve their approbation for that method of preaching, which produces the greatest possible good, with the least inconvenience.

(To be continued.)

XIV. Mr. Overton's *True Churchmen ascertained.*

(Continued from p. 172.)

CHAP. VI.

Mr. Overton prosecutes his enquiry with regard to the doctrine of Justification,

And after stating the importance of this doctrine, and remarking that we have the most determinate conclusions of the Church upon it, since it formed a principal subject of controversy between the Romanists and the Reformers, observes,

"The charge, in respect to us, is; that we ascribe too much to *Grace*, to *Christ*, and to *Faith*, in this matter, and too little to Good works, to comparative Innocence, to Reformation, and other performances and conditions, on the part of man. We cannot, however, with our views of Scripture, and of man's native powers, relax on the point. Our uniform doctrine is,—"That we are justified BY *faith only*," and "*only* FOR *the merit of our Lord and Saviour Jesus Christ.*" And we think that we adhere most punctually to the church in these opinions. But this is the subject of our present investigation. (p. 179.)

The author proceeds to compare the views of his opponents with those of the Church, under the distinct heads of the *Nature of Justification*, the *Nature and Province of Justifying Faith*, and the *Means by which Justification is obtained.*

With regard to the NATURE OF JUSTIFICATION, Bp. Watson, Dr. Hey, and Mr. Daubeny, are referred to, as holding the doctrine of a *first*, and a *final* justification; the first being considered by them to mean nothing more than admission into a Christian society. The author maintains, however, that no such distinction can be found in any of the legitimate writings of our Church; and proceeds to argue on the same ground against the notion, that Baptism is synonimous with Justification; supporting his sentiments by a decisive extract from Hooker. (p. 179—181.)

Bp. Watson, after Bp. Fowler, Dr. Balguy, and Mr. Ludlam, are referred to, as confining justification wholly to the *pardon of sin*, and as often explaining this in such a way as to mean little more than our reformation; and the latter in particular asserts, that the justification of a sinner in the court of heaven is "*utterly impossible*;" that he can only be *pardoned*, and not *acquitted*. In opposition to these opinions the writer quotes the Articles and Homilies, which affirm in various places, that we obtain by Christ both *pardon* and *righteousness*; and then confirms the doctrine of Christ's righteousness being imputed to us in justification, by quotations from the confessions of the martyrs in Queen Mary's days, and from Nowell and Cranmer, to which he adds some remarkable passages from Latimer, Lord Bacon, and Hooker, which are very explicit in support of the same views. And yet Mr. Polwhele considers this doctrine as "absurd, dangerous, impious," and "blasphemous!"

Mr. Overton further argues, that, in the view of our Church, sinful men may be "honourably acquitted," since, the justice of God being fully satisfied by Christ, there is, in this method of acquitting sinful men before God, "neither any impeachment of the honour of the Judge, nor any remaining suspicion attached to their own characters.

The author then proceeds to consider the NATURE AND PROVINCE OF JUSTIFYING FAITH. In stating his own sentiments, and those of his friends, he says, in the words of the Homily on Salvation, the right and true Christian faith

"Is, not only to believe that holy scripture, and all the foresaid articles of our faith are true, but *also to have a sure trust and confidence in God's merciful promises* to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments." And then he adds, It is a *cordial belief of God's testimony*, and *a reliance on his promises.* But the grand scope of these, revelation throughout, are, "the record which God hath given of his Son," and the promise of "the gift of eternal life in him." Justifying faith, therefore, especially implies, a receiving with interest and approbation, "the witness of God which he hath testified of his Son," and "a sure trust and confidence in God" for salvation through Christ Jesus.

This faith, we maintain, is as *distinct* from love, good works, and obedience in general, as a tree is from its fruit; but, that it is *inseparably connected* with these graces, and *always produces* of them.—And, the way in which it justifies, is, not as possessing any *merit*, but "as the only ordained *mean* and *instrument* by which we thus receive, apprehend," and "apply

to ourselves the fruits and merits of Christ's death;" or, as Bishop Horsley expresses it, "because it is the *first principle* of that communion between the believer's soul and the divine Spirit, on which the whole of our spiritual life depends." (p. 188, 189.)

"Very different," says the writer, "are the notions of our opponents respecting faith." This discordance he endeavours to prove by quotations from most of the writers already mentioned; some of whom represent faith as strictly implying no more than an *honest principle*; others, merely *an assent to the truth of Christianity*; while others maintain that it justifies not as it unites us to Christ, or is the instrument through which we apply his merits to ourselves; but as it implies true holiness in the nature of it, and includes the other evangelical graces as constituent parts of it. But that the Church means by justifying faith more than a *mere assent to the truth of Christianity* appears, the author says, from the definition just quoted; and that she considers this faith as *perfectly distinct* from love and obedience, and yet *always productive* of them, he says, is equally clear, because she teaches that they *proceed from* and *follow* it.

Mr. Overton confirms these sentiments from various parts of the Homilies, from the writings of Cranmer and Nowell, from the Confession of the Bishops and Martyrs, and from the Augsburgh Confession; and, as to the MANNER in which Faith is directly concerned in our justification, he also quotes the Homilies, Nowell, Bp. Jewell, and Hooker, to shew that they regarded it as the "mean," tho "instrument," whereby we lay hold of, and are united to Christ.

He then produces similar quotations to prove, in opposition to Mr. Ludlam, that our Church maintains the reality of a spiritual union between Christ and true Christians, and asks how these sentiments of the Church, concerning the nature and province of Justifying Faith, can be reconciled with their ideas on the subject, who are confident we may be good Christians, and sure of heaven, *whatever be our persuasions*; or who represent this faith as consisting *only in an honest principle*, or in a *barren assent* to Christianity, or as implying *both belief and practice*, and as *justifying only* as it thus *comprehends obedience in its nature*. (p. 198.)

"But our principal enquiry on this head," says the author, "yet remains; namely, through what MEANS, or on what ACCOUNT, we obtain Justification before God." (p. 198.) And here he argues from the XIth Article, that the plain doctrine of the Church on this point is, that "*Christ only* is the *meritorious* cause of our Justification, and that *Faith only* is the *mean by which we apprehend, and apply, and become interested in his merits for this Justification*." (p. 199.) In proof and illustration of this position, he enters upon an analysis of the Homily on Justification, which is known to have been written by Cranmer, and is allowed by Dr. Hey to express "these things fully and clearly," and wherein Bp. Horsley testifies "these doctrines are delivered with admirable perspicuity and precision;" quoting also other Articles and Homilies, as well as the writings of many of the Reformers, to which references have been already made. He likewise refers to Bp. Horsley as testifying "that man is JUSTIFIED BY FAITH, WITHOUT THE WORKS OF THE LAW, WAS THE UNIFORM DOCTRINE OF THE FIRST REFORMERS," and to Bp. Warburton, as asserting that the redemption of mankind by Christ, "together with its consequent doctrine of JUSTIFICATION BY FAITH ALONE, were the great *gospel-principles* on which PROTESTANTISM was founded." (p. 207.)

Mr. Overton proceeds to shew, from the *concessions* of the persons whom he opposes, that they cannot reconcile all this with their notions upon the subject. With respect to the boasted adherence of his opponents to the doctrine of the Church, he endeavours to point out the absurdity of this pretension in those who hold the Socinian notion of two justifications, and that all the justification attainable in this world is synonimous to baptism, or our admission into the profession of Christianity; and, having quoted Dr. Carr, Mr. Clapham, Dr. Hey, Mr. Daubeny, Mr. Nelson, Mr. Fellowes, and Mr. Benson, as explicitly including *our own works* in the matter of justification before God, he asks,

How can any persons, endowed with ordinary integrity and discernment, who use this language, pretend to agree with the standard writings of our Church? If it

is not clear from the above extracts, that all MERIT, DESERT, and WORTHINESS, on the part of man, in all senses, is there excluded, in respect to his acceptance with God, there is certainly no meaning in words. (p. 212.)

He further affirms, that a large class of these professed adherents to our Articles, depart from them so widely as even to teach the doctrine of Justification by Works; and to maintain, *that faith in the merits of Christ supplies the defects of our obedience;* and in proof of this he refers to many of the writers already mentioned.

After stating the doctrine of the most orthodox of these divines, at their most orthodox moments, to be that we are justified *by faith and good works together*, or, as they express it, that faith and good works are the *conditions* of our Justification, and quoting upon this subject, Mr. Gray, Mr. Foley, Mr. Daubeny, and his great oracle, Bp. Bull, Mr. O. thus closes this important inquiry:—

But is this indeed the doctrine of our Church? Is this language congenial with what we have produced from her writings on the subject? Surely it must require no ordinary courage to maintain this. If her doctrine indeed is, that we are thus justified *by faith and good works*; or that faith and good works are thus the *conditions of justification*, is it not very strange that in none of her express writings on the subject she should have affirmed this? And is there a single expression that sounds like it, or that can be fairly construed into it, either in her Articles or Homilies on the point? Let the Advocates of the doctrine produce it. On the contrary, does she not in the most explicit, uniform, positive, and earnest manner, *reject* this system, and maintain the very opposite one? In respect to *merit*, she places, we have seen, Faith and Works precisely on the same footing; and ascribes this, wholly, in all senses, to our Redeemer: and then, when treating directly on the *means*, or *condition*, or what-ever it is called, by which we obtain justification, she says, "It is BY FAITH ONLY;" "by faith WITHOUT WORKS;" by faith as it is perfectly distinct from obedience to the law, namely, "as it directly sends us to, and embraces Christ." She affirms, expressly and repeatedly, that in this act of approaching the Saviour for justification, "we must *forsake*, or leave behind us, all our supposed good virtues;" "that we must not do *good* works to the *intent to be made just* by doing of them;" that whatever *good works are joined with faith* in every man that is justified, "it SHUTTETH THEM OUT FROM THE OFFICE OF JUSTIFYING;" that "however *good works and faith* be present together in him that is justified, yet that THEY JUSTIFY NOT ALL TOGETHER." She shows, that she considers it as impossible for good works to be a *condition* of justification, as it is for the effect to precede its cause, by constantly representing these works as the *fruits* and *effects* of justification.

But we must not here repeat the whole body of her evidence to the same purport. Enough must have been said to convince all impartial judges, that even this most favourable ground of our opponents is not fairly tenable; and that on this most important of all doctrines, they do not, as they would pretend, teach, as it is taught in the standard writings of our Church, and was taught by our Reformers.

Whether regard is had to the *nature* of justification, to the nature and province of *justifying faith*, or to the *means* by which justification is obtained, their *deviation* from this acknowledged standard, and our *strict adherence* to it, are thus equally conspicuous.——Our position therefore, we conceive, is again established on a double basis; and *that* of our opponents doubly overthrown. But whether our premises warrant this conclusion; or whether, at any rate, our claim to Churchmanship on this point is not the best founded of the two, let every competent judge decide. (p. 218, 219.)

CHAP. VII.

THE author pursues his investigation in respect to the doctrine of GOOD WORKS, or Christian morality, vindicates the tenets of his friends on this head, which is one, he remarks, on which they are supposed to be most vulnerable; the most frequent charge against their system being that it depreciates good morals. But he contends, that it is as absurd to conclude that they either deny the necessity, or under-rate the value of good works, because they exclude them from the office of justifying, as it would be to assert that they denied the necessity, or depreciated the value of our eyes, because they maintained that these cannot perform the functions of the hands. If it were true that their doctrines, in their natural tendency and effect, encouraged men in sin, no reprobation, he thinks, could be too severe for them. His business, however, being merely to investigate, not to vindicate, the doctrines of the Church, and to shew whose opinions most resemble them, he quits this point, and proceeds to state what the standard or rule of morality is which she prescribes; viz.

the whole moral law of God, from an obligation to which she allows *no Christian man to be free*. This law she considers as comprizing the duties of supreme love to God, and devotedness to his service, as well as the duties which for his sake, and in obedience to his command, we owe to our neighbour. She insists not on outward and partial obedience, but on a conversion of the heart to God on an uniform respect to every commandment.

In short, the morality which our Church requires, is, an exact conformity of heart and practice to the holy will of God as revealed in his word; or, that "we be made like the image of his Only-begotten Son, Jesus Christ." (p. 224.)

That the subjects of his vindication perfectly accord with the Church in this view of the matter, Mr. O. endeavours to shew by various quotations from their writings; and he defies any one to disprove his statements. Their opponents, on the other hand, whose words are as usual adduced in support of his assertions, are represented as substituting *sincerity* for *perfect obedience*, and as teaching that the new covenant furnishes a *new and more lenient rule of morals, softens the rigour of the law of works, and admits of a defective obedience*. The renovation of the heart, which our Church considers as essential to Christianity, he states them to be so far from inculcating, that they commonly treat it with ridicule and contempt; and as to the *immediate duties* of the *first table* of the Law, they either make little account of them, or they consider all zealous regard to them as a mark of enthusiasm. "The *relative duties*," says one, "are of all the most indispensible." "Too much," says another, "is made of faith and devotion." "The highest offence," observes a third, "men can possibly commit against God, is, to hurt themselves." "The happiness of men is the end and the measure even of our duty to God;" (p. 236.) thus making the first and great commandment a mere subsidiary to the second.

But taking the matter on their own grounds, and confining his view to the second table of the Law, Mr. O. maintains, that their claim to superior strictness of morality must be relinquished; and he supports his argument by a detailed comparison of the sentiments of each party respecting the duties we owe to ourselves, as temperance, soberness, chastity, &c. and those which respect our neighbour, as loyalty to the King, and subjection to Government, the duties of the pastoral office, veracity, candour, benevolence, and beneficence;—and the conclusion he draws from the whole is, that the divines to whom he is opposed have no good ground for congratulating themselves, and censuring those he vindicates, in regard to the RULE OF MORALS; the latter prescribing *a perfect standard* even the whole moral law of God, and maintaining the duty of perfect conformity in heart and conduct to this Law; while the former substitutes some vague and indeterminate rule which they call sincerity, do not insist on the necessity of a renovation of the heart, make comparatively little account of the first table of the Law, and are far from being strict either in those points which respect their own conduct, or in those branches of morality which concern their neighbour.

In the second Section, which treats *concerning the* SANCTIONS *of morality*, it is Mr. O.'s object to shew, that though he and his friends maintain that good works are neither *the meritorious cause*, nor the *appointed condition* of Justification, they do not on that account destroy the *sanctions*, or dispense with the *necessity* of morality; but that, on the contrary, they, in common with the Church of England, enforce the one, and inculcate the other, with far more earnestness than their opponents. With respect to the Church he shews, that she secures the interests, and inculcates the necessity of morality, by considering good works as the *natural fruit*, and *necessary effect* of that faith which justifies; (p. 273.) on which point, both in her Homilies and Articles, she is very full and decisive. The persons who come within the line of his vindication are represented as universally concurring in this opinion, while it is strenuously opposed by their assailants, particularly by Mr. Daubeny, and the Anti-jacobin Reviewers, whose sentiments are exhibited by the author at some length.

He also shews, that our Church enforces the necessity of good works, by considering them as the *only satisfactory evidence of faith and a justified state*; in other words, by making Sanctification the necessary evidence of Justification (p. 283.); and he

maintains that this is not defining faith by its effects, these effects being referred to, not in order to ascertain the nature of faith, but the reality of its existence; an expedient which, Bp. Cleaves shews, is constantly resorted to with respect to "all active principles."

The other grounds on which, according to Mr. O., the church enforces the necessity of holiness, and stimulates our endeavours after the greatest possible eminency therein, in which also he represents himself and his friends as perfectly agreeing with her, are, that God has commanded us to be holy; that our restoration to holiness is a grand end of the Christian dispensation; that those good works which are the fruits of faith are pleasing and acceptable to God through Christ; that we are bound by the highest obligation of gratitude to obey his will, and to live unto him who hath died for us; that holiness is absolutely necessary in order to qualify us for spiritual exercises here, and the enjoyment of heaven hereafter; and, lastly, that our eternal state of felicity in heaven will be proportioned to our degree of fruitfulness in good works. And are there, can there be, adds Mr. O:

> Any more powerful motives to obedience, than those which have been mentioned? What principles *can* bind the consciences, interest the feelings, and influence the conduct of Christ's professed disciples, if considerations like these do not? Have our opponents any more exalted or more efficacious incentives to virtue? (p. 296.)

"Is *this* setting up "*faith in opposition to a good life?*" Is *this* teaching "something *very averse to morality*, and meriting the very heavy charges with which we are loaded on this subject?" (p. 295.) He endeavours to shew at the same time, by a reference to their writers, how much lower are the motives to holiness, which the divines whom he opposes are in the habit of inculcating.

Mr. O. employs the remaining part of this section in shewing, how much stronger are the motives to repentance, and to an earnest application to Christ for mercy, which the Church, in common with those whose cause he pleads, holds forth to the *impenitent and unbelieving*, when compared with the motives insisted on by his opponents. By the former, the penalty annexed to disobedience, and the punishment awaiting the finally impenitent, are spoken of in the most awful terms; for which, he observes by the way, they are holden up to ridicule as "interlarding their discourses with slices of hell and damnation;" &c. &c. while the latter labour to mitigate the apparent severity of the threatened punishment, and make as little as possible of the awful representations of Scriptures respecting it; and in proof of this charge, he refers to passages in the writings of Mr. Fellowes, Dr. Paley, Mr. Polwhele, Dr. Hey, and others. As therefore, he observes in conclusion,

> It has been before proved that our system exhibits the strongest incentives to love, gratitude, and every principle that can influence the better part, and better passions of men, so it must here be confessed, that as far as the *fear of punishment* can operate as a guardian of morals, we also have clearly the advantage. (p. 305, 306.)

The first part of the third Section is occupied in the vindication of certain individuals, whom the author considers also as objects of his general defence, from specific charges brought against them by Mr. Ludlam, the Anti-jacobin Reviewers, and Mr. Daubeny; but as our review of this work has already extended to a great length, and as the main argument is not materially affected by this vindication, we shall not enter on any particular analysis of it.

The author then endeavours to shew, from general experience, as well as from the concessions of those whom he opposes, that notwithstanding the instances to the contrary, which disingenuously, he conceives, though with great apparent triumph, are brought forward by Mr. Daubeny, Mr. Polwhele, Dr. Croft, &c. the sincere adherents to the doctrines for which he contends, "taken mass for mass," exhibit "a more marked abnence."

> From gross vice, and voluptuous dissipation; a more regular observance of religious ordinances; a more habitual sense of divine things, and gratitude towards the Saviour; a more characteristic regard to the will and authority of God in their proceedings; more strenuous exertions to mend and bless mankind; in short, more real godliness, soberness, and righteousness, than are to be found among the opposers of these doctrines. (p. 321.)

And he refers for fuller evidence on this point, to the history of the Church by Mr. Milner, to the "approved and unanswerable work of Mr. Fuller," and to several other authorities.

But Mr. O. does not rest here. He endeavours to make it appear, that it is not the *laxness*, but the *strictness* of the morality inculcated by the subjects of his apology, which has excited so much complaint, opposition, and invective; and "this," he says, "is plainly expressed in the whole catalogue of their objections against the *strictness of our standard* of morals, and their attempts to substitute "*a more lenient rule*," and is also implied in their slight requisitions as to the *evidence* of a Christian state."

But if all this is so undeniably the fact, how could Mr. Clapham, before a learned bishop and a congregation of divines, appeal to the day of judgment, solemnly pledge himself to lay aside "every prejudice," and to consider the matter "fairly and impartially," as he "believes it will appear, when the secrets of all hearts shall be disclosed," and then exclaim concerning us; "The regulation of the moral temper, and the extinction of the malignant passions, do not alas! seem to be essential, or even subordinate parts of their system!" How could the grave prelate "command" such gross calumny to be published? With what face can Mr. Pellowes affirm, that we make "Christianity itself an instrument for the propagation of vice and the diffusion of misery;" . . . that our "doctrines tend to deter even good men from the practice of virtue, and powerfully impel bad men on in the career of wickedness?" With what regard to fact does Mr. Haggit insinuate, that "the obvious effect of our doctrine is, to cut asunder the bonds of all moral obligation, and to put every man's life and property at the mercy of every fanatical audience?" How can so many persons, under a profession of zeal for truth and justice, load us with such palpably false and ignominious charges on this subject! How groundless are the apprehensions which are pretended to be entertained by the more respectable and moderate of those who differ from us! How little must all these persons know of our doctrines, or how wilfully must they misrepresent them! From this full and extensive view of the subject of morality it appears,

That we hold equally the necessity of *Sanctification* as of *Justification*, and consider these blessings *equally* provided for in the covenant of grace: that we enforce the practice of good works *precisely on the same grounds which our Church does*: and that, whether regard is had to the *rule* of morality, or to its *sanctions*, or to the *degree* of it absolutely insisted upon as the *evidence* of a Christian state; whether we argue a priori from the *natural tendency* of the doctrines themselves to promote genuine virtue, or whether a posteriori we have recourse to the *effects actually produced* by them, our moral system is *far stricter*, and our doctrines far more efficacious, than those of our opponents are. (p. 331, 332.)

In the VIIIth CHAPTER the reasons which influence Mr. Overton, and his friends, in adhering to the genuine doctrines of our Articles, Liturgy, and Homilies, are stated to be as follows:

"First, We cannot on any other ground justify our SUBSCRIPTION to these forms of doctrine and worship." (p. 333.)

"Secondly, We *very highly value* our established forms of doctrine and worship." (p. 347.)

"Thirdly, We conceive that our established forms *exhibit the plain and genuine doctrine of the Scriptures.*" (p. 368.)

On each of these heads the author expatiates pretty largely: in speaking of the first, he endeavours to expose the various reserves and equivocations, whereby Dr. Paley, Dr. Balguy, and Dr. Hey would justify a departure from the original and obvious sense of the Articles; contrasting therewith the language of the royal declaration, of the Canons, of Abp. Secker, and Bps. Conybear, Barrington, and Prettyman.

In treating of the second, he labours to rescue our established forms from the charge of enthusiasm advanced by Dr. Croft; and from the objections which have been urged against them, as containing mysterious and difficult doctrines.

That, he adds, upon which we would particularly rest our vindication of this part of the established forms, is, their *moderation, caution*, and *modest acquiescence in the plain letter of Scripture*, on these deep points. They decide not, where the word of God is not decisive. They do not, as is too commonly the case, annihilate one class of texts, to establish the apparent doctrine of others; but proceed on a plan, which does equal justice to *every part* of God's word on the subject. They equally extol Grace, and reprobate licentiousness; and so treat of Divine Agency and of human, as to secure the whole glory of our

salvation to God, and yet to afford us strong motives to human exertions, as if it depended wholly on ourselves. And yet it is impossible to convict them of inconsistency. No system of Grace can therefore be adjusted more wisely; none is more adapted for exalting the Creator, humbling the creature, and promoting every species of piety and virtue. (356, 357.)

Under this head, Mr. O. attempts to refute the reasonings of those who labour to evade the plain sense of the Articles; and in order to effect their purpose, scruple not to tamper with Scripture itself; and in confirmation of his own views, and those of his friends, he appeals to the sacred volume.

He thus concludes the chapter:—

These then, in short, are our *reasons* for adhering to the genuine doctrines of our Articles. We conceive ourselves *bound to this conduct by the most express, solemn, deliberate, and repeated engagements.*——We think these Articles, *considered as a Commentary on Scripture, deserving of the highest respect,* on account of the strong internal marks of *caution, moderation, good sense, and knowledge of the Scriptures and of mankind,* which they discover; and on account of the *very extraordinary degree of talents, learning, labour, and piety, which were united and exerted* in their formation:——We believe, after fully examining for ourselves, and attending to the most legitimate rules of interpretation, that *they are supported by the true and genuine sense of Scripture.* (p. 384—388.)

In the IXth Chapter, which contains *the recapitulation and conclusion,* the author sums up the evidence which had been detailed in the preceding chapter, for the purpose of ascertaining, "whether our doctrines, or those of our opponents, most resemble the *plain, genuine, and primitive doctrine* of the Articles, Liturgy, and Homilies of the Church of England." After taking a concise retrospect of his various arguments, he observes,

Let the subject then be viewed in all this variety of lights; let this mass of evidence be considered separately and collectively; let whatever is doubtful be rejected, and what is frivolous disregarded; and then let it be said, whether upon the whole our claim is not better founded than that of our opponents? Nay, then let it be said, whether the conclusion is not established on grounds equal to demonstration, that WE DO, and that THEY DO NOT *teach according to the plain, primitive, genuine doctrines of our Articles, Liturgy, and Homilies.* (p. 397.)

He then warns all friends of the Church *not to confound her genuine doctrine with the tenets of Separatists and Schismatics;* this being the sure way of extending still more widely the existing departure from established doctrines, as the fear of being *classed with a sect* and denominated enthusiasts, will deter many from enforcing them. Yet such aspersions he shews to be a necessary apology for such as have deserted these doctrines. "Let those," however, he adds, "who exceed her doctrines and violate her discipline, be pointed out distinctly;" not by vague and unsubstantiated charges of folly and fanaticism, but by specific and substantiated statements; and let them escape no chastisement which Christianity will warrant. "To constitute a genuine churchman, an obedience to her authority," Mr. O. states to be "equally essential with an adherence to her doctrines;" "the most rigid belief of the doctrines of the church," being also "no justification of a contempt of her discipline;" (p. 399.) and he here takes occasion to remark, that those are altogether mistaken who represent "the views and conduct of Dr. Haweis as a fair specimen of the general opinion of the clergy of the Church of England, who are called evangelical. The general body of those divines as sincerely lament the *schism* of Dr. H., as the *heterodoxy* of some other doctors." (ib.)

Our author farther infers, from his various preceding statements, that the divines whom he opposes, "in their clamours against our tenets, *publicly attack,* and contemptuously revile the *very doctrines* which they have *publicly professed to believe,* and *solemnly engaged themselves to teach*;" their professed zeal for the Church being almost entirely in defence of her outworks, while her doctrines are treacherously compromised, or openly surrendered. "These things however ought they to have done, and not to leave the other undone."

He then points out how very imperiously the present awful circumstances of religion, and of Europe, call upon the members of the Church of England to take heed both to themselves and to their doctrine."

And shews by quotations from Bishops Barrington, Prettyman, and Cleaver, Mr. Daubeny, the Anti-

Jacobin Reviewers, and others, that in this country also there is an almost universal lukewarmness and indifference to Christianity; an encrease of Scepticism and Infidelity, and a general deterioration in the moral and religious conduct of the body of the people, collectively viewed; and he quotes either the same, or authority equally respectable, to prove, that there is good ground for believing "that *one principal cause* of the low state of religion in the Established Church; is, *the neglect of her genuine doctrines;* and that the most *effectual remedy* for the evil would be, *a faithful and earnest inculcation of these doctrines* by her Ministers." (p. 408.) These indeed, he argues, it is manifest from the word of God, right reason, and experience, are the especial means which God has appointed for the reformation and recovery of mankind. "It was with principles, precepts, and motives derived from this source, that the first ambassadors of the Redeemer went forth into a world living with wickedness, and produced such astonishing effects."

Could therefore the most perfect acquaintance with natural religion, the understanding of a Newton, the eloquence of a Demosthenes, and the zeal of a Martyr, centre in one Minister of our church, no truly saving and sanctifying effects could be expected from his exertions, if the name and offices of the Son of God were despised or omitted. Whatever else such a preacher might achieve, he would certainly never reconcile one sinner to God, change one heart, or fit one individual for the true spiritual worship of God here, and the enjoyments of heaven hereafter. And the effect must be proportionally bad when these great doctrines of "our most holy faith" are only admitted in general terms, and not frequently and specifically enforced. (p. 413.)

"Our subject then," he observes, "is certainly important. The points for which we contend respect the very life of practical Christianity: they are connected with the happiness of individuals, the preservation of our Church, and the salvation of our country. The preaching of the true doctrines of the Establishment, is at once a duty to which we are solemnly bound, and a conduct of all others the most promising of general good. The propagation of the genuine gospel among men, is the grand method by which we must check the progress of infidelity and licentiousness, heal the breaches of our Zion, move the land to repentance, appease the wrath of an offended God, and avert the judgments which are desolating the rest of the world. (p. 416.)

Mr. Overton concludes his work with an earnest address, exhortation, and remonstrance to his fellow Ministers, in which he urges them to "take heed unto themselves and to all their flock, over which the Holy Ghost has made them overseers," "to give attendance to reading, to exhortation, to doctrine," to meditate on the things which concern their profession, and to "give themselves wholly" to them, as in doing this they will "both save themselves and those that hear them;" and as, in neglecting it they deplorably betray their trust, are regardless of the honour of their divine Master, prove themselves devoid of love to him, as well as of common humanity, and expose themselves to the divine indignation.

Having now brought our analysis to a close, we shall, in the next Number, lay before our readers the remarks which have occurred to us while perusing this important work.

(To be continued.)

*** *The Review of Mr. Milner's Sermons is unavoidably postponed.*

II. REVIEW OF REVIEWS, &c. &c.

CRITICAL REVIEW.

In pursuance of our adventurous but legitimate undertaking, it shall be the object of the present article to animadvert on the criticisms of those veterans in our art, the Conductors of the *Critical Review*. We denominate the attempt legitimate, because, as we have already hinted, and these critics acknowledge, "*Non lex est justitior ulla, quam necis artifices arte perire sua.*" It would greatly exceed our limits, to recite the history and analize the principles of this Journal from its commencement in 1762. Such an

analysis would indeed furnish a curious picture of critical inconsistency, and exhibit the work in its truest light: but our remarks must be confined to its present character.

We object then to its *politics*, its *theology*, and its *morals*; and we accuse its conductors of *inconsistency* and *unfairness* as critics. The prominent feature of this Review, we conceive to be, *a great degree of tenderness towards authors of a sectarian, democratical, or sceptical cast, and an equal severity towards the zealous advocates of ecclesiastical establishments, of monarchy, and of the peculiarities of Christianity: a remarkable insensibility to the mischiefs arising from the efforts of the former class of writers, and an equal jealousy and dread of the exertions of the latter.* Many instances may, certainly, be produced from the work, in which our holy religion and excellent establishments are extolled, and the impugners of them are strongly censured. But this circumstance only serves to mark more strongly its inconsistency; for what we maintain and propose to substantiate is, that, viewed as a whole, it has a directly opposite tendency, and is decidedly inimical to what it occasionally undertakes to defend.

Thus, then, when a government is extolled, which is "*without kings, without nobles, without an hierarchy*, &c.;" "There is no reader," our critics observe, "who would not wish for a *frequent recurrence* of remarks distinguished by such *good sense* and originality." The notions of Mr. Burke, on the contrary, are "*eloquent insanity*," and "his disciples imbibe a mental poison, that will render them unworthy and unable to enjoy the paradise of *renovated rational liberty**."—When a clergyman discovers a marked contempt for the constitution and discipline of the church, whose emoluments he is receiving, and whose institutions he has solemnly pledged himself to observe; with a little formal reproof, he is extolled as a very model of "piety, liberality, impartiality, and attachment to Christianity;" as "uniting together the piety of a Christian, the learning of a scholar, and the manners of a gentleman;" and they do all in their power to forward the circulation of his works. On the other hand, when it is maintained by another Minister of the Church of England, "that the civil magistrate is justified not only in instituting and supporting ecclesiastical establishments, but also in restraining and punishing the propagators of irreligious opinions;" the notion is styled "*erroneous* and *unchristian*:" and when, with the fullest demonstration of evidence and fact, their favourite author's principles are opposed, and his unfair methods of propagating them are unmasked, "the pen falls from the hands" of these Reviewers in extracting such animadversions; a learned and Christian dignitary is most unjustly charged with using "epithets of which even Billingsgate would be ashamed;" something is elegantly introduced concerning Dr. Slop," and the "swearing of our armies in Flanders;" and the reader is assured, "that the first act of every purchaser, will be to throw the work into the fire†."—To the same effect is their most unqualified and unbounded praise of the Lectures of Dr. Campbell. Dr. Campbell was a minister of a different ecclesiastical establishment, and has laboured to depreciate the merit of ours by every method which learning and ingenuity could devise. "In England," he says, "the civil and the religious jurisdiction are made *strangely to encroach* on each other." And after a great deal about our "civil penalties, the loss of liberty, &c." it is added, "the tendency of this prostitution plainly is, *by the law of the land, to make void the institution of Jesus Christ.*" For my own part, *I do not see how the divine commandment*, in what regards its spirit, power, and use, *could be more effectually abrogated.*" Yet, this part of our polity, our Critics affirm, "is described with *equal truth and precision*‡."

Their procedure is perfectly similar in what more immediately respects *civil* polity. Does a Christian writer honestly pourtray the enormities lately committed by the representatives of the French nation; he is charged with "exaggerating their faults," and "with political prejudice§." Does he enumerate the atrocious instances of

* See their review of a Wiltshire Clothier's excursion to America.

† See Critical Review, May 1800. p. 18; June 1800, p. 169; March 1801, p. 329; and the subjects of these critiques.

‡ October, 1801, p. 195.

§ June, 1797.

tyranny under which the people of that nation have groaned; and ask, how, under such circumstances, they can possibly talk of liberty? He is referred for an answer to "those Englishmen, who, after a confinement in solitary cells, for nearly three years, on mere suspicion, could not obtain the trial they solicited, nor prosecute the parties by whom they had been thus imprisoned*." Does he, like a loyal British subject, express his admiration of a monarchical form of government? "A wise man," he is gravely told, "knows that monarchy, aristocracy, and democracy, have each their advantages and disadvantages†." Does he, in the fervour of honest patriotism, represent the love of our country as a *sacred* principle? These journalists see "no reason for dignifying it with such a title," and caution him against excess in this attachment‡. The reflections of Mr. Bowles, a celebrated supporter of government, are "a tissue of *folly and falsehood*," with which no readers can be pleased, "whose minds are not in a strange state indeed." On the other hand, the reflections of Mr. Flower, the well-known publisher of the Cambridge Intelligencer, represent things in their "true colours," and are written in "language remarkably nervous and strong§." Some very handsome things are said of Horne Tooke; a theological epistle written by Mr. Wakefield is "sincerely recommended," and Bonoparte is almost deified. He is "a character surrounded by such a blaze of intrinsic greatness." He has "*deserved* the fortune which was constantly his companion—proved himself *worthy* to hold the reins of government; restored order to the country which he found distracted by priests, and fanatics, and banditti;" in short, done nearly every thing that "can confer honour on the human character; and from so extraordinary a man, it is not," our Critics add, "too much to expect he will restore liberty to his country‖!!" A very different character awaits our ex-minister, and his associates. Mr. Pitt is entitled "that *perfidious minister*;" and accused of "*unparalleled meanness and baseness*:" the description is acquiesced in as just, that "under his administration bigotry and malignity advanced with an accelerated progress, and every species of improvement, moral, intellectual, or political, seemed to become to him the object *of fear, of hatred, and of horror*:" and the war is represented to have been supported, "by the *idlest pretexts that folly ever invented* ¶." Is this then, we ask, the language of sober criticism? Have the King of England, and a vast majority in both Houses of Parliament, and also of the British nation, been indeed so infatuated as to continue at the helm of our public affairs, through a long course of years, so profligate a character? and has the renowned good sense of Englishmen so totally deserted them, as that they should expend their blood and treasure on "the *idlest pretexts that folly ever invented?*"

But let us trace the conduct of these Reviewers towards two other denominations of men;—Infidel philosophers, and the sincere adherents to the doctrines of Christianity, and of the Church of England.—The common opinion, grounded upon their own writings, and corroborated by every possible evidence, is, that these philosophers had a considerable influence in preparing the way for the French Revolution. The Critical Reviewers, however, are of a different judgment. "Modern philosophers have contributed," as J. Mounier "*justly observes*, to spread among all classes the hatred of arbitrary power; but philosophy has *no connection whatever* with the circumstance which produced the Revolution**." And "if, in the caprices of a Rousseau and the wit of a Voltaire, there be a great mixture of indecency and irreligion, our acrimony against them should in some degree be mitigated, by a recollection of their efforts in favour of the victims of superstition and bigotry, and their endeavours to introduce a proper detestation of religious intolerance and civil despotism††." Even Dissenters incur the displeasure of these Critics by their severity against Infidels. They cannot retract their censure of "Mr. Hall's sermon, for his indiscriminate invectives against

* November, 1801, p. 237.
† Ibid, p. 338.
‡ February, 1802, p. 223.
§ January, 1802, p. 102, 103.
‖ June, 1797; January, 1802, p. 28; February, p. 189—193.
¶ January, 1802, p. 25.
** February, 1802, p. 154.
†† Ibid, p. 152.

Infidels of different classes, and his confounding them with sects, who, strictly speaking, are no more Infidels than himself*." They are very angry with Mr. Fuller, because, "sparing neither the living nor the dead, he has aimed his deadliest blow at the Infidel." They charge him with confounding deism and atheism, and doing "injustice to the former." They do not like "prying into the conduct of individuals," and "sitting in judgment on the characters of their fellow-creatures." They advise Mr. Fuller to make himself acquainted with the *excellencies* as well as the defects of the ancient deists, and to relinquish his abusive language on modern infidelity†." Here, certainly, our Journalists are very tender towards Infidels. But what becomes of all this gentleness when another description of characters passes under their review? *Then*, statements, substantiated, as to all essential particulars, by the fullest evidence of facts, are "the *reveries* of a Robinson, and the *impostures* of a Barruel: the *phantoms of a deranged mind:*" and adapted only "to flatter the prejudices of the *thoughtless and the wicked*‡". *Then*, amidst these very exhortations to candour to which we have alluded, is Mr. Fuller accused of "breaking out into the *strongest paroxisms of passion*," and his most excellent and admired work, is said to be, "*an object of pity to all lovers of the Gospel*, and of contempt to every serious Deist." *Then*, writers are *enthusiasts, fanatics, intolerant church bigots*, or *dangerous schismatics*; or, perhaps, all these characters at once! *Then*, not only is mens' conduct prved into, (which is certainly allowable) but *motives* are frequently assigned them, which stand in direct opposition to their uniform conduct and positive declarations, and which are liable to the severest reprehension.

Innumerable other instances of their inconsistency and unfairness might be adduced, but we will only notice one more, which respects ecclesiastical *discipline*. Almost constantly, and in the most positive terms, they represent those whom they chuse to style the Evangelical Clergy, as *wholly regardless of the discipline* of the Church of England; or at best holding very *lax* notions on the subject. This our critics profess particularly to have learned from the history, views, and conduct of Dr. Haweis.—But it would be not a little remarkable, were not inconsistency characteristic of the Critical Reviewers, that an eminent writer whom they represent as "*a principal leader* in this class" of Christians, is also stated by them to be "*zealous for the established order of things, in Church and State*," and much too *severe* against "Christian Sectaries, Deists, and Infidels§." It is also very worthy of remark, that a leading object of Dr. Haweis's history is, to *combat the strict notions on ecclesiastical discipline* maintained by Mr. Milner, whom these Critics style "a *distinguished character*" among "the Evangelical Clergy;" and to whose sentiments on this point it may be safely affirmed, nine tenths of the Ministers whom they chuse thus to designate, would subscribe. Mr. Milner and Dr. Haweis, they say, "differ in their opinion of ecclesiastical discipline. Dr. Haweis is an advocate for unlimited toleration. Mr. Milner, while he *warmly vindicates establishments*, allows only of a toleration to a very limited extent. In Dr. Haweis's work, notice is frequently taken of Mr. Milner's history; and his particular sentiments on establishments and toleration are combated‖." —And yet, in the review of this very work, Dr. Haweis's notions of Church Discipline are held up as those of the Evangelical Clergy! But notwithstanding these statements, this same Mr. Milner, this "*distinguished character* among the Evangelical Clergy," as well as the learned defender of his principles, are charged with holding "erroneous and unchristian opinions," and treated with the greatest severity by these Reviewers, on account of their zealous "support of ecclesiastical establishments ¶."—But in defiance of all this; in defiance of the express declarations of the clergymen who are thus calumniated; of the controversy actually subsisting between them and such as plead for irregularity; notwithstanding the express testimony of the Reviewers themselves, that the principal leaders

* March, 1801, p. 359.
† July, 1800, p. 295.
‡ February, 1802, p. 151.
§ June, 1797.
‖ March, 1801, p. 328.
¶ Ibid, p. 333.

among these Divines are warmly attached to the present order of things; and notwithstanding the abuse they receive from these Critics on account of that attachment; these same Critical Reviewers still persist in affirming, that this class of Ministers despise the discipline of our Church; they persist in abusing them for being at the same time *intolerant church bigots, and dangerous schismatics*!!!*—Very different, as we have already shewn, is the conduct of these Journalists with respect to Deists and Atheists. They have, however, a reason for their conduct. The "fears" entertained from "French principles," and French morality," they consider as "*strange*" and perfectly *chimerical*. They cherish "a filial trust in Divine Providence that infidelity will never become a very serious evil in the world:" whereas "there is too much reason to fear, that the tendency" of such sermons as Mr. Hall's in defence of Christianity, "is *hostile to all the charities of social life, and favourable to bigotry and intolerance.*" The impartial and sincere Christian may possibly be of a different opinion; and may think the circulation of such a work as the Critical Review has been shewn to be, must be hostile to our Civil and Ecclesiastical Establishments, as well as to genuine Christianity.

To the Editor of the Christian Observer.

SIR,

PERMIT me, as a Minister of the Gospel, to express to you my unfeigned admiration of several passages in the Anti-Jacobin Review of January and February last, in which the authors of that work point out the excellencies of a little tract entitled, "A Dialogue between a Minister of the Church of England and his Parishioners, concerning the Christian Liberty of chusing his Minister." I have learnt, as a first principle of my own Religion, and I have even diligently taught my flock, that Ministers (as the tract in question says) being "appointed of God," "man," evidently, can have no right whatever "to change God's appointment." I also agree with the author of the tract, and with the Anti-Jacobin Reviewers, (for these two parties and myself seem of one mind on every subject) that the foundation of all the present schisms of the Church has been laid in the disbelief of this most essential doctrine, "a doctrine" which, as is justly observed by the Reviewers, "is as necessary to salvation as any other article of the Creed of Christians."

The Anti-Jacobin Reviewer remarks, "we do not recollect having seen in any *modern* publication, this view of the subject." I likewise unite with the Anti-Jacobin in this sentiment; and I now address myself to the Christian Observer, in the hope that I may induce the conductors of it to assist in promulgating anew this ancient doctrine of the Christian Church, to our oblivion of which I scruple not most confidently to assert, that the alarming increase of heresy and irreligion, in the present day, is exclusively to be referred.

The writer of the tract in question, whom the Anti-Jacobin Reviewer so properly honours on account of it with the name of "a Master in Israel," most happily illustrates his subject by means of the following passage in a supposed dialogue between a Minister and his people.

"*Minister.* Did you ever hear of people chusing their own father and mother?—Does not God chuse them?

"*Answer.* Aye, surely.

"*Minister.* Just so God does in his Church, and therefore in the words of St. Paul, I tell you, 'though you may have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel;' wherefore I beseech you, be ye followers of *me*."

A private Christian, as the Tract proceeds to shew, ought no more to leave his appointed pastor than a child ought to leave his parent. "The plea of edification," is, as those Reviewers appear to hold, in all cases a senseless plea; it shews, as they say, that a man "has a zeal for God which is not according to knowledge." "It converts the Church from a visible into an invisible body. And thus," as they add, "is our ancient and venerable mother bereaved of her children," "and the zeal even of her own house hath eaten her up."

But excuse me, Sir, if at the mention of these affecting words; I mean the words, "thus is our ancient and ve-

* March, 1802, p. 346.

nerable mother bereaved of her children," I can no longer suppress my feelings nor disguise my indignation at the inconsistency of those Anti-Jacobin Reviewers, whom I have been affecting to praise. I, Sir, am a Catholic; I am a zealous old fashioned Catholic Priest. I am a true descendant from St. Peter. Can the Anti-Jacobin deny it? Do not the Protestant Clergy derive their rights, such as they are, from us. How came the Protestants to separate from us? Was it not by following that very conduct which the Anti-Jacobin now prohibits on pain of damnation? The children at that time refused to follow their spiritual fathers. The people would not be bound to abide each of them by his own appointed Parish Priest, though he was the Priest whom the Pope, or Chief Father of the Church, set over them; and hence arose that most horrible of all schisms, which has been the parent of every other schism, I mean the Reformation.

We often hear of persons kicking down the ladder by which they rose; and never was this observation more strikingly verified than in the case which I am now considering. The Protestants prevailed, by insisting on the right of private judgment. Those presumptuous Reformers questioned the doctrines; they examined the characters; they even exposed the vices of the then regular Clergy. What a schismatic and heretic was Luther in this respect! and now, if merely a little trifling preference is given to one preacher over another; if a man for the sake of a better sermon, happens at any time to step into any other than his own parish Church, these followers of Luther affirm that the guilt of schism is incurred, and that the wandering hearer immediately comes under God's condemnation.

But it will perhaps be said the times are changed; that the Catholic clergy were wicked, and were also erroneous in their doctrine at the æra of the Reformation; but that now the clergy of the Church of England are altogether exemplary and orthodox. But, Sir, I understand that this is the very point of which it is the object of the tract in question to forbid the examination. The tract teaches, that a priest is a priest, and that because he is a priest his doctrine cannot but be good, and edification cannot fail to follow. I insist, therefore, that the Anti-Jacobin Reviewers are now branding that tenet as heretical, which is the very tenet by which they rose. "The principles of these double-minded men," says the Anti-Jacobin, "are, as they necessarily must be, a bundle of inconsistencies." I say, that "the principles of the Anti-Jacobin are, as they necessarily must be, a bundle of inconsistencies." In short, I humbly venture to suggest, that the clergy of every Protestant Church are bound to let their doctrines and their characters be canvassed by others as ours once were by them; and that since the event of the Reformation, the principle of blind obedience to the mere authority of a priest, however mischievous may be his faith or scandalous his life, no longer exists, except among us Catholics. The Protestants, who do not allow of any right of private judgment in this respect, are bound, as I conceive, to renounce the name of Protestants, and to return to that "ancient and venerable mother, who has been" so long "bereaved of her children."

I am, Sir,
Your obedient servant,
PETER O'LEARY.

Although we approve, in general, of the sentiments of the writer of the preceding letter, whom, though he calls himself Peter O'Leary, we suspect to be a very staunch Protestant; we think it proper to observe, that there is a contrary error to that which he opposes, we mean that of having itching ears, and of speaking evil of dignities. We are all in danger of mistaking that for edification which is merely a feeling of complacency on having our own favourite sentiments confirmed. It may sometimes happen, that the very preacher on whom we turn our back, would be the most edifying to us; men naturally preferring those who soothe and confirm them in error, and disliking those, who by disclosing their particular faults, would lay, in deep repentance, the only solid foundations of faith and hope.

To the Editor of the Christian Observer.

SIR,

SINCE you afford a place in the Christian Observer for a general Review of Reviews, I trust you will allow a sincere friend to your undertaking, and

an admirer of the general plan of your work, to offer a few observations upon it.

I conceive, Sir, that your undertaking may be eminently useful in the following respects:—First, by affording that sort of pious and practical instruction which is least connected with controversial subjects. I own that I wish to see an increase of the number of pieces of this sort. I have myself, Sir, made some observations on the state of Religion in the world, having lived for some time in it. I am moreover the father of a family, and I am desirous that when a fresh number of the Christian Observer enters my house, my children should find in it much of that kind of matter which, while it in some measure amuses them by its novelty, may teach them that best of all wisdom, to fear God and keep his commandments. I am afraid of teaching them a dogmatical, a fastidious, or a self-conceited spirit. I am careful to give them a taste for plainness in their food; and I wish their general religious regimen to be almost as simple as their diet. Still, indeed, I admit that there are great truths, truths controverted by some, which it is of the last importance to teach; I conceive, however, that we all err more in failing to turn our knowledge to good account—in knowing as if we knew not, than through the mere want of knowledge or incapacity to discern the truth. I have witnessed many controversies among religious men, and I have seen much evil, but little if any good result from them. May I take the liberty of guarding you, therefore, not only against too much controversy, properly so called, but even against treating important doctrinal topics in too polemical a spirit.

It is true, indeed, in the second place, that your work may be also highly useful as the means of inculcating sound doctrinal divinity, and of pointing out the errors of many of those popular performances on the subject of Religion, which constitute the very creed of the gay, the thoughtless, and the merely decent part of the Christian world. We much need a Review of such Reviews as take part with those who teach a low standard of doctrinal and practical Christianity; and I greatly rejoice in the prospect of good, in this respect, to be done by the Christian Observer. But let me, however, add a word on this subject. I doubt whether your remarks on the Anti-Jacobin Review do not wear too much of a polemical aspect, and whether you do not go too far in charging its conductors with being against *Spiritual Religion*, as defined by the Bishop of Durham; when their words may be construed as objecting only to the *term*, and not to the thing. I do not mean to defend them even on this view of the case; far from it; but merely to suggest that we ought, in candour, always to ascribe the best meaning to an adversary's expressions which they will reasonably admit. I mention this, because I am anxious that your work should not degenerate into a controversy with the Anti-Jacobin, or any other Review, and should thus produce that spirit which I have taken the liberty to deprecate.

I moreover incline to think, that a letter signed W. R., which cannot, I know, be considered as conveying the sentiments of the Editors, but merely those of the correspondent himself, goes too far in its remarks against Methodists and Dissenters. But I merely touch on these topics. The spirit of kindness and of peace, is what I wish to inculcate; and I hope, if I myself should seem, to some of your readers, in any degree to have erred, I shall experience that candour from them which I am claiming for others.

A third way in which your publication may be highly beneficial is, that of conveying political, and other information, in a religious spirit. Suitable remarks on the death of eminent persons, of whatever class; and well-timed observations on public events: and hints on the political, as well as other duties of Christians, are also greatly wanted. We owe it partly to infidel sentiments, which I fear are growing every day, and partly to the dread of that hypocritical and fanatical spirit which, under the reign of Cromwell, brought the use of religious language in common life, too much into contempt, that Providence is so little owned among us, and that even the little Religion which we have is so rarely brought into sight.

That your work may be the means of advancing the knowledge both of the one true God and of Jesus Christ our Lord, through the blessing of the

Divine Spirit, is the sincere and earnest wish of,

Yours, &c.

A. B.

We acknowledge ourselves much indebted to A. B. for his very candid and Christian counsel; and we beg to assure him, that we shall always be desirous of *following peace always by all means*. We think it right, however, to take this occasion of renewing the explicit declaration which, in the concluding paragraph of our Address to the Public, was made of our readiness to admit communications which should temperately discuss points whereon real Christians may differ in sentiment, without making ourselves responsible for all the opinions of our Correspondents.

III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

*** *Authentic communications will be thankfully received, and may be addressed, under cover, to the Editors, at the Publisher's.*

GREAT BRITAIN.

The late Rev. JOHN HULSE, of Elworth, Cheshire, bequeathed to the University of Cambridge certain estates, for the advancement of religious learning; and directed in his will, that an annual stipend of 45*l.* should be given to some "learned and ingenious person, to compose some proper and judicious answer or answers, every year, to all such new and popular, or other cavils and objections against the Christian Religion, or against the Religion of Nature, as may seem best to deserve an answer, especially such as have appeared in the English language of late years against Christianity." The election of the person, who is to be called the *Christian Advocate*, is to take place annually on Christmas day, or within seven days after. No one who has once filled the office is to be re-elected.

The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE distributed in the year 1800—7,090 Bibles—9,984 New Testaments and Psalters—10,740 Common Prayer books—14,509 other bound books—95,248 small tracts—in all 137,571 books, and the annual subscriptions last year amounted to 2,029*l.*

Dr. JOHN JAMIESON, of Edinburgh, author of a very learned and able Refutation of Dr. Priestley's History of Early Opinions concerning Christ, proposes to publish by subscription a work on the *Use of Sacred History*, in two volumes 8vo. Two Dissertations will be prefixed;—the first, on the Authenticity of the History contained in the Five Books of Moses, and in that of Joshua; the second, proving, that the Books ascribed to Moses were actually written by him, and that he wrote them by Divine Inspiration. The great object of the work itself will be to shew, from a variety of evidence, that the leading design of the Holy Spirit, in the general tenor of the sacred History, is to illustrate, confirm, and enforce the great doctrines of Revelation, and to point out the special advantages attending the mode of instruction by historical narration.

An acquisition of great value to the Literature of this country has been made, in the purchase of the great Library which belonged to the family of Van Fagel, Grand Pensionary of Holland, for the University of Dublin. Our readers will conceive some idea of the extent of this collection, when they hear that it consists of sixty-six thousand volumes, and that the present Library of Trinity-College, vast as it appears, contains but 40,000.

On the 1st of June will appear the first number of an elegant work under the title of *Hibernia Depicta*; or, the *Antiquities, Buildings, Towns, and Picturesque Scenery of Ireland*, from Drawings by JOHN CLAUDE NATTES, Esq. to be engraved by Mr. FITTLER.

A national work has been commenced by Messrs. PYNE and NATTES, which is intended to exhibit a *Picturesque Delineation of the Arts, Agriculture, Manufactures, Trades, and Manners of the People of Great Britain*, taken from real life. It is to be published in monthly Numbers.

Mr. HASLAM, of Bethlem Hospital, has in the press a *Series of Rejections on the Construction, Internal Economy, and Moral Management of an Hospital for Insane Persons.*

A Translation, by Sir RICHARD HOARE, Bart., is announced, of the *Itinerary of* GIRALDUS CAMBRENSIS *through Wales* in the year 1188, illustrated with Views and Notes, descriptive of the several abbeys, castles, and other places mentioned in the Itinerary.

The BODLEIAN LIBRARY has lately received two copies of the Cammua, or Book of the Ceremonies of the Priests of Ava, of Pegu, and of Siam, in India, exactly similar to the copy brought to Lon-

don by Major Symes, who, in 1795, made a voyage to Ava, in quality of English ambassador.

An *Analytical History of the World* is announced, Ancient and Modern, upon two Maps, each six feet square, presenting at a single view the history and chronology of each state. To be published in six Monthly Numbers, each containing two sheets.

The second volume of Dr. GARNETT'S *Annals of Philosophy, Chemistry, and the Arts*, is in the press, and will shortly be published.

Mr. D. TURNER, of Yarmouth, is engaged in publishing a *Synopsis of the British Fuci*; intended to comprise the Description and History of every known species.

PHIDIAS, the most celebrated statuary of ancient Greece, executed, at the expence of Pericles, a colossal statue of CERES, at Eleusis. It survived the injuries of time, and was discovered in the XVIIth century, by Sir George Wheeler, in its ancient situation. It has been lately purchased, by two gentlemen of Jesus College, Cambridge, on their travels in Greece, and is now coming to England, being intended by them as a present to the University of Cambridge.

COUNT RUMFORD has published some *Observations relative to the Means of increasing the Quantities of Heat obtained in the Combustion of Fuel.* He recommends that fuel, instead of being employed to heat the room *directly*, or by the direct rays from the fire, should be so placed as *to heat the back and sides of the grate*, which must always be constructed of fire-brick or fire-stone, which, when red-hot, sends off many more caloritic rays than even red-hot coal. The grates too should be shallow, since a large mass of coals in the grates arrests the rays from the back and sides, and prevents them from coming into the room. A good and economical fire may however be kept in almost any grate, by merely laying at the bottom, and mixing with the coal, balls of about 2½ or 2¼ inches diameter, perfectly globular, made of fire-brick or fire-stone, well burnt. The fact has been long known, that clays and several other incombustible substances, when mixed with sea coal in certain proportions, cause the coal to give out more heat in its combustion than it can be made to produce when it is burnt pure or unmixed. See *Journals of the Royal Inst. Vol. I.* p. 28—33.

A very interesting paper immediately follows that above-mentioned, written by the same indefatigable philosopher, *On the Use of Steam as a Vehicle for conveying Heat from one place to another.* The principles laid down in this paper were brought forward in the Count's VIIth Essay. The application of them to dying, brewing, cooking, &c. is here illustrated. Messrs. Gott and Co. of Leeds, have erected a large dying house upon these principles, which succeed so perfectly when applied to practice, that a copper containing upwards of 1800 gallons is made to boil by steam in half an hour, whereas it would hardly be possible to make it boil in less than an hour by the greatest coal fire that could be made. A saving of about two thirds of the quantity of fuel is besides hereby effected in the dying house of these gentlemen; and as the heat communicated by steam can never exceed the mean temperature of boiling water by more than a very few degrees, the substances exposed to its action can never be injured by it. See *Journals of the Roy. Inst. Vol. I. p.* 34—45.

Mr. CRUIKSHANK published a defence of his new System of Chemistry, in Nicholson's Phil. Journal. To this Dr. PRIESTLEY has replied. He is still the zealous advocate for the doctrine of phlogiston, and calls upon Mr. Cruikshank to re-consider his hypothesis, and extend his examination to all the other arguments advanced in favour of the phlogistic system, and against the decomposition of water.

In another communication addressed to Mr. Nicholson, Dr. PRIESTLEY has detailed a number of observations and experiments relating to the pile of Volta, which seem to him favourable to the hypothesis of two electric fluids—the positive containing the principle of oxygen, and the negative that of phlogiston. These united to water constitute the two kinds of air, viz. dephlogisticated and inflammable. He says they tend likewise to confirm a conjecture advanced by himself many years ago, respecting the similarity of the electric matter and phlogiston, and, together with proper galvanic experiments, shew that the same substance elaborated from the aliment by the brain is the cause of muscular motion, the nerves being the most sensible of all electrometers.

*** *We are under the necessity, in consequence of the importance of the events connected with religion, which have unexpectedly occurred towards the close of the month, to defer to a future Number much of our Literary and Philosophical Intelligence.*

THE

CHRISTIAN OBSERVER.

APRIL, 1802.

Historical Department.

I. STATE AND PROGRESS OF RELIGION.

FRANCE.

Re-establishment of the Catholic Religion.

LEGISLATIVE BODY.

SITTING OF 15TH GERMINAL, (APRIL 5.)

CONCORDAT.

THE Counsellors of State, Portalis, Regnier, and Regnaud (de Saint Jean d'Angely), were introduced into the Hall with music playing and military honours.

After reading the decree by which the Government charged these three orators to present to the Legislative Body the CONVENTION made between the French Republic and the Holy See;

Portalis mounted the Tribune. France, said he, has been great in war; she has been great in peace; she ought now to consecrate the salutary institutions which are to secure it to her. He reminded the Legislative body that the Catholic religion was at one time the prevailing religion in France; the Constituent Assembly wished to reform its discipline; it placed its property at the disposal of the nation, and prescribed to its priests an oath which produced a schism. From that period the French priests were divided into two classes, those who took the oath, and those who refused it. The minds of men were irritated, theological dissensions increased; from this confusion originated laws which bore the marks of the circumstances that had produced them, and in which conscience was more or less oppressed.

It was in this state that things were, when the Government undertook to re-establish the peace of religion. A primary question presented itself: is religion in general necessary to bodies of people? is it necessary to men? Whatever may be the degree of perfection to which we are arrived, the multitude is more struck with what is imposed on it by order, than what is proved to it to be right. The idea of a universal legislator is as necessary to the intelligent as to the physical world. It is very necessary to be cautious of separating a people from every thing that is a guide to men. Law, without morality, cannot subsist; law applies only to a single action: religion embraces the whole of a man's life; religion has need of ceremonies, of practices that speak to the eyes. There are forms which true philosophy respects as much as pride disdains them; it is by these forms that a religion addressing itself to the senses is popular. Religion has moreover need of discipline, for without rules what is there to hinder those who profess the same principles from separating and forming a multitude of separate systems of religion. It is by positive religions that men were induced to quit the forests, to unite and become civilised. It is religion alone that affords a consolation for the inequality of rank, for chagrin and affliction, that collects, and relieves from their fatigues, the inhabitants of an immense territory. The Government could not, therefore, hesitate to adopt an institution which makes the most essential truths the domains of the public conscience, which calms every mind, which calls all men to justice and humanity, and establishes equality among all ranks.

Some persons would have wished for a religion more conformable to our manners and to our ideas of liberty. If the strength of the law consists in its being feared, the strength of religion consists in its being believed, and belief is greater in proportion as the origin of the dogma is more remote. Christianity has the sanction of time and the respect of nations, and though it is distinguished into Catholic and Protestant, these are only two branches from the same trunk. Christianity has civilised Europe; it has created a social disposition in the countries where it has penetrated; it connects itself with the progress of the Arts and Sciences.

It is connected with no form of government: it is the religion not of one state, but of the world. It is hoped that its abuses will be prevented by establishing the priesthood without leaving it any power of nomination, and by leaving it no other care than that of preaching morality and religion.

In order to terminate the schism that reigned in the church of France, it was necessary either to declare the chief of the state the chief of its religion—to create a national patriarch; and then it would be necessary to change the religious system, which could not be done at all in the present circumstances, and could be done at no time without much danger; or to recur to the chief of the universal church, whose authority may be regulated by the law of nations, without the necessity of war or scandal among ourselves. It would be silly to fear the renewal of the antient pretensions of the Court of Rome. Its chief, as a sovereign, has only the respect, that weakness and religion inspire, to support him. As head of the church, the clergy of France have frequently contended with him, and we still recollect the declaration of 1632, which denied all temporal influence of the Pope. The clergy are to be paid: the Constituent Assembly had consecrated that principle. In declaring that the Catholic religion is that of the three Consuls, it is not said that it shall become the governing religion; but only that it shall be the religion of those who govern, and who ought to have a religion. In Saxony the chief of the estate is Catholic, and the inhabitants are Lutherans. By a provision of the convention the Pope regards the purchasers of national property as indefeasible proprietors, not that the Roman Pontiff is supposed more than any other pontiff to possess the right of dissolving contracts, but to remove even the smallest inquietude. The prohibition of marriage to the Clergy will, perhaps, raise objections. Men consecrated to the divinity ought to be honoured, and to abstain from every thing that may subject them to the suspicion of wanting corporal purity. The Catholic worship requires a constant labour and attention, and it was thought necessary to spare them the embarrassments of a family. It has been said, that the Catholic religion has too many rites and ceremonies: these rites are the sanction and preservation of its doctrine. The Catholic Religion is reproached with cursing all those that are without its bosom, and of being intolerant and unsociable. Montesquieu saw in this principle only a motive for being attached to the religion which teaches it; for, says he, when a religion gives us the idea of a choice made by the divinity, that must attach us very strongly to the religion so chosen.

Regnauld *(de St. Jean d'Angely)*, then read the following Plan and Convention:

PLAN OF A LAW.

The formal agreements made at Paris, the 26th Messidor, an. 9, between the Pope and the French Government, (the Ratifications of which were exchanged at Paris, the 10th of September 1801), the Organic Articles of said agreement, and the Organic Articles of the Protestant Forms of Worship, the tenor of which is hereinafter-mentioned, shall be promulgated and executed as laws of the Republic.

Convention between the French Government, and his Holiness Pope Pius VII. exchanged the 23d Fructidor, an. 9. (September 10, 1801.)

The First Consul of the French Republic, and his Holiness the Sovereign Pontiff, Pius VIIth, have named for their respective plenipotentiaries:

The First Consul, the Citizens Joseph Bonaparte, Counsellor of State; Cretet, Counsellor of State; and Bernier, Doctor of Theology, *Curé* of St. Laud d'Angers; having full powers.

His Holiness appoints his Eminence, Signor Hercules Gonsalvi, Cardinal of the Holy Roman Church, Dean of St. Agatha, *ad Suburram*, his Secretary of State; Joseph Spina, Archbishop of Corinth, Domestic Prelate of his Holiness, Assistant of the Pontifical Throne; and Father Coselli, Theologist of the Counsel of his Holiness, who have received full powers for the purpose.

Who, having exchanged their full powers, have executed the following Convention:

Convention between the French Government, and his Holiness, Pius VII.

The Government of the Republic acknowledges, that the Catholic Religion, Apostolic and Roman, is the religion of the great majority of French citizens.

His Holiness also acknowledges, that this religion has derived, and is likely to derive, the greatest advantages and lustre from the establishment of the Catholic Faith in France, and from the particular profession of it, by the Consuls of the Republic.

They, therefore, after this mutual acknowledgment, made as well for the interest of religion, as for the support of the internal tranquillity of their respective states, have agreed as follows:

Art. 1. The Catholic Religion, Apostolic and Roman, shall be freely exercised in France. Its worship shall be public, but in conformity to such regulations of police as Government shall judge necessary for the public tranquillity.

2. There shall be made by the Holy See, in concert with the Government, a new division of French dioceses.

3. His Holiness shall declare to those who have now the rank of French Bishops, that he confidently expects from them all manner of sacrifices, even that of their Sees, for the sake of peace and unity. After this exhortation, if they shall refuse to make this sacrifice, which the interest of the Church requires (a refusal, which, however, his Holiness does not expect), other persons shall be provided for the government of the Bishoprics, constituted by the new division of Sees, in the following manner:

4. The First Consul of the Republic shall within three months after the publication of his Holiness's bull nominate to the Archbishoprics and Bishoprics of the new division; and his Holiness will confer the canonical institution according to the forms established with regard to France before the change of its government.

5. The nomination to the Bishoprics which shall afterwards become vacant, shall be also made by the First Consul; and the canonical institution shall be confirmed by the Holy See, as in the foregoing article.

6. The Bishops, before they enter upon their functions, shall take before the First Consul in person, the oath of fidelity; which was in use before the change of government, expressed in the following terms: "I swear and promise to God, upon the Holy Evangelists, to preserve obedience and fidelity to the government established by the Constitution of the French Republic. I also promise to have no correspondence, nor to assist at any council or cabal, either within the country or out of it, that shall be contrary to the cause of the public tranquillity; and if in my diocese, or elsewhere, I shall learn of any plots or machinations prejudicial to the state I shall inform the government of it."

7. The clergy of the second order shall take the same oath before the civil authorities appointed by the Government.

8. The following prayer shall be recited, at the end of divine service, in all the Catholic churches of France,

Domine, salvam fac Republicam!
Domine, salvos fac Consules!

9. The Bishops shall make a new division of parishes in their dioceses, which shall however not be conclusive till it has received the consent of the Government.

10. The Bishops shall name the Curés. Their choice must however be agreed to by the Government.

11. The Bishops may have a chapter in their Cathedral, and a seminary for their diocese, without the Government being bound to endow them.

12. All the metropolitan, cathedral, parochial, and other churches, that have not yet been disposed of, shall be placed at the disposal of the Bishops.

13. His Holiness, for the sake of peace, and the happy re-establishment of the Catholic religion, declares that neither he nor his successors shall trouble in any manner the possessors of ecclesiastical property that has been alienated, and that consequently the ownership of the said property, together with all the revenues and rights attached to it, shall remain with the said possessors or those to whom they have transferred it.

14. The Government will secure a suitable provision to the Bishops and Curés whose dioceses and parishes shall be marked out by the new division.

15. The Government shall take measures to permit those French Catholics, who shall be so disposed, to form establishments and foundations in favour of the churches.

16. His Holiness acknowledges in the First Consul of the French Republic the same rights and prerogatives which the ancient Government possessed with him.

17. It is agreed between the contracting parties, that in case any of the successors of the First Consul, now being, should not be a Catholic, the rights and prerogatives mentioned in the above article, as well as the nomination of the bishoprics, shall be regulated with respect to him by a new convention.

The ratifications shall be exchanged at Paris in the space of forty days.

Done at Paris the 26th Messidor, of the 9th year of the Republic.

(Signed) Joseph Bonaparte.
Hercules, Cardinal Gonsalvi.
Joseph Spina, Archbishop of Corinth.
Bernier.
F. Carolus Caselli.

The principal Organic Articles of the Concordat.

No bull, brief, &c. of the court of Rome, shall have any effect in France without the consent of the Government.

No individual apostolic nuncio, legate, &c. shall be permitted to exercise their functions in France but with the consent of the Government, and in a manner conformable to the liberties of the Gallican Church.

The National Council, or Diocesan Synod, shall not take place without the consent of Government.

The Council of State shall take cognisance of disturbances caused by the ministers in the execution of their functions, or of other persons against them.

Bishops may add to their titles the qualification of *Citoyen*, or *Monsieur*.

No man can be named a Bishop but *a Frenchman*, aged at least thirty years, having an attestation of his morals delivered by a Bishop, and after an examination of his doctrine by a Bishop and two Priests.

Bishops may not quit their Sees without permission of the First Consul.

The Clergy in general shall wear black clothes, the Bishops violet coloured stockings.

There shall be a Liturgy and a Catechism for the French Church.

The new Calendar, which begins at the Autumnal Equinox, is preserved. The names of the days shall be as in the ancient calendar. Sunday shall be the day of rest for the Public Functionaries.

There shall be ten Archbishopries, and fifty Bishopries.

The allowance of the Archbishops shall be fifteen thousand livres annually, of the Bishops, ten thousand.

No Clergyman shall be ordained as Priest, who is not 25 years of age, and possessed of 300 livres annual revenue.

The Curés shall reside in their parishes. Priests, who do not regularly belong to any diocese, shall not officiate.

No other holidays, except Sundays, shall be kept without the consent of the Government.

The bells shall only be rung for divine service.

The Bishops shall visit every year a part of their diocese; the whole every five years.

No religious ecremony shall take place out of the temples, in those towns, where there are temples dedicated to the different forms of worship. The same temple shall be consecrated only to one form of worship. The nuptial benedictions shall be only given by the clergy to those who have been married by the civil officers.

France is divided into ten Archbishopries; that of Paris containing eight Bishopries; that of Malines containing seven; Besancon, five; Lyons, four; Aix, four; Toulouse, five; Bourdeaux, three; Bourges, three; Tours, seven; and Rouen, four. Making, in the whole, ten Archbishopries, and fifty Bishopries.

Substance of the Organic Articles of the Protestant Religion.—First Chapter.

No person shall exercise the ministerial functions but a Frenchman.

The Protestant churches and their ministers shall have no connection with any foreign power.

The ministers and their communities shall pray for the prosperity of the French Republic, and the Consuls.

No doctrine, nor alteration of doctrine, shall be published or taught, without being first authorized by the Government.

The Council of State will take cognizance of the designs of Ministers, and all dissensions that may arise among them.

The maintenance of the Ministers shall be provided for, wherever the property and oblations of the communities fall short.

The articles for the liberty of foundations, in the organic laws of the Catholic worship, shall be common to the Protestant churches.

There are to be two seminaries, one in the East of France, for the instruction of Ministers of the Confession of Augsbourg; and the other at Geneva, for the reformed churches. The professors are to be named by the First Consul, and no Minister to be appointed without a certificate of his having studied in the seminary of his religion. The rules for the government of these seminaries to be also settled by the Government.

Second Chapter.—Reformed Churches.

The Reformed Churches of France shall have Pastors, local Consistories, and Synods. There shall be a Consistorial Church for every 6000 souls of the same communion. Five Consistorial Churches shall form the district of a Synod.

The number of the Ministers, or Pastors, in the same Consistorial Church, cannot be increased without the authority of Government.

The Pastors cannot resign without stating their motives to Government, which shall approve or reject them.

The title of election shall be presented to the First Consul for his approbation.

All the Pastors now in exercise are provisionally confirmed.

Each Synod shall be composed of a Pastor and a Notable of each church. The Synods shall superintend the celebration of worship, and conduct of ecclesiastical affairs, and all their decisions shall be submitted for the approbation of Government. The Synods cannot assemble until they shall have received the permission of Government, and no Synodal Assembly shall last more than six days.

Substance of the Organization of the Churches of the Confession of Augsbourg.

The churches of this confession shall have Pastors, local Consistories, Inspections, and General Consistories.

The Pastors and Consistorial churches shall be subject to the regulations prescribed for the reformed Pastors and churches last mentioned. The churches of the Confession of Augsbourg shall be subordinate to the Inspections. Five consistorial churches shall form an inspection, which is to assemble only by permission of Government. Each Inspection to chuse an Inspector, and two Laymen of such choice to be confirmed by the First Consul.

There are to be three General Consistories: one at Strasburgh, for the Protestants of Augsbourg, of the departments of the Upper and Lower Rhine; a second at Mentz, for those of the departments of the Sarre and Mont-Tonnere; and the third at Cologne, for those of the departments of the Rhine, Moselle, and Roer.

Such are the principal laws which regulate the re-establishment of Christianity in France. We shall offer a few brief remarks upon this new religious constitution.

The first impression which it must undoubtedly make upon every serious

mind will be that of joy. No person, who venerates the holy name by which we are called, will hear without exultation that at length the Lord's Day is to be again honoured as a day of rest, and the religion of Christ, though under an imperfect form, acknowledged as the public religion of France. It has been indeed an affecting and melancholy spectacle to the Christian world; it has been an example, pregnant with dreadful consequences to mankind, to behold one of the principal nations of Europe deliberately casting off the yoke of religion, and by a public act renouncing the authority of Jesus Christ as its Lord. Had such an apostate nation established itself in tranquillity, and flourished in prosperity, this event would, though without any just reason, have shaken the attachment of many of the present friends of Christianity, and given occasion to her enemies to blaspheme. We may remark however, that hitherto the cause of infidelity has had little reason to triumph, or that of Christianity to be ashamed. For the act of renouncing the Christian faith has been succeeded by crimes and vices, cruelties and massacres, prostitution of public principle, and general profligacy of manners, hitherto unexampled in the civilized world. It was a tribute of respect paid to Christianity to extinguish her light before such deeds of darkness were committed, as have since polluted France. Future legislators will learn upon political grounds to reverence an institution, the destruction of which has been so dreadfully injurious to civil society. The experiment has been solemnly made of substituting philosophy in the room of religion, and such have been the consequences, that in the short space of eight years it has been judged, even by philosophers themselves, absolutely necessary for the happiness of mankind to dethrone the idol they had erected, and to re-establish that religion which they had abolished. The return of order, of public tranquillity, of reason, in France, is accompanied by the return of religion as their natural ally.

But while we rejoice in this public honour paid to Christianity, we cannot fail to observe the characters of the men who pay it, and remark the motives by which they are influenced; and our satisfaction is not a little damped by this circumstance. For who are the men who now stand forward as the panegyrists of religion, and propose to re-establish Christianity? Are they sincere disciples of Jesus Christ? Are they influenced by a love of the truth? Have they renounced their infidelity? Do they acknowledge the divine origin of Christianity? No, it is but too evident that the principal actors in this drama are mere statesmen, who regard religion only as a political engine. Their orator seems anxious to discover, through the flimsy veil of respect he casts over Christianity, the reasons upon which alone he recommends it. It teaches men to respect the laws; for without morality law cannot subsist. It promotes civilization—it affords a consolation for the inequality of ranks—it connects itself with the progress of the arts and sciences. On these accounts its forms are to be respected even by philosophy; for it is by forms religion, addressing itself to the senses, becomes popular. The Christian system is to be preferred to others, because it has the sanction of time, and the respect of nations. Belief is stronger in proportion as the origin of the dogma is more remote. From such men, and upon such grounds, what can be expected! When infidelity becomes the patron of Christianity, what may not be feared!

Throughout the whole of this political establishment, a jealousy of the instrument which it is necessary to employ, and an endeavour to use it as an engine to strengthen the state, are strikingly apparent. All the power is most cautiously lodged in the hands of government. The Chief Consul is to appoint the Bishops and Archbishops; and though these are to nominate the inferior Clergy, yet their nomination must be approved by Government. The salaries of all ecclesiastics are to be paid by the state—so entirely will the Ministers of religion be the creatures of Government. Nay, the Bishops and Clergy are retained by an oath to inform their rulers of any plot or machination against the state, of which they may hear. Should auricular confession be still practised, it may be found a very convenient political instrument. It is not difficult to conceive what kind of men will become the Ministers of

Religion, and what ends they will be required to answer.

We rejoice in the toleration allowed, or perhaps we might say in the establishment granted, to the Lutheran and Calvinistic Churches. Protestants are numerous in several parts of France, and were connived at of late; though, since the revocation of the edict of Nantz, they have not been publicly recognized. But the cold and jealous policy which every where watches them, and guards against them as foes, forbids us to hope much from the indulgence they are to receive. No doctrines are to be taught by them without being first authorized by Government. The Council of State is to take cognizance of the designs of their Ministers, and of all dissensions that may arise among them. The number of their Ministers is not to be encreased without the authority of Government. No person can be elected a Minister without the approbation of the First Consul. No person can officiate as a Minister who has not a certificate of his having studied in the seminary appointed for his religion, under a Professor named by the First Consul; nor can a Minister even resign his charge without stating his reasons to Government, which shall approve or reject them. We know that many persons have entertained sanguine hopes that the Revolution would prove the means of widely diffusing vital Christianity through France, and that full liberty would be allowed in that land of freedom for religious discussions, and active exertions to propagate the Protestant faith. We confess we indulge no such hopes. Infidelity will never open the door for the Gospel, and take the Apostles of Christ by the hand to protect them, and forward their designs. The present religious constitution of France evidently does not permit religious discussions, nor allow a proselyting spirit. It is the object of the Chief Consul, in tolerating Religion at all, to tolerate it only as an instrument of promoting tranquillity, and we are much mistaken if any attempts to encrease the active influence of Christian principles would not meet with as determined resistance from the present Catholic Chief Consul of France, as they did of old from the heathen Emperors of Rome. The Mahometan proclamation of Buonaparte, in Egypt, cannot fail to come to remembrance, while the edicts of the First Consul, in France, in favour of Christianity are promulgated.

One remark on this subject will, we trust, force itself upon the mind of every Briton who reads this convention; a remark in the truth of which we are happy to believe our dissenting brethren will cordially unite with us. How much more extensive and complete the toleration, how much superior in all respects the religious liberty, granted under the English constitution. Happy state! thy Ministers are independent; thy worship is free. The sacred rights of conscience are respected, and even the fullest indulgence allowed to sectaries under thy mild dominion. What phrensy could so infatuate Britons as to expect a purer liberty from the violent and bloody hands of an infidel revolution.

In the present re-establishment of the Catholic Religion in France, we cannot but observe with pleasure the humiliation of Popery—a severe blow is given to Antichrist even while his power is raised from annihilation. The sun of Popery rises again in France, shorn of its beams. The pomp of the Church, the wealth of its establishment, the numbers of its retinue, the extent of its power, are withdrawn. We behold in their room a poor Clergy, without splendour or influence, controlled and directed on every side by the secular powers. Babylon is fallen! We wonder and adore.

It will be readily supposed, upon a survey of the whole, that there is no reason to augur well concerning the progress of real Religon in France, in consequence of the present re-establishment of Christianity. The salaries of the Clergy are said to be scarcely sufficient for a maintenance, and their degraded state will render them, it is to be feared, mean and selfish in their views, and dependent upon the opulent part of their flocks. It is the character of Popery to derive its influence, not from the exhibition of truth to the understanding, but from the magic of ceremonies, or the blind devotion of ignorance. The Clergy will labour to re-establish their power through the medium of religion. If we are not mistaken in our conjecture, there will soon be a struggle between infide-

lity and superstition, and France will again be divided between bigots and atheists.

How the struggle may terminate we do not conjecture. But we fear that true Religion will gain little by the present change. When we call to mind the proofs of an Anti-Christian conspiracy adduced by Abbè Barruel, and reflect on the characters and past conduct of the individuals who are enabled by the present Concordat to direct and control the public instruction of France; we find it difficult to repress the rising apprehension, lest the re-establishment of religious forms in that country should only serve to give a greater facility to the execution of those purposes of inveterate hostility which, we may be assured, infidels will ever entertain against the Christian faith.

ENGLAND.

A bill has been introduced, during the present month, into the House of Commons, by Sir William Scott; the object of which is to amend and render more effectual the act of the 21st of Henry VIII. entituled, "Spiritual persons abridged from having pluralities of living, and from taking of ferms, &c. The following is an outline of its principal provisions, viz.

It repeals that part of the above act which restrained the Clergy from taking farms, or buying and selling cattle or corn for gain. It permits an Incumbent, when the house of residence is insufficient, to hire, with the Bishop's consent, some fit and sufficient house wherein to reside, either in his own or another parish. It appoints, that an Incumbent absenting himself from his benefice, without such cause as is declared by former acts to be a sufficient excuse for absence, for three months or more, either together or at several times, in any one year, shall be liable to prosecution at common law; and shall be mulcted for an absence of not less than three, nor more than six months, in one-fourth of the yearly value of his benefice; for an absence of not less than six, nor more than eight months, in one third; of not less than eight, nor more than twelve months, one half; and for a year three-fourths; part of the fine to go to the informer, and the remainder to be disposed of as the act directs. It confirms the former exemptions from the penalties of non-residence, and makes farther exemptions in favour of persons holding a variety of enumerated offices: it gives to the Bishop a power, in certain cases, of granting to any Incumbent, on application being made to that effect by petition, of the allegations in which the Bishops may require proof, a licence of non-residence, which shall be a protection against all suits at law; and also a power of revoking the same at his discretion. These cases are, 1st. The sickness or infirmity of the Incumbent himself, his wife, or child: 2d. The want of a sufficient house of residence, provided the same be not owing to the neglect of the Incumbent: 3d. The Incumbent having a house of his own, or of some relation within his parish, in which he may chuse to reside: and 4th. When the incumbent on a benefice of small value serves as curate elsewhere, providing at the same time to the Bishop's satisfaction for the service of his own parish. It gives to the Bishop a further power of granting to any Incumbent, in all cases not enumerated, a licence of non-residence, provided the application for such licence be recommended by the Archdeacon, and the licence be allowed by the Archbishop. It directs, that the nature and circumstance of each case, and the reasons for granting the licence, as well as every licence and every revocation of a licence, be entered in a book, which shall be open to any one's inspection on paying one shilling; and it orders a copy of them to be publicly read in the parish church. It gives also to the Bishop a power of requiring the residence of any non-resident Incumbent, and of sequestering, in case of non-compliance, the profits of his benefice; and if an Incumbent continue for three years under such sequestration, his benefice becomes *ipso facto* void. It allows to the Clergy a right of appeal to the Archbishop whenever they think themselves aggrieved by the Bishop's refusing or revoking a licence, or compelling them to reside. And lastly, it requires all Incumbents to take an oath to reside on their livings, unless their residence shall be legally dispensed with.

The magnitude of the change which the above Bill, if passed into a law, must necessarily produce in the relative situation of the Clergy and Laity of this country, and its consequent effect on the general state of Religion, will be a sufficient reason for our considering its provisions at some length.

The act of Henry VIII. imposed several harsh and unnecessary restrictions on the Clergy, and we therefore heard with satisfaction that measures were to be taken in Parliament for removing the inconvenience. But the evil of non-residence, which, according to the Bishop of Rochester, has grown to a most gigantic size in the present day, seems no less to require a legislative remedy, and we should have rejoiced had the former object

been combined with regulations calculated to ensure the future residence of the great body of the Parochial Clergy.

On perusing the present Bill, however, we have been led to doubt, notwithstanding the advantages which through the laudable zeal of many of the present Bench of Bishops it may be fairly expected to produce; whether it may not ultimately tend to encrease the evil of non-residence, (on all hands acknowledged to be one of the first magnitude) to an indefinite extent. The Bill, without attaching to the superior Clergy any distinct responsibility, or allowing of any appeal from their decision, grants them an unlimited power of dispensing with the residence of parochial Incumbents, and of placing them beyond the jurisdiction of lay courts. We should have rejoiced, indeed, to have seen the Bishops armed with a strong concurrent power of enforcing residence, because we feel a persuasion that, generally speaking, it could not be placed in better hands; but we cannot contemplate, without some apprehension, the virtual transfer of the whole power of enforcement in this instance, from the courts of law, the natural guardians of the people against the malconduct of all persons discharging public offices, to the diocesans exclusively, and that under circumstances very uncongenial to the spirit of the constitution. The question of residence, or non-residence, involves the interests of another party besides the Incumbent; yet the Bill does not require that any one else should be heard, or even that previous notice of his application to the Bishop for a licence should be given to the parish; but on his *ex-parte* evidence alone, the Bishop is authorized to decide. Is not this an unwarranted transfer into the hands of an individual of the guardianship of the interests of the parish by whom the Incumbent is paid, and to whom he owes, in return, the punctual performance of his proper duties? The parish pays the Incumbent his tythes; or if it refuses, *the iron-hand of the law* is very unceremoniously, though justly, extended to force its compliance; but, by the Bishop's licence, it is liable to be deprived of every means of obtaining from the Incumbent the performance of his engagements.

Were the Bishops by distinct provisions made duly responsible for the exercise of the discretionary power entrusted to them, many objections to the present Bill would be removed *. *Sed quis custodiet ipsos custodes?* We all know the force of the principle of *esprit du corps.* This principle generates in all men a more lively perception of the rights, and a less acute feeling of the duties of their particular profession; and the Clergy are certainly as open to its influence as other bodies. Besides, it never can be a wise policy to make men the ultimate judges in a case which may possibly be their own. A Bishop may himself be obnoxious to the charge of neglecting the duty of residence. With what propriety, then, can he refuse applications for a similar indulgence, or enforce, by his episcopal monitions, the residence of his Clergy? One Bishop, for instance, may possess a professorship at Cambridge, and a benefice in Leicestershire, and yet reside in Westmoreland. How shall he interpose to censure for neglect of residence the Clergy of his diocese? Another Bishop may chuse to visit foreign countries, perhaps from motives of curiosity. With what feelings would his chancellor set about exercising a discretional power of coercing the non-resident Clergy of his non-resident Bishop? It may appear invidious to instance cases which may be only the exceptions of a general rule; but we disclaim any intention of thereby implicating the present body of Bishops in a charge of inattention. It is not so much the immediate as the future and more remote consequences of the measure which we dread. In short, we fear, whatever degree of temporary vigour the present Bill may give to the discipline of the Church, that even in its common and ordinary operation, it may gradually and ultimately produce a system of general relaxation with respect to non-residence, which must prove of material detriment to the Church, and to the

* In much of what follows we have availed ourselves of a very able pamphlet, entitled "Observations on Dr. Sturges's Pamphlet respecting Non-residence, &c." for which we feel ourselves much indebted to the ingenious author. We have, in some places, given merely an abstract of his remarks.

interests of Religion. For our part, we are of opinion, that the exemptions already existing, when modified with a view to the rectification of abuses, are as extensive as they ought to be made. We are far from feeling the force of those arguments for pluralities and non-residence, which are drawn from the very small value of a great proportion of our benefices; nor do we think they ought to weigh, for one moment, with a British parliament, whose first and paramount obligation to the community is to employ the ample means they possess, in making due provision for its spiritual interests by appointing adequate incomes for the Clergy. No one will deny that a laborious resident Clergy are an immense blessing to a country; and the effects produced by such a Clergy on the manners of the Scotch and of the Swiss furnish a strong proof of this. It cannot be alleged, that our poverty is such as not to admit of a competent provision to the ministers of Religion; neither can it be alleged, that the general state of manners does not require extraordinary legislative interference in removing every real obstacle to the universal residence of the parochial Clergy.

We cannot concur with some individuals in regarding the promotion of science, or the gratification of curiosity, as grounds on which a parish priest can be vindicated in neglecting the most important of all human duties, the care of the souls of his parishioners—interests which ought to be far dearer to him than those of science or literature. The neglect of those interests, no degree of literary or philosophical attainments can compensate, and their promotion is a far more ennobling pursuit than "surveying the sumptuousness of palaces, or the stateliness of temples, making accurate measurements of the remains of antient grandeur, or forming a scale of the curiosity of modern art; collecting medals or collating manuscripts." To these pursuits we would allow their due commendation, and to those who engage in them, our due tribute of respect as public benefactors; but while we consider the scriptures as the only safe rule of practice, and the obligations of morality as binding on the consciences of men, we must be of opinion that a parish priest ought either to relinquish the awful charge and responsibility which he has taken upon himself, or make every other pursuit, however gratifying to his taste, or advantageous in point of emolument, subordinate to this great duty which he has solemnly undertaken to perform; viz. *feeding the flock of Christ, whereof* he professes *the Holy Ghost to have made him overseer* *. This is a pursuit in which his path is clearly marked out by the great shepherd of the sheep; and which is in itself more dignified and important than any other. *Behold! ye are fellow workers with Christ; ye are ambassadors for God; ye are the ministers of reconciliation* between God and man. Blessed are they, who, feeling the importance of their high and holy calling, devote themselves to the right discharge of its duties! made instruments of diffusing the knowlege of God and of Christ, they shall have *many for their crown of joy and rejoicing in the great day of account. Having turned many to righteousness, they shall shine as the brightness of the firmament and as the stars, for ever and ever.* And even if their labours of love should have failed of success, yet *is their judgment with the Lord and their reward with their God.*

We need not dwell on the opposite line of conduct. It is described in its nature and effects by the words of unerring truth—*Should not the Shepherds, should not they feed the flocks? Ye eat the fat and ye clothe yourselves with the wool: but the weak ye have not strengthened, the sick ye have not cured, neither have ye bound up the broken nor brought home again that which was driven away. Ye have not enquired for that which was lost.—Wherefore as I live, I will require my sheep at their hands, nor shall the shepherds feed themselves any more, for I will deliver my sheep from their mouths. They shall no more devour them.*

There are some who have maintained the impropriety of subjecting the Clergy to the "unbending rigour,"—to the "iron hand" of the law. But what, may we not ask, forms not only our security in this country, but enables both the Clergy and the Laity to indulge the friendly

* See the Ordination Service, *passim*.

sympathies of social life; to pursue either recondite science or elegant literature; to acquire, retain, and enjoy property? what is it that places Britons beyond the reach of the arbitrary power of a tyrant, or the unjust caprice of a judge? What is it that diffuses happiness over this land, and softens the distinctions which separate the different orders of our well graduated community? It is the known and undeviating nature, and the universal and undistinguishing application of those rules of law which some have characterised as unbending and rigorous. Supposing, however, that what is in this land our privilege and our boast, were in some instances a hardship; why should the Clergy be exempted from the common lot? It pays no compliment to our institutions, or to our Clergy, to suppose such an exemption necessary. But may it not be questioned, whether it be for the interest of the Clergy themselves that they should possess such an immunity as this, coupled as it will be with a dependance on the varying opinions and humours of an individual; a circumstance more likely to lead to an abridgement of freedom, and to peculiar hardships in particular cases, than subjection to known and precise regulations would be.

But to employ one more argument drawn from experience; When was it, may we not ask, that the Clergy were most ignorant, immoral and fanatical? It was when the order was most highly privileged, and when they were wholly exempted from lay jurisdiction. We cannot, therefore, view without jealousy the introduction of the principle we have been combating; because, feeling that similar causes, while human nature continues the same, will not fail to produce more or less similar effects, we see, in the present measure, the seeds of the future corruption of our Clergy, and of the declension of our Church.

Let it never be forgotten, that the stability of our ecclesiastical establishment must depend, in a great degree, on the conduct and the consequent character of its ministers. If they be negligent of their charge, they will necessarily lose ground in the public estimation; and as men in general will not discriminate nicely between the man and his functions, the character of the Church and of that Religion which the Church has been established to inculcate, will be proportionably injured. In this age of fearless innovation and licentious enquiry, it is worse than infantine dotage to expect that the minds of men can be retained in a state of submissive reverence for the mere name and office of the priesthood. If instead, therefore, of enforcing the residence of the parochial Clergy by precise and clearly defined regulations, every restraint is made to give way to the will of an individual, and a door is thus opened for extensive and aggravated abuses, what may we not in time expect? We may expect, that while on one side infidelity is rapidly advancing, and on the other Dissenters are making active, and under such circumstances, perhaps, seasonable efforts; (for we must still regard the religious instruction of the community as a point to which every other must be subordinate, and partial light as preferable to total darkness) there will be left to us only the skeleton of a Church, the mouldering memorial of life and power and energy, now no more.

We shall only make one more remark. We do not particularly object to the permission to farm, which by this bill is granted to clergymen; but we conceive that parliament ought to affix a narrow limit to its extent. The judicious Hooker approved of those restrictions which the present Bill proposes to repeal; and we may quote in support of his opinion the words of the son of Sirach, "The wisdom of a learned man cometh by opportunity of leisure. How can he get wisdom that holdeth the plough and glorieth in the goad; that driveth oxen and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows, and is diligent to give the kine fodder."

II. VIEW OF PUBLIC AFFAIRS.

THE termination of the war which has so long desolated the different quarters of the globe, constitutes a new æra in the history of the world. We cordially hail the re-establishment of peace, and we cannot announce it without expressing a hope, that every Christian will offer up his individual praises to that Being to whom we owe this mercy, and that his Majesty will also be pleased to appoint a solemn day of Thanksgiving to be observed by us as a nation.

May our animosities be, on this occasion forgotten! The proper observation of our fasts, it is to be feared, was much hindered by political jealousies. May we now "with one heart and one voice glorify God;" and may we remember, that no prayers or praises are acceptable to Him, unless accompanied by the spirit of kindness and love towards our neighbours —towards men, that is to say, of every sect, of every party, and of every nation.

DEFINITIVE TREATY OF PEACE

Between the French Republic, His Majesty the King of Spain and the Indies, and the Batavian Republic, (on the one Part): and His Majesty, the King of the United Kingdom of Great Britain and Ireland, (on the other Part.)

THE First Consul of the French Republic, in the Name of the French People, and His Majesty the King of the united Kingdom of Great Britain and Ireland, being equally animated with a desire to put an end to the Calamities of War, have laid the foundation of Peace, by the Preliminary Articles, which were signed in London the 9th Vendemiaire, an 10, (or the 1st of October, 1801.)

And as by the 15th Article of the Preliminaries it has been agreed on, "That Plenipotentiaries should be named on the part of each Government, who should repair to Amiens, and there proceed to arrange a Definitive Treaty, in concert with the Allies of the Contracting Powers."

The First Consul of the French Republic, in the Name of the French People, has named as Plenipotentiary the Citizen Joseph Buonaparte, Counsellor of State.

His Majesty the King of the United Kingdom of Great Britain and Ireland, has named the Marquis Cornwallis, Knight of the Most Noble Order of the Garter, one of His Majesty's Privy Council, General in His Majesty's Armies, &c. &c.

His Majesty the King of Spain and the Indies, and the Government of the Batavian Republic, have appointed the following Plenipotentiaries, to wit; His Catholic Majesty has named Don Joseph Nicolas d'Azara, his Counsellor of State, Grand Cross of the Order of Charles III. Ambassador Extraordinary of His Majesty to the French Republic, &c. &c.

And the Government of the Batavian Republic has named Roger Jean Schimmelpennick, its Ambassador Extraordinary to the French Republic, &c.

Which said Plenipotentiaries having duly communicated to each other their respective powers, which are transcribed at the conclusion of the present Treaty, have agreed upon the following articles:

Article I. There shall be Peace, Friendship, and Good Understanding between the French Republic, His Majesty the King of Spain, his heirs and successors, and the Batavian Republic on the one side, and His Majesty the King of the United Kingdom of Great Britain and Ireland, his heirs and successors on the other part.

The Contracting Parties shall use their utmost efforts to preserve a perfect harmony between their respective Countries, without permitting any act of hostility whatever by sea or by land, for any cause, or under any pretext.

They shall carefully avoid every thing which might for the future disturb the happy Union now re-established between them, and shall not give any succour or protection directly or indirectly, to those who would wish to injure any of them.

II. All the prisoners made on one side and the other, as well by land as by sea, and the hostages carried off or delivered up during the war and up to the present day, shall be restored without ransom, in six weeks at the latest, to be reckoned from the day when the Ratifications of the present Treaty are exchanged, and on paying the Debts which they shall have contracted during their captivity. Each of the Contracting Parties shall respectively discharge the advances which shall have been made by any of the Contracting Parties for the support and maintenance of prisoners in the countries where they have been detained. There shall be appointed by mutual consent for this purpose a commission, specially empowered to ascertain and determine the compensation which may be due to any one of the Contracting Parties. The time and the place shall likewise be fixed by mutual consent for the meeting of the Commissioners who shall be entrusted with the execution of this Article, and who shall take into account, not only the expenses incurred on account of the Prisoners of the respective

Nations, but likewise on account of the Foreign Troops, who before being taken, were in the pay, and at the disposal of one of the Contracting Parties.

III. His Britannic Majesty restores to the French Republic and its Allies, viz. His Catholic Majesty and the Batavian Republic, all the possessions and Colonies which respectively belonged to them, and which have been either occupied or conquered by the British Forces during the course of the present War, with the exception of the Island of Trinidad and of the Dutch possessions in the Island of Ceylon.

IV. His Catholic Majesty cedes and guarantees in full property and sovereignty the Island of Trinidad to His Britannic Majesty.

V. The Batavian Republic cedes and guarantees in full property and sovereignty to His Britannic Majesty all the possessions and establishments in the Island of Ceylon, which previous to the War belonged to the Republic of the United Provinces, or to the Dutch East-India Company.

VI. The Port of the Cape of Good Hope remains to the Batavian Republic in full sovereignty in the same manner as it did previous to the War.

The Ships of every kind belonging to the other Contracting Parties shall be allowed to enter the said Port, and there to purchase what provisions they may stand in need of as heretofore, without being liable to pay any other imposts than such as the Batavian Republic compels the Ships of its own Nation to pay.

VII. The territories and possessions of Her Most Faithful Majesty are maintained in their integrity, such as they were antecedent to the War. However the boundaries of French and Portuguese Guiana are fixed by the River Arowary, which empties itself into the Ocean above Cape North, near the Islands Nuo.o and Penetentia, about a degree and a third of North Latitude. These boundaries shall run along the River Arowary, from its mouth the most distant from Cape North to its source, and afterwards on a right line, drawn from that source, to the Rio Branco towards the West.

In consequence, the Northern bank of the River Arowary, from the said mouth to its source, and the territories that lie to the North of the line of the boundaries laid down as above, shall belong in full sovereignty to the French Republic.

The Southern bank of the said River, from the same mouth, and all the territories to the South of the said line, shall belong to Her Most Faithful Majesty.

The navigation of the River Arowary, along the whole of its course, shall be common to both Nations.

The arrangements which have been agreed upon between the Courts of Madrid and Lisbon, respecting the settlements of their boundaries in Europe, shall nevertheless be adhered to conformably to the stipulations of the Treaty of Badajos.

VIII. The territories, possessions, and rights of the Sublime Porte, are maintained in their integrity, as they were before the War.

IX. The Republic of the Seven Islands is recognized.

X. The Islands of Malta, Gezo, and Comino, shall be restored to the Order of St. John of Jerusalem, to be held on the same conditions on which it possessed them before the War, and under the following stipulations:

1. The Knights of the Order, whose *Langues* * shall continue to subsist, after the exchange of the Ratification of the present Treaty, are invited to return to Malta, as soon as the Exchange shall have taken place. They shall there form a general Chapter, and proceed to the Election of a Grand Master, chosen from among the Natives of those Nations which are to preserve their *Langues*, unless that Election has been already made since the Exchange of the Preliminaries.

It is understood that an Election made subsequent to that epoch, shall alone be considered valid, to the exclusion of any other that may have taken place at any period prior to that epoch.

2. The Governments of the French Republic, and of Great Britain, desiring to place the Order and Island of Malta in a state of entire independence with respect to themselves, agree that there shall not be in future either a French or an English *Langue*; and that no individual belonging to either the one or the other of these Powers shall be admitted into the Order.

3. There shall be established a Maltese *Langue*, which shall be supported by the territorial revenues, and commercial duties of the Island. This *Langue* shall have its peculiar dignities, an establishment and a mansion house. Proofs of Nobility shall not be necessary for the admission of Knights of this *Langue*; and they shall be moreover admissible to all offices, and shall enjoy all privileges in the same manner as the Knights of the other *Langues*. At least *half* of the Municipal, Administrative, Civil, Judicial, and other employments depending on the Government, shall be filled by inhabitants of the Islands of Malta, Gezo, and Comino.

* The word *Langue* may be translated by that of *Class* or *Tribe*. The Knights were considered as consisting of eight *Classes* or *Tribes* (commonly called *Langues*) of which Spain and Portugal furnished two, Italy one, Germany one, Bavaria, one, and France three. The number of Knights sent by France was, then, about three hundred and thirty-nine out of the thousand.

4. The Forces of His Britannic Majesty shall evacuate the Island, and its dependencies, within three months from the exchange of the Ratifications, or sooner if possible. At that epoch it shall be given up to the Order in its present state, provided the Grand Master, or Commissaries, fully authorized according to the Statutes of the Order, shall be in the Island to take possession, and that the force which is to be provided by His Sicilian Majesty, as is hereafter stipulated, shall have arrived there.

5. One half of the Garrison, at least, shall be always composed of native Maltese; for the remainder, the Order may levy Recruits in those Countries only which continue to possess the *Langues*. The Maltese Troops shall have Maltese Officers. The Commandership in Chief of the Garrison, as well as the nomination of the Officers, shall pertain to the Grand Master, and this right he cannot resign even temporarily, except in favour of a Knight, and in concurrence with the advice of the Council of the Order.

6. The independence of the Isles of Malta, of Gezo and Comino, as well as the present arrangement, shall be placed under the protection and guarantee of France, Great Britain, Austria, Spain, Russia, and Prussia.

7. The Neutrality of the Order and of the Island of Malta, with its dependencies, is hereby proclaimed.

8. The Ports of Malta shall be opened to the Commerce and the Navigation of all Nations, who shall there pay equal and moderate Duties: these Duties shall be applied to the maintenance of the Maltese *Langue*, as specified in paragraph 3, to that of the Civil and Military Establishments of the Island, as well as to that of a general Lazaret, open to all colours.

9. The States of Barbary are excepted from the conditions of the preceding paragraphs, until, by means of an arrangement to be procured by the Contracting Parties, the system of hostilities, which subsists between the States of Barbary, and the Order of St. John, or the powers possessing the *Langues*, on concurring in the composition of the Order, shall have ceased.

10. The Order shall be governed, both with respect to Spirituals and Temporals, by the same Statutes which were in force when the Knights left the Isle, as far as the present Treaty does not abrogate them.

11. The Regulations contained in the Paragraphs 3, 5, 7, 8, and 10. shall be converted into Laws and perpetual Statutes of the Order, in the customary manner; and the Grand Master, or, if he shall not be in the Island at the time of its restoration to the Order, his Representative, as well as his Successors, shall be bound to take an oath for their punctual observance.

12. His Sicilian Majesty shall be invited to furnish 2000 men, natives of his States, to serve as a Garrison in the different fortresses of the said Islands. That force shall remain one year, to bear date from their restitution to the Knights; and if, at the expiration of this term, the Order should not have raised a force sufficient, in the judgment of the Guaranteeing Powers to garrison the Island and its Dependencies, as is specified in the 5th paragraph, the Neapolitan Troops shall continue there until they shall be replaced by a force deemed sufficient by the said Powers.

13. The different Powers designated in the 6th paragraph, to wit; France, Great Britain, Austria, Spain, Russia, and Prussia, shall be invited to accede to the present stipulations.

XI. The French troops shall evacuate the kingdom of Naples and the Roman States; the English Forces shall also evacuate Porto Ferrajo, and generally all the Ports and Islands that they occupy in the Mediterranean, or the Adriatic.

XII. The Evacuations, Cessions, and Restitutions, stipulated by the present Treaty, shall be executed in Europe within a month; on the Continent and Seas of America and Africa in three months; on the Continent and Seas of Asia in six months, which shall follow the Ratification of the present Definitive Treaty, except in case of a Special Reservation.

XIII. In all cases of Restitution, agreed upon by the present Treaty, the fortifications shall be restored in the condition they were in at the time of signing of the Preliminaries; and all the works which shall have been constructed since their occupation, shall remain untouched.

It is agreed besides, that in all the stipulated cases of Cessions, there shall be allowed to the inhabitants, of whatever rank or nation they may be, a term of three years, reckoning from the notification of the present Treaty, to dispose of all their properties, whether acquired or possessed by them before or during the continuance of the present War; during which term of three years, they shall have free and entire liberty to exercise their religion, and to enjoy their fortunes. The same power is granted in the Countries that are hereby restored, to all persons, whether inhabitants or not, who shall have formed any establishments there, during the time that those countries were in the possession of Great Britain.

As to the inhabitants of the Countries restored or ceded, it is hereby agreed, that no person shall, under any pretence, be prosecuted, disturbed, or molested, either in person or property, on account of his political conduct or opinion, or for his attachment to any of the Contracting Parties, on any account whatever, except for debts contracted with individuals, or for acts subsequent to the present Treaty.

XIV. All the Sequestrations laid on either side, on Funds, Revenues, and Credits, of what nature soever they may be, belonging to any of the Contracting Powers, or to their Citizens, or Subjects, shall be taken off immediately after the Signature of this Definitive Treaty.

The decision of all claims among the individuals of the respective nations, for debts, property, effects, or rights, of any nature whatsoever, which should, according to received usages, and the Law of Nations, be preferred at the epoch of the Peace, shall be referred to the competent Tribunals: in all those cases speedy and complete justice shall be done in the countries wherein those claims shall be respectively preferred.

XV. The Fisheries on the coasts of Newfoundland, and of the adjacent islands, and in the Gulph of St. Laurence, are placed on the same footing as they were before the War.

The French Fishermen of Newfoundland and the inhabitants of the islands of St. Pierre and Miquelon, shall have liberty to cut such wood as may be necessary for them in the Bays of Fortune and Despair during the first year, reckoning from the Ratification of the present Treaty.

XVI. To prevent all grounds of complaint and disputes which might arise on account of Captures which may have been made at sea subsequent to the signing of the Preliminaries, it is reciprocally agreed that the ships and property which may have been taken in the Channel, and in the North Seas, after a space of twelve days, reckoning from the exchange of the Ratifications of the Preliminary Articles, shall be restored on the one side and the other; that the term shall be one month for the space, from the Channel and the North Seas, as far as the Canary Islands inclusively, as well in the ocean as in the Mediterranean; two months from the Canary Islands to the Equator; and, finally, five months in all the other parts of the world, without any further exception, or distinction of time or place.

XVII. The Ambassadors, Ministers, and other Agents of the Contracting Powers, shall enjoy respectively in the States of the said Powers the same rank, privileges, prerogatives, and immunities which were enjoyed before the War by Agents of the same class.

XVIII. The branch of the House of Nassau, which was established in the ci-devant Republic of the United Provinces, now the Batavian Republic, having experienced some losses, as well with respect to private property as by the change of Constitution adopted in those Countries, an equivalent compensation shall be procured for the losses which they shall be proved to have sustained.

XIX. The present Definitive Treaty of Peace is declared common to the Sublime Ottoman Porte, the Ally of his Britannic Majesty; and the Sublime Porte shall be invited to transmit its act of accession as soon as possible.

XX. It is agreed that the Contracting Parties, upon requisitions made by them respectively, or by their Ministers or Officers duly authorized for that purpose, shall be bound to deliver up to justice persons accused of murder, forgery, or fraudulent bankruptcy, committed within the jurisdiction of the requiring party, provided that this shall only be done in cases in which the evidence of the crime shall be such that the laws of the place in which the accused person shall be discovered, would have authorized the detaining and bringing him to trial, had the offence been committed there. The expences of the arrest and the prosecution, shall be defrayed by the party making the requisition; but this Article has no sort of reference to crimes of murder, forgery, or fraudulent bankruptcy, committed before the conclusion of this Definitive Treaty.

XXI. The contracting Parties promise to observe sincerely and faithfully all the Articles contained in the present Treaty, and will not suffer any sort of counteraction, direct or indirect, to be made to it by their Citizens, or respective subjects; and the Contracting Parties guarantee generally and reciprocally, all the stipulations of the present Treaty.

XXII. The present Treaty shall be ratified by the Contracting Parties as soon as possible, and the Ratifications shall be exchanged in due form at Paris.

In testimony whereof, we, the undersigned Plenipotentiaries, have signed with our hands, and in virtue of our respective full powers, the present Definitive Treaty, causing it to be sealed with our respective seals.

Done at Amiens, the 4th Germinal, in the year 10, (March 25, 1802.)

(Signed) BUONAPARTE,
CORNWALLIS,
AZARA, and
SCHIMMELPENNICK,

(A correct Copy,) *J. Buonaparte.*

FRANCE.

There has been no intelligence of any importance this month from France, except what relates to the re-establishment of Religion in that country, of which we have already, in a former part of this number, given a full account. Some farther details on the same subject we shall reserve till next month.

The *Definitive Treaty* of Peace between this country and France was ratified by the Chief Consul on the 17th inst. and the ratifications were exchanged on the following day.

The following is the statement of the French army, at the beginning of this month:—

Consular Guard	6,000
Cavalry and Dragoons	22,000
Chasseurs à Cheval and Hussars	50,000
Artillery (horse and foot), Miners, and Pontoneers	19,000
Infantry of the Line	250,000
Light Infantry	60,000
Total	387,000

In the above statement are not comprised the numerous corps of Gens d'Armes, nor the three demi-brigades of Swiss auxiliaries, nor the Polish troops. By means of the military conscription, the army can be recruited in two months with 200,000 men. The number of the general conscription for the five classes amounts for the whole Republic to upwards of 1,200,000 men!

SWITZERLAND.

The disturbances in the Valais still continue, but little doubt can exist that the power of France will become soon so predominant in that country as to crush all opposition.

ITALY.

The Chief Consul has announced the formal recognition of the Italian Republic by Prussia, and that the other Powers are disposed to follow his example.

The Republic of the Seven Islands appears to be in a state of considerable confusion, and advice has been received from Venice, of an English flotilla having appeared before Corfu, and landed a body of troops to suppress the commotions in that Island.

GERMANY.

The Emperor has announced to the Hungarian States his intention of holding a general Diet at Presburgh, on the 2nd of May next, for the purpose of concerting the most efficacious and practicable means of re-establishing the prosperity of that kingdom; and of insuring the preservation, utility, and glory of its inhabitants; of consolidating and alleviating the weight of the public taxes; and of introducing at the same time, a more speedy and perfect administration of Justice, as one of the principal modes of augmenting the interior felicity of the country.

The Senate of Hamburgh has received official intelligence from Paris, that all the differences between the First Consul and that city are amicably adjusted.

NETHERLANDS.

A Letter has been published written by the Prefect of the Department of Deux Nethes to the Mayor of Antwerp, informing him, that in consequence of the Treaty of Amiens, the Scheldt is now perfectly free, and inviting all merchants to avail themselves of the benefits which this circumstance is calculated to afford them.

HOLLAND.

On the 16th inst. the Treaty of Amiens received the sanction of the Senate. Its annunciation seems to have excited no public expression of joy among the people of that country.

To the Copy of the Definitive Treaty, published in the Dutch Papers, is subjoined a separate convention between France and Batavia, whereby it is agreed that the Indemnity stipulated in favour of the House of Nassau, in the 18th article of the Treaty of Amiens, shall not be at the charge of the Batavian Republic; the French Government being guarantee to this effect towards the said Republic.

RUSSIA.

The following remarkable Ukase has lately been issued by the Emperor, which promises to have very important effects on the political state of his extensive dominions.

"As we desire to give new encouragement to agriculture, proportioned to the means which Russia possesses in consequence of her extent and position, we have judged it necessary to extend to our subjects the right of acquiring *lands without peasants* (with the exception of lands which belong to gentlemen), and give to them the exclusive property of all that is produced either by the surface or the soil of these lands. In consequence we permit merchants, citizens, and all persons who enjoy the rights of the city, peasants of the crown, to whatever department they belong, also peasants freed by gentlemen, to purchase land of those who have the right to sell it, and to secure their acquisition by articles of sale, which shall be made in the name of each, and preserved according to the ordonnance in the Courts of Justice intended for this purpose, in order that each man's property may be guaranteed in an inviolable manner."

TURKEY.

This Country still appears to be in a state of great distraction. Passwau Oglou is said to be forming combinations for resisting the Porte, should the attempt be made to reduce him to obedience. The insurgent Janissaries still retain possession of Belgrade, where they are making preparations for a vigorous defence against the Turkish troops said to have marched against them. Egypt is also in a very unsettled state, and it seems still doubtful whether the Beys can be subjugated.

EAST INDIES.

In September last a Treaty between the Company and the Nabob Azeem al Dowlah was ratified, whereby the succession to the Soubadarry of Arcot is settled, and the entire civil and military Government of the Carnatic vested in the Company.

The last accounts from Madras announce the continued success of the Company's forces employed against the Insurgent Polygars in the provinces of Tinnivelly and Ramnad, but a doubt existed whether tranquillity could be completely restored before the season for active warfare was over.

The Victor sloop of war of 18 guns, commanded by Captain Collier, after a very close and severe action, sunk La Fleche, French *national* frigate of 56 guns.

FRENCH WEST INDIES.

ST. DOMINGO.

The various official details which during the month have been laid before the public, bring down the account of the operations of the French army, in St. Domingo, to the 1st of March. It appears from these details that the French had made considerable progress in getting possession of the island; but that they encountered great difficulties, and an obstinate resistance on the part of the blacks, and had even sustained occasional defeats. Without any of those allowances therefore which ought to be made on account of the favourable colours generally given by the French to their military transactions, we may infer from the letters of the commander in chief, that the contest, in that quarter, will be long and bloody. We are not to wonder at the partial success which has attended the efforts of the newly imported veterans of France, when opposed in the plain and more practicable parts of the country to the comparatively undisciplined legions of Toussaint. In the full possession of health and vigour, they have been able to make extraordinary exertions. But it may be expected that the effect of these exertions will be the introduction of diseases which will prove more formidable than even Toussaint himself. No decisive action seems to have taken place, though there have been a great number of severe conflicts, in which the French, though in general victorious, acknowledge themselves to have been several times worsted. Some of Toussaint's generals are said to have submitted to General Leclerc, who states himself to be in possession of all the Spanish part of the island, and of the open country belonging to the French part. The war however is likely now to prove more desultory in its nature, and of course less favourable to the progress of an European force *.

GUADALOUPE.

This island is said to be restored to a state of complete tranquillity; but no intimation is given how this change has been brought about. The Mulatto, Pelage, is said to be Chief of the military force, and the civil authority to be exercised by M. Roustagneng, Principal Commissioner of the Marine.

SIERRA LEONE.

By advices received from that place, dated Feb. 3, it appears that peace had not yet been made with the Chiefs of the Timmany nation, although the truce which had been agreed on, continued at that time unbroken. Little reliance, however, was placed on the good faith of the natives, who were believed by no means to

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*. The following is the substance of the last dispatches from St. Domingo.

On the 17th of February, four columns advanced from the Cape in different directions, and after sustaining several painful actions with enemies, who were concealed, took possession of the positions they were directed to occupy.

On the 18th the divisions were encamped near Plaisance, at Dondon and St. Raphael. The Alps are said not to present equal obstacles with those of this country.

On the 19th, Plaisance and St. Michael were taken possession of, and also Marmalude, though defended by Christophe with 1200 men.

In the Gonaires the black General Maurepsas had successively defeated the French Generals Humbert and Boudet, setting fire to Leogane and Lacroix des Bouquets. On the 20th, General Debelle marched against him; but being attacked by the blacks, in all points, he was compelled to retreat.

On the 22d Christophe was driven from Enneri and Bayonnai, and the next day from La Coupe a Pintade, from which they fell back on the river Ester.

On the 23d General Toussaint was attacked in the Ravine a Coleuvre, where he is said to have collected about 5000 troops. A battle ensued, in which man was opposed to man. Toussaint's troops fought well; but they were at length obliged to retire in disorder to the Little River, leaving 800 men on the field.

On the 26th Maurepas, who had baffled General Debelle, was surrounded in his fastness by different divisions, and forced to surrender. General Baudet took possession of St. Mark. General Leclerc proceeded, on the 28th, in pursuit of Toussaint, who had retreated to the Mirabelais. "The fatigues experienced by the troops," it is added, "cannot be equalled, and I cannot describe the indignation which they feel against these attrocious banditti."

have given up their hostile designs, but on the contrary to be diligently seeking an increase of strength.

The colony was considered to possess sufficient means of repelling any attack which might be made upon it.

GREAT BRITAIN.

A general election is understood to be not far distant. The prospect of this interesting event will justify our introducing in this place a few remarks on the political duties of an inhabitant of Great Britain. Every man who has a vote for a representative in the British parliament has a trust committed to him which is of great importance, and of which he must give an account hereafter. In judging of the general principles on which we ought to bestow our vote and influence the following hints may be of some use. There are two errors into which men, exercising their minds on political subjects, are liable to fall. Some in their zeal for liberty complain of even the necessary expences of Government, and the proper restraints of law. Others being too much alive to the evils of popular commotion, lean to the side of arbitrary power. The happy constitution of Great Britain lies between these two extremes; and it is the duty of every British elector to contribute to the observance of the due medium by those constitutional means which are within his power. There cannot fail, however, to be much diversity of opinion even among the most honest and reflecting men respecting the precise degree of liberty, or of restraint, which may be proper from time to time under the varying circumstances of a country. They whose temper, education, reading, habits, and connections have led them to direct their thoughts more to the evils and the dangers of the one extreme, will be carried farther in one direction. They who have been differently circumstanced, in the other. We ought not therefore to judge very unfavourably of that man, the complexion of whose mind may not exactly accord with the colour of our own, in respect to these subjects. We should assert our sentiments; but we should exercise peculiar candor towards our adversary, provided we have reason to think that his motives may be upright, and that he on his part mixes no personal animosity with his political difference. Unfortunately, however, it for the most part happens that the people of this country, ranging themselves under certain political Chiefs who are engaged in a vehement contest for power, adopt even in the minutest points the creed of their leaders, and then display a warmth which is perhaps even greater than that of those under whose banners they have enlisted themselves.

But how trivial in the eye of a sober and conscientious Christian; how doubtful also and difficult are many of those political questions by which the utmost passion has been generated. Some national points are undoubtedly of great moment; but how unimportant, for example, is that question now become, which about six years ago produced in this country more heat than almost any other; the question whether a temporary bill should be passed to restrain the assembling together of political meetings, and to require a previous notice to be given to the Magistrate: a question on the occasion of which it was declared by the leader of the opposition party, that the duty of obedience was now become a point, not of morality but of prudence. That law has now ceased, and the circumstance of its expiration has scarcely excited a moment's attention. We trust also the occasion for it exists no longer. The law for suspending the Habeas Corpus act has in like manner expired.

Our present administration is acknowledged to be mild. Still however our government, while it has some systematic supporters, seems to be likely also to experience a systematic opposition. We profess it to be our wish, that in the ensuing election of representatives, the persons chosen may be many of them of independent character; and moreover, that they may be men not distinguished by the warmth of their political passions. It is the property of violence on the one side to beget violence on the other; and it is only by means of the general prevalence of a spirit of moderation that all necessity for strong laws can be done away, and that a large share of that liberty, for which each side professes to contend, can be enjoyed with safety.

The commercial influence is said

to be increasing in this country. It is an inherent principle of our constitution that the advancing wealth and importance of any body shall give to it a growing weight in the legislature. It may, however, be questioned, whether the mercantile interest is always the most virtuous, and certainly the countenance given by many of that body to the Slave Trade, seems to justify the doubt. Let those, however, who feel the iniquity of that traffic, and how much it adds to the weight of our national guilt, allow no consideration to induce them to give their vote to men whom they know to be determined opposers of its abolition.

They who have exercised with advantage to their neighbourhood the duty of Magistrates in the country: they who have already given attention to various kinds of public business: they also who by the course of their studies, by their rank, and by their circumstances, are fitted for the high situation of a British legislator: they, moreover, who are likely to bestow their time on the performance of their parliamentary duty: above all, they who are "able men, such as fear God, men of truth, hating covetousness *," are the most proper objects of our choice.

But if among the several candidates for a seat in parliament, no one should fully, or even nearly, answer to our ideas of a faithful representative, we ought not, on that account, to abstain from all exercise of our vote; for the possession of a franchise is a trust which we have no right to abdicate. Let us chuse out of many objectionable persons him who may be the least objectionable.

The real Christian, moreover, will set his face against all that immorality which is generally practised by some, and too much tolerated by others, at the period of an election. If all the religious part of a populous borough would resolve to vote *against* that person, whoever he might be, who should endeavour to turn an election into an auction, and to enter parliament by the means of illegal treating; and if they would also render that determination sufficiently public, might they not supply some answer to the common argument in favour of the violation of the law, and of general drunkenness? We mean the argument, that treating is necessary, because by pleasing the common people it secures the addition of a certain description of votes. The fear of the loss of some votes might then be set against the fear of the loss of others, and the balance, in some cases at least, might be thought to turn in favour of the system of sobriety. It is perhaps hardly to be conceived how much service may be rendered by a few virtuous and determined men in a time of general relaxation of principles. Let Christians remember, that a time of election is a season in which their religion is to be tried.

They who are not Christians may learn from it the truth of at least one doctrine of Christianity; a doctrine which they are not always ready to admit, though on some occasions they are forward to assert it, since it seems to them to form an excuse for their own crooked conduct. We mean the doctrine of the general prevalence of evil, or in other words, of the corruption of human nature.

* Exod. xviii. 21.

The financial Arrangements of the Minister, for the current Year, have now been made. On the 5th instant, the competitors of the *Loan* waited on the Chancellor of the Exchequer, and gave in their biddings, which were made upon deferred Stock, as follows; viz.

	£	s.	d.
Smith, Payne, and Smith . .	6	19	3
Committee of Bankers . . .	7	15	0
Stock Exchange	7	15	0
Everett and Co.	8	15	0
Baring and Angerstein . . .	9	4	0
Robarts and Co.	9	5	0
Esdaile and Co.	9	15	0

Messrs. Smith, Payne, and Smith, of course, obtained the Loan. The general terms are—

For every £100 sterling . . .	65	0	0	Consols.
	60	0	0	Reduced
	6	19	3	Deferred Stock.
	£131	19	3	

So advantageous are these terms to the Public, that the interest of the Loan will *not* exceed £.3. 18 s. per cent.

The Amount of the Loan is Twenty-five Millions. In consequence of a determination to repeal the Income Tax, which stood pledged for Fifty-six Millions and a Half of Debt, and to fund Eleven Millions of Exchequer Bills, it became necessary to provide means for the payment of Interest (including the Loan) on £.97,934,437, amounting to no less a sum than £.3,163,161.

The new taxes to be raised for this purpose are—1 s. 0¼ d. a Bushel on Malt—1¼ d. a pound upon Hops—2s. a barrel upon Beer, estimated to produce Two Millions. An addition of one-third to the present Assessed Taxes, which are to be consolidated, estimated at One Million. A Duty on Imports and Exports, estimated at One Million, making a total of Four Millions, which leaves a Surplus of near £800,000, to be applied to other branches of the public service.

Notwithstanding these large demands on the Public, the Funds have risen. Omnium, which at one time was as high as seven, bears now, (April 26) a Premium of four per Cent. and the Consolidated Three per Cents. are at 77.

Circular Letters have been sent from Lord Hobart to the several Lords Lieutenants of Counties, signifying his Majesty's highest approbation of the zeal, &c. of the different bodies of Volunteers, and associated Infantry, but dispensing with their further service. The same sense is expressed of the merit of the Volunteer and Yeomanry Cavalry; the various Corps of which, inclined to continue their services, may still remain embodied.

G. Hilaro Barlow, Esq. has been appointed to succeed to the office of Governor-General of India, on the death or resignation of the most noble Marquis Wellesley.

His Majesty has been pleased to appoint General his Royal Highness Edward Duke of Kent, K. G. to be Governor of Gibraltar, vice General Charles O'Hara, deceased.

The Honourable Spencer Percival has been appointed Attorney-General in the room of Sir Edward Law, now Lord Ellenborough, who has succeeded Lord Kenyon as Lord Chief Justice of the Court of King's Bench.

The last of the French prisoners were embarked on the 19th Instant at Plymouth, and all the vessels with prisoners on board sailed in the afternoon, with a fine breeze at N.

PROCEEDINGS IN PARLIAMENT.

(Continued from page 206.)

On the 19th of January both Houses met, and after some conversation respecting *the sailing of the French fleet and army to the West Indies*, which was advanced as a sufficient reason to induce Parliament to continue its sittings, adjourned till the 2d of February.

Tuesday, February 2, 1802.

HOUSE OF COMMONS.

Mr. CANNING rose to call the attention of the House to the subject of a notice, given by the Chancellor of the Exchequer, of an intention to bring forward a measure for making provision for the discharge of the arrears of the Civil List, by the sale of certain of his Majesty's possessions in the West Indies. He wished to be informed, whether this measure would come before the House in such a way as to afford an opportunity of discussion.

The CHANCELLOR OF THE EXCHEQUER replied, that the lands he had alluded to were the Charib lands, in the Island of St. Vincent; but he did not think it his duty to bring before Parliament any distinct question as to the sale of those lands.

Mr. CANNING wished to know if the proposed sale was to be confined to St. Vincent's, or to extend to the uncleared lands in the other colonies also.

The CHANCELLOR OF THE EXCHEQUER replied, that he did not restrict himself from applying the same measure to the private property of his Majesty in the other colonies.

In a Committee of Supply, the CHANCELLOR OF THE EXCHEQUER, on opening the Army Extraordinaries, observed, that the committee was now in possession of accounts of the application of £2,500,000, granted last Session, for defraying extraordinary expences, and of the manner in which a sum of money, raised on a vote of credit, had been expended. An account of the expences of the army, beyond that included in the estimation of last year, was also before the House, and he was concerned to state, that its amount was £1,847,000. He then proceeded to explain particularly the various articles composing this excess, and concluded with moving, that a sum to that amount should be granted to his Majesty. For the diminution of the Navy Debt, he also proposed that the sum of £2,000,000 be voted to his Majesty by the committee.

Mr. ROBSON commented at great length, on the Accounts, to many of which he objected; but he at length professed himself satisfied with the explanations of the Chancellor of the Exchequer, Mr. N. Vansittart, and the Secretary at War.

The motions were then agreed to.

The SECRETARY at WAR moved for the sum of £114,000 for the pay of the militia, from August to December, 1801, which was likewise agreed to.

Monday, February 8.

HOUSE OF COMMONS.

After some private business had been gone through, Mr. Alexander brought up the Report of the Committee of Supply, which was read a first time. On the question for the second reading, a debate of some length took place, occasioned by an attack made on Mr. Pitt, who was then absent, by Mr. Tierney. Mr. Tierney charged him with waste of the public money, and with concealing its expenditure,

that the odium of it might fall on his successor.

Mr. Steele defended his friend Mr. Pitt, as also did Mr. W. Dundas with much warmth, against the charges of Mr. Tierney. He said it would have been more generous in the Honourable Gentleman to have made his attack when Mr. Pitt had been present; and he appealed to the House, whether the late Minister had not always manifested the most incorruptible integrity.

Mr. TIERNEY disclaimed all personalities, and said he did not impute any sinister view to the late Minister in keeping back the public accounts.

After some debate on the irregulariy of the accounts, the question for the Second reading was carried in the affirmative.

The CHANCELLOR OF THE EXCHEQUER moved, that the sum of £2,100,000 be raised by loan on Exchequer Bills. Agreed to.

Tuesday, February 9.

HOUSE OF COMMONS.

At four o'clock (the Speaker not being present), the senior Clerk informed the House, that he this morning received a letter from Mr. Speaker, the substance of which was, that his Majesty having made him Lord Chancellor of Ireland, it became his duty to resign the chair of the House of Commons.

The CHANCELLOR OF THE EXCHEQUER said, that his Majesty gave the House leave to chuse a Speaker, who was to be presented for the Royal Approbation on Thursday next, in the House of Peers, at two o'clock, and then moved that the House should adjourn till to-morrow.

Wednesday, February 10.

HOUSE OF COMMONS.

The MASTER of the ROLLS, after passing a high eulogium on the Speaker, who had just resigned the Chair, and also on his predecessor, proposed Mr. Abbot as the successor of Sir John Mitford. The motion was seconded by Mr. Baker.

Mr. SHERIDAN perfectly concurred in all that had been said in praise of Sir John Mitford, and of the Right Honourable Gentleman who had just been proposed as his successor; but he thought, that the practice of looking into the profession of the law, for gentlemen to fill the Chair of that House, was not warranted by the ancient custom of Parliament. He concluded by proposing Mr. Charles Dundas, in which proposition he was supported by Lord George Cavendish and Mr. Courtenay.

Mr. ABBOT said, he could not but be apprehensive of his own insufficiency to fill so important an office. With the support of the House he might accomplish much, but without that support, every effort would be unavailing.

Mr CHARLES DUNDAS expressed his desire to remain a private Member, and, paid some compliments to the talents and virtues of Mr. Abbot. Mr. Abbot was unanimously elected, and the next day received the approbation of his Majesty by Commission.

HIGH PRICE OF PAPER.

Mr. SHAW LEFEVRE presented a Petition which, he said, was signed by upwards of 200 persons concerned in the bookselling and printing business in this metropolis, stating, that in consequence of a late act of parliament, imposing an additional duty upon paper and mill-board, their interests were materially affected; and that their trade must cease if the House did not interfere.

The Petition was read, and ordered to lie on the table.

MESSAGE FROM HIS MAJESTY.

"*G. R.*

"His Majesty feels great concern at being under the necessity of acquainting his House of Commons, that the provision appointed out of the Civil List for defraying the expences of his household has been found inadequate to support the same, in consequence of which certain debts have been unavoidably incurred, an account of which his Majesty has ordered to be laid before his House of Commons. His Majesty relies on the zeal and affection of his House of Commons to take the same into consideration, and to adopt such measure as circumstances may require."

The CHANCELLOR OF THE EXCHEQUER moved, that the message be referred to a Committee of Supply.—Agreed to *nem. con.*

Monday, February 15.

HOUSE OF LORDS.

Lord PELHAM presented a message from his Majesty relative to the Civil List, similar to that presented in the House of Commons; which was ordered to be taken into consideration on Monday next.—Adjourned.

Wednesday, February 17.

Lord PELHAM presented the accounts alluded to in his Majesty's message. Ordered to lie on the table.

February 17.

HOUSE OF COMMONS.

The CHANCELLOR OF THE EXCHEQUER moved, "That a Select Committee be appointed to consider the accounts, which, by his Majesty's commands, Mr. Chancellor of the Exchequer had presented

and delivered in relative to his Majesty's Civil List, and that they should report the same as they shall appear to them, together with their opinions thereon, to that House."

Mr. MANNERS SUTTON said, he hoped he should not appear to trespass on the deliberations of the House, if he invited their notice to the concerns of the Prince of Wales. The eldest son of the King of England was Duke of Cornwall from the moment of his birth; and being so born, he also, from that very same moment, derive all the rights belonging to that Dukedom; of course, the revenues arising therefrom are so many inalienable funds for his sole benefit. But notwithstanding this, one part of them has been applied to the purposes of the Civil List, and another part of them to the purposes of the public, that is, in fact, all to the purposes of the public. From 1762 to 1783, the amount of these revenues exceeded 400,000*l.* and if to that were added interest, it would be found that the whole sum amounted to little short of 900,000*l.* And deducting all that had been advanced to the Prince, between 6 and 700,000*l.* This claim, however, had never yet been taken into consideration. If the House should be pleased to adopt any principle or mode by which the affair could be investigated, they should have his best assistance.

Mr. FOX perfectly agreed with the learned Gentleman who spoke last, but objected to the payment of the arrears of the Civil List. He thought however that the discussion should be deferred for the present.

Mr. PITT said he agreed with Mr. Fox, that the best time for discussing the propriety of paying the debt, or augmenting the amount of the Civil List, will be when the House shall be enabled to form a judgment as to the circumstances by which the debt has been created; respecting the claim of his Royal Highness, he agreed also that it ought to be brought to an ultimate decision.

The Motion was agreed to.

III. OBITUARY.

THE Queen of SARDINIA died at Naples on the 7th of March, at four in the afternoon, in consequence of a putrid fever. She was born on the 23d of September, 1759.

Lately at Mehlaugh, in the county of Galway, Ireland, Sir WALTER BLAKE, Bart. aged 85 years; also on the same day, Lady Blake, aged 80 years. They had been married upwards of 60 years.

April 11, at Alconbury, Huntingdonshire, the Rev. ISAAC NICHOLSON, in the 70th year of his age. He was suddenly taken ill as he began divine service in the afternoon, and expired a few hours afterwards.

Aged 93, the Rev. JEREMIAH BELGRAVE, Rector of Preston, in Rutland, and of North Kilworth, Leicestershire, the former of which livings he held 68 years.

April 12, suddenly, Sir ROBERT SMITH, formerly Member for Colchester, and lately a Banker at Paris.

April 13, at Bath, after a short illness, the Rev. THOMAS BARNARD, B. D. Rector of Steeple Langford, Wilts.

April 14, at her house at Farnham, near Portsmouth, at an advanced age, Mrs. MONTAGU, relict of the late Admiral Montagu.

April 15, at Bath, General ADEANE, Colonel of the 45th regiment, M. P. for Cambridgeshire, and one of the Gentlemen of his Majesty's Bedchamber.

April 17, in Hanover-square, the Right Hon. HENRY TEMPLE, Viscount PALMERSTON, of Palmerston, in the county of Dublin, and Baron TEMPLE, of Mount Temple, in the county of Sligo.

April 18, at the Priory, near Derby, Dr. DARWIN, well known in the literary world. His death was sudden and unexpected, being to all appearance in perfect health an hour before.

April 20, at Mr. COUTTS's, in Stretton-street, Piccadilly, the Right Hon. GEORGE AUGUSTUS NORTH, Earl of Guildford, Baron NORTH and GUILDFORD.

April 20, at Studley, in the county of Warwick, aged 91, THOMAS CHAMBERS, Esq. in the Commission of the Peace for that county.

April 21, in Bedford-square, after a week's illness, JOB MATHEW, Esq. of Woodford, Essex, Governor of the Bank of England.

March 12, at Edinburgh, aged 80 years, Mrs. MARY NISBET, relict of the Rev. Dr. WILLIAM ROBERTSON, Principal of the University of Edinburgh.

Lately, at Penzance, Cornwall, in the 107th year of her age, Mrs. ST. HILL, daughter to General INGOLDSBY, who nobly distinguished himself at the battle of Blenheim, under the Duke of Marlborough.

At Belmont, in Hampshire, aged 98, Mr. WARNER, uncle to JERVOISE CLERK JERVOISE, Esq. M. P. who receives an accession of personal property to the amount of 30,000*l.* together with an estate of 10,000*l.* per annum.

April 13, in Grosvenor-place, after a long illness, the Right Rev. Dr. Moss, Bishop of Bath and Wells, Canon of Sarum, and F. R. S.

March 18, at Catharine Bank, near Edinburgh, the Right Hon. Lady ANNE

ERSKINE, daughter of ALEXANDER, fifth Earl of Kelly.

March 22, in Rutland-square, Dublin, JAMES Earl of CALEDON.

March 27, at Melton, Sir E. ASTLEY, Bart. who represented the county of Norfolk in four successive Parliaments.

At Hawkesbury, Gloucestershire, in his 97th year, the Rev. POTTER COLE, M. A.

April 4, at Bath, in the 69th year of his age, the Right Hon. LLOYD, Lord KENYON, Baron of Gredington, in the county of Flint, Lord Chief Justice of the King's Bench. His great abilities pointed him out as a proper person to be appointed Attorney-General in the year 1782, and at the same time Chief Justice of Chester; in 1784 he was made Master of the Rolls, and in 1788 Lord Chief Justice of the Court of King's Bench, on the resignation of the Earl of Mansfield; a situation which he has filled with a degree of integrity and ability, which will hand his name down to posterity, as one of the most illustrious ornaments of the profession of the Law.—His Lordship possessed great strength of mind, and an intuitiveness of perception, which enabled him at once to discern the direct path of justice, however attempted to be concealed by legal chicanery and subtleties of practice. To his Lordship's exertions this country is indebted for much of that reform which has been introduced into the practice of the Law, and particularly with regard to Attornies, whose misconduct never failed to meet his just indignation. His endeavours on the Bench have been very laudably and uniformly directed to the discouragement of vice, and to the exposure of those false principles of honour, the baneful effects of which his Lordship had too often reason to contemplate; and there is no doubt that his opinions from the Bench had a considerable influence on the manners of society.

ERRATA in our last Number.

Page 177, 1st column, line 11 and 14, dele the inverted Commas.

In our present Number.

Page 236, 1st column, line 46, for *actual*, read *active*.

TO CORRESPONDENTS.

We approve of the Sentiments contained in N. H.'s performances; but we think his versification too incorrect for publication; his Rhymes are not always just, and the measure of his feet unequal. He also wants a portion of true poetic fire. As he has condescended to solicit our counsel, we would advise him, if he wishes to improve his poetical talents, to study the Ars Poetica of Vida, and that of Horace; as well as our best English Models. We are of opinion, however, that he might employ his time more profitably than in rhyming.

The Communication of NUMA is out of date; it having been already decided, that Clergymen are ineligible to seats in Parliament.

We have received Letters from different Correspondents recommending, a complete separation of the religious from the merely miscellaneous Articles. One of them observes, that Vimand's Essay on the Dry Rot, inserted in our last Number, though in itself excellent, appears in its present situation "like a receipt for a Custard in a Volume of Sermons." Our Readers will see that we have attended to these suggestions in the arrangement of the present Number.

J. M.'s communications are highly approved of.

V. H. *on leadings of Providence*; PHILOCHRISTOS, and Κρίττων, will appear.

P. *or a word in Season*, is too declamatory to suit our purpose.

J. D. M. F, Z, and PHILOBIBLOS, have been received, and are under consideration.

We have received various Answers to the Query respecting the Burial Service, inserted in our last, one or more of which will appear in our next Number.

Had it not been for the threat with which the Letter of PHILALETHES concludes, we might have afforded it a place in some future Number.

AMICUS is under consideration.

Mr. DAUBENY's Letter did not reach us till the Month was so far advanced as to preclude our paying that attention to it, which the respect we feel for his character, whatever difference of sentiment may exist between us, would dispose us to do. In the *Errata* inserted above, he will, in the meantime, find a reply to many of his observations. The passage certainly ought not to have been marked with inverted Commas; but we are still of opinion, that the representation given in it of his sentiments is correct. Our limits will not permit us to enlarge on this subject at present; but we cannot conclude without assuring Mr. D. that we were far from intending, by any thing we said, to class him with the various characters whose errors happen to be mentioned in the same paragraph; but merely to notice an opinion of his on the point in question, differing indeed from those previously referred to, but which we still looked upon as erroneous, though perhaps in an inferior degree. We would refer Mr. D. for our opinion upon the subject of his Letter to the 19th Article.

THE

CHRISTIAN OBSERVER.

No. 5. *MAY*, 1802. [No. 5. VOL. I.

Religious Communications.

THE LIFE OF SIMON PETER, THE APOSTLE.

(Continued from p. 212.)

HONOURED as St. Peter had been while his Lord was on earth, he became after his ascension a still more distinguished character: and when the time was fully come for opening the Gospel dispensation, and the Apostles were baptized with the Holy Ghost, St. Peter was the first who exercised the ministry entrusted to him by Christ. It would be superfluous to pass any encomiums on the close reasoning and energetic eloquence with which he pressed on the consciences of his auditors, that Jesus, whom they had *crucified, was Lord and Christ.* The success which attended his discourse sufficiently proves its power and excellence: three thousand souls were converted to the Faith; a circumstance which could not fail to encourage the Apostles to prosecute, with unwearied diligence, the great work they had so happily begun.

In contemplating the wonders of this memorable day, we are led to observe, that the mighty rushing wind and fiery tongues were only transient symbols. Other miraculous gifts of the Spirit, having accomplished the purposes for which they were bestowed, have long disappeared; nor are they likely to revive, at least until God bare his arm to bring his Church out of the wilderness. Those, however, which constitute the very life of our Religion remain. The enlightening, sanctifying, and consolatory influences of the Spirit then shed abundantly on the Apostles, are still promised to every Believer; and how much are these to be preferred to miraculous gifts! Let any one read the account of St. Paul's perils, labours, and sufferings; and he will perceive, that even miraculous gifts were inadequate to such a warfare. They overcome not the world. They reconcile not the soul to want, contempt, pain, and death. Those supernatural weapons must have blasted the hands of the Apostles, had they not been under the guidance of Divine Wisdom; had they not been armed with *power from on high;* and had not the effect of the spirit's effusion been a courage, zeal, patience, disinterestedness, deadness to the world, and devotedness to God, far greater than human nature was able to exert. From this æra we read of no contests among them for pre-eminence; we remark no confident rashness, no intemperate zeal, no dastardly fear. Firm, tranquil, united, they exhibit their heavenly conversation with meekness of wisdom. They are the patterns of the doctrine they teach. For wealth they entertain the most perfect indifference: they seek no honour from man: they preach not themselves; and they ever speak and act, not as lords over God's heritage, but as helpers of their faith. For them, life has no allurements—the grave, no terror—death, no sting: They are crucified to the world and the world to them: Their affections and conversation are in heaven. Here we lose sight of the fishermen of Galilee, and recognize the accomplished Apostles, whose character, no less than their high office, stamps them the best and greatest of men.

Such were the benefactors of the world, who, after planting truth, and peace, and righteousness among civilized and savage nations, to give new vigour to those noble plants, gladly watered them with their blood. Venerable names! ever dear to the true followers of Christ! Ye still live and speak, and your fires still, from time

to time, warm the cold bosom of the fainting Church. O Lord, arise and look upon the Church, her Bishops, and Presbyters? Bring us back into the old paths, and establish us firmly in the doctrine and spirit of thy holy Apostles.

We may remark, indeed, that a measure of the same grace which was bestowed on the Apostles is necessary to every Christian, is promised to every Christian, nay, is given to every Christian: and these sanctifying influences of the Spirit, though they are the most valuable of his gifts, and in themselves as miraculous as any; yet being thus generally diffused, and their presence being evidenced only by the effects they produce in enlightening, comforting, and purifying the children of God, and not by any new or wonderful manifestation; they are usually called common and ordinary, in contradistinction to those spiritual powers which were intrusted only to a few for special purposes, and which manifested themselves in an extraordinary manner.

That St. Peter did not conceive the promise of the Holy Ghost to be limited to the Apostles is evident from the words of his sermon on this occasion. *Be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost.* If it be objected that St. Peter spoke of miraculous gifts, it should also be proved that the three thousand converts were actually favoured with them, a point it would be difficult to prove. The purposes also for which, in Scripture, the Holy Spirit is said to be given, are of universal concern, as well as of the first magnitude. *He convinces the world of sin, righteousness, and judgment*, regenerates and seals the sons of God; *sheds abroad the love of God in their hearts; helps their infirmities; mortifies the deeds of the body;* comforts them under all their troubles, and is to them the pledge of heavenly glory. As the Advent of the Messiah was the great promise of the Old Testament, so is the Gift of the Spirit the great promise of the New. Far be it from us to bind our Christian brethren to our particular ideas and modes of expression; but in the fearless spirit of St. Peter we testify, that he who in substance renounces this doctrine, renounces Christianity itself. We have moralized Christianity and philosophized morality, until millions have returned to that stupid infidelity from which the Apostles recovered the world. The spirit of the times requires that we should speak their doctrines in their strongest tones; for if the throne and the altar are to stand in this day of fearless innovation, their friends must rally beneath the banners of primitive Christianity.

A few days after, St. Peter had an opportunity of confirming his doctrine by the miraculous cure of a cripple, who sat at the gate of the temple soliciting alms. While the wondering multitude flocked to this sight, St. Peter improved the miracle, by preaching to them that Christ whom they and their rulers had put to death. And so powerfully did the Holy Ghost enforce his words, that five thousand souls were added to the Church.

As the Apostles were speaking to the people, *the priests and the captain of the Temple, and the Sadducees, came upon them, being grieved that they preached through Jesus the resurrection from the dead.* Strange association! Yet such, alas! is the nature of man, that different ages and countries have had Sadducees to accuse the ministers of truth, priests to condemn, and captains to execute their decrees. By these champions of Jewish orthodoxy were the Apostles and the restored Cripple apprehended, and on the morrow brought before the High Priest and Rulers. To them St. Peter, filled with the Holy Ghost, fearlessly declared, *that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head stone of the corner, neither is there salvation in any other.*

Astonished at the boldness of the Apostles, and incapable of contesting so notorious a miracle, these bad men determined to silence those whom they could not confute. They, therefore, *threatened them, and commanded them not to speak at all, nor teach in the name of Jesus.* But to this prohibition the Apostles calmly replied—*Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have both heard and seen.*

How different was the conduct of St. Peter now, from what it had been a few months before in the palace of the High Priest. His danger was greater; he stood before the same bloody tribunal which had condemned his Lord; but he now fought with spiritual; then with carnal weapons: then his courage was his own; now, it was the gift of the Spirit. This St. Luke indicates, when he prefaces St. Peter's defence by remarking, that he was *filled with the Holy Ghost*; a mode of expression more frequently used to prepare us for some noble exertion of Christian temper, than to introduce a miraculous act.

As soon as Peter and John had reported to the brethren the threats of the council, they all prepare to meet the storm, by calling on God to support and strengthen them. Their prayer was heard, for *they were all* immediately *filled with the Holy Ghost, and spake the word of God with boldness.* The Church was also of *one heart and soul*, and *had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.*

But the liberal and disinterested spirit of richer Christians proved a snare to Ananias and his wife Sapphira. Their covetousness and hypocrisy might have been chastised more mildly; but as it was of the last consequence that bad men should be deterred from joining the Church, and that believers should be excited to work out their salvation with fear, it pleased God to make a signal display of his power and omniscience on this occasion. No sooner, therefore, had St. Peter charged them with their crime, than they were immediately struck with death in the presence of the Church. *Great fear fell in consequence on the Church, and on as many as heard it*; and while *multitudes* of true believers *were added to the Lord*, no one of a different character *durst join himself to them.* Numerous *signs and wonders* were at the same time wrought by the Apostles; and the sick were brought into the streets upon beds and couches, that *the shadow of Peter passing by might overshadow* some of them. Also *a multitude came from the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.*

The amazing prosperity of the Church excited the *envy of the High Priest and of the Sadducees, and they put the Apostles*, as felons, *into the common prison.* But the great Shepherd watched over their valuable lives, and sent his angel to free them, and to command them to repair to the temple, and there *to speak all the words of this life.* Being found the next morning preaching to the people, they were a second time conducted before the rulers, whom, while they justified their own conduct in obeying God rather than man, they charged with being the murderers of him *whom God had exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.* When the rulers *heard that they were cut to the heart, and took counsel to slay them.* From this sanguinary purpose they were, however, dissuaded by the wise and moderate advice of Gamaliel. Therefore after they had beaten them, and had also threatened, and again commanded them not to teach in the name of Jesus, they dismissed the Apostles, who retired, *rejoicing that they were worthy to suffer shame for his name sake.*

It is probably not without design, that the Holy Ghost so carefully remarks this association of the Sadducees with the Priests, while no mention is made of the Pharisees, a sect equally powerful and more zealous. Though some of their body, doubtless, concurred in these proceedings, yet they were evidently not the leading party. The Pharisee Gamaliel at this time defeated the design of the rulers, and afterward we find the whole body rising up against the Sadducees in St. Paul's defence. St. Paul is, indeed, an example to what excesses a false zeal may lead a man who means to do God service, and similar examples may unquestionably be adduced; but the history of the Church, we conceive, will authorize the remark, that the majority of persecutors have been men of corrupt minds, profligate morals, and infidel principles; zeal for God being merely the mask with which they conceal their secular motives and infernal passions.

But from these bloody minded men let us return to the Apostles, who are

prepared to shed their own blood for the cause of truth; and from them we may learn the temper in which Christians ought to suffer persecution. They calmly justify their conduct, confirm their doctrine, and admit no compromise of any part of their duty: they are firm and undismayed: they betray no anger, and indulge neither complaints, revilings, nor threats: they do not even deprecate the resentment of their persecutors. How dignified their conduct! how infinitely superior to the irritation and petulance, the sneers and contempt with which Christians of the present day are disposed to treat not only those who persecute the Church, but one another, and that for points of difference implicating in a very trivial, if in any degree, the common salvation.

Persecution soon waxed more violent, and Stephen was the first who sealed the truth with his blood. Many others probably suffered about the same time, and some weak believers were intimidated to blaspheme Christ. The persecution was, however, productive of some good; for several zealous and able ministers, fleeing from Jerusalem, preached the Gospel with success in other places. In Samaria the ministry of the Deacon Philip was so well received, that, in the beginning of the next year Peter and John were delegated to confirm his converts, who, finding that none of the believers in that region, though baptized in the name of Jesus, had yet been honoured with the extraordinary gifts of the Spirit, laid their hands on some of them, and imparted to them a share of their own powers. Among these converts was Simon the magician, whose attention had been arrested by the miracles wrought by Philip, and who, from motives which were either wholly or in part sinister, had joined the Church. Instigated by covetousness, he betrayed his character, by offering to purchase of the Apostles the power of communicating the Holy Ghost to others. St. Peter rejected his offer with abhorrence, *severely reproved his wickedness*, and exhorted him to pray, if, *perhaps*, the thought of his heart might be forgiven him.

From this transaction the purchase of ecclesiastical benefices h been termed simony, a shameful traffic, which numerous expedients have been adopted to prevent. But it is to be apprehended that the spirit of Simon extends farther than to the purchase of livings, and that all those will be considered by Christ as actuated by it, who enter into the Christian ministry from motives of emolument merely. And, surely, there is no prejudice which operates more fatally against Christianity, than the too prevalent idea that its ministry is a trade, which may be taken up and conducted on the same principles as any other occupation.

When the object of his mission to Samaria was fulfilled, St. Peter returned to Jerusalem, where he found the Church again flourishing in peace; the most active of its persecutors having been converted to the faith. How long he continued at Jerusalem is not certain; but we next hear of him visiting the Churches in other quarters. The miracles he performed at Lydda and at Joppa, particularly the restoration of Tabitha to life, were made the means of turning many to the Lord.

It was at Joppa that Peter had that remarkable vision which was intended to prepare him for the admission of the Gentiles into the Church of Christ. While he was meditating on the vision, messengers arrived from Cesarea, sent by *Cornelius, a just man, who feared God*, and who had been *warned by an angel* to request a visit from him. Being admonished by the Spirit to accompany them, he obeyed, and when on the next day he arrived at Cesarea, he *found the kinsmen and near friends* of Cornelius assembled with him. To this company the Apostle preached the forgiveness of sins through faith in a crucified Saviour, and while he was speaking, *the Holy Ghost fell on all them which heard the word*. The Jews who came with Peter were astonished when they saw the Holy Ghost poured out on the Gentiles: but the Apostle gladly recognized them as heirs of the promise of life, and commanded them to be baptized, observing that that seal of the covenant could not, with propriety, be refused to those whom God had evidently received and acknowledged as his children.

By the whole of this transaction we are taught a lesson of charity and forbearance. We see that various preparatory measures were deemed necessary to obviate the prejudices of

the Apostles themselves; and that though divinely inspired, all those things which it concerned them to know were not revealed at once; but were communicated to them as the occasion required; a circumstance which ought to check the headstrong confidence of young Christians in their own knowledge and acquirements. On the other hand, the excellent temper of St. Peter, in laying aside the prejudices of the Jewish Church, when he saw *the hearts* of these Gentile believers *purified by faith*, is worthy the imitation of all the ministers of God. Could we so far subdue our prejudices as cordially to embrace all real Christians, though their knowledge and attainments should be inferior to our own, peace and brotherly love would increase; and with the divine blessing we might hope to see the followers of Christ become one fold under one shepherd.

By this catholic spirit the Apostles at Jerusalem appear to have been influenced; for no sooner had St. Peter explained to them what had passed, than they all cheerfully acquiesced and glorified God for *having given repentance unto life unto the Gentiles*. Let those whose blind partiality for their own opinions induces them to depreciate the labours of all who differ from them, however these labours may promote the interests of Christianity, carefully consider the conduct of the Apostles in cheerfully sacrificing their prejudices to the glory of Christ, and to the salvation of men's souls. And may we learn to regard each other in the same spirit of love with which our common Lord views all his followers.

About the year of our Lord 43 or 44, Herod Agrippa drew the sword against the Church, and finding that the death of James, the brother of John, gratified the Jews, farther to ingratiate himself with that stubborn people, he committed Peter to prison. Afflicted and alarmed at the martyrdom of James, the Church made fervent supplication for the life of Peter. Their prayers were heard—he was freed by an angel from his chains, and, after informing the other Apostles of his gracious deliverance, he retired from Jerusalem to parts where he might serve the Lord without molestation.

At this time he is said to have visited Rome, and to have staid there several years; but this is highly improbable. In the year of our Lord 62, when St. Paul entered that city as the prisoner of Jesus Christ, the Jews living in it appear to have been entirely ignorant of Christians, except as *a sect every where spoken against*. But we cannot believe that they could have been thus ignorant had so eminent a character as St. Peter, distinguished as the Apostle of the Circumcision, previously visited that place, and much less had he made any considerable stay there.

In the year of Christ 51, we find St. Peter at Jerusalem, when the controversy between the judaizing Christians and the Gentiles was submitted to the decision of the Apostles. St. Peter was the first who offered his sentiments on the point in question. He argued, that as the Lord had graciously purified the hearts of the Gentiles by faith, and had attested that grace by miraculous gifts, it would be tempting God to insist on their observance of circumcision, and other rites of the ceremonial law. These he declared to be a yoke that neither they nor their fathers had been able to bear. To St. Peter's counsel, modified by St. James, and confirmed by the account which Paul and Barnabas gave of what the Lord had done among the Gentiles by their ministry, they all agreed; and the Gentile Christians were only commanded to abstain from idolatry and fornication, and from eating blood and strangled animals. The two first were evidently incompatible with Christianity, and the two last were enjoined as temporary regulations, necessary to preserve peace in the Church; for it was evident that no familiar association could subsist between Jews and Gentiles, if meats were served up at table which the Jews could not see without abhorrence. Nor can this regulation be censured. Aware by experience of the force of their national prejudices, it became the wisdom and piety of the Apostles to bear with their weak brethren, and as no plea of conscience could be urged by the Gentiles for eating such meats, their abstaining from them was a tribute due to the mother church.

Not long after, St. Peter visited the

Christians at Antioch, and associated freely with them, until some zealots came from Jerusalem, and induced him to withdraw from their society. This disingenuous conduct gave offence to the Gentiles, and cherished the prejudices of the Jews; and as it threatened to impair the usefulness of St. Paul's ministry, it drew from him a just reproof. To this reprehension St. Peter seems to have submitted with a meekness and candour becoming his character. The error into which he fell shews strongly the infirmity adhering to the best of men, and the necessity of bringing the highest human authority to the test of Scripture; and also that an undue regard to the opinions of others may prove a snare to minds inaccessible to every other mode of attack. In St. Paul we recognize with pleasure the first Protestant of the Church of Christ.

Hitherto we have followed the records of the inspired Penmen, but we must now be led by guides of inferior authority; our history will, therefore, be as brief as it is precarious. Where St. Peter continued to exercise his ministry we cannot pretend to determine. The pretensions of the Church of Rome to the long continued services of this Apostle are generally discredited by Protestant writers. Nor are we disposed to give more credit to Eusebius, when, on the authority of Metaphrastus, he affirmed that St. Peter preached in Britain. From the circumstance of his being distinguished as the Apostle of the Circumcision, we incline to think that Judea, Samaria, Syria, together with Pontus, Galatia, Cappadocia, Asia, and Bythinia, (to the Jewish strangers, of which countries his Epistles are addressed) were the principal scenes of his ministry. In the latter part of his life, he appears to have spent some time at Rome, and there he received the honour of martyrdom. His contest with Simon Magus in that city we pass over in silence, as a pious fraud of later times, which can add nothing to the solid greatness of our Apostle's character.

A champion like Peter, who fought in the hottest front of the battle, could not but draw upon himself the fury of his enemies. Orders were issued to apprehend the Apostles; and St. Ambrose tells us that by the pressing solicitations of the Church, he was persuaded to look for some secure retreat, and was passing through the gates of Rome, when he met the venerable form of his Master, who told him he was going to Rome "to be crucified a second time." This vision St. Peter is said to have considered as a reproof of his cowardice, and returning again into the city, was apprehended, and thrown with St. Paul into the Mamertine prison. Here he continued eight or nine months, preaching to the prisoners, and such as resorted to him; and during his imprisonment he is supposed to have written his Second Epistle, in which he speaks of his martyrdom as nigh at hand. On the return of Nero from Acaiah, he was ordered for execution, and expired on the cross on the top of the Vatican Mount. If he was crucified with his head downward, we attribute it to the contempt and rage of his persecutors, rather than to his own desire, as the reason assigned for so extraordinary a request, namely, that he was unworthy to suffer in the same posture as his Lord, appears too weak for the mature wisdom of the aged Apostle.

Such was the glorious death by which St. Peter finished the career of his illustrious labours. From the beginning to the end of it, he was distinguished by his master's confidence, and the marked deference of his brother Apostles. Both these circumstances indicate some personal superiority in St. Peter, which chiefly consisted, however, in the boldness and simplicity of his character, the strength of his faith, and the ardour of his love and zeal. His faults were the result of the same natural constitution of mind to which we ascribe his peculiar excellencies. The first were corrected and the last improved as he grew in knowledge and in grace. His Epistles have all the features of a bold and vigorous mind. The fire of his imagination is mellowed by time; and with all the richness of mature wisdom and piety, he lays open a heart full of affection and solicitude for the welfare of the flock. But we lay down our pen, impressed with a sense that it is not for men of our stature to appreciate his merits, and that his praise as well as his reward, is not of man but of God.

To the Editor of the Christian Observer.

SIR,

HAVING seen in your Second Number a statement of the Hebrew and Samaritan Chronology, respecting the age of the Patriarchs after the Flood, I beg leave to make a few remarks, and leave it to the writer of that statement to re-consider the matter.

Dr. *Baumgarten*, Professor of Theology in the University of *Halle*, in Saxony, in his Remarks on the Universal History, asserts—"That both the *Samaritan* copy and the *Greek* version abound in various readings, with respect to their different chronologies, and frequently contradict themselves; whereas the *Hebrew* is uniform and consistent in all its copies, and in all the versions from it."

And the Rev. Mr. *Kennedy*, in his Chronology of the World, says, that in examining the Hebrew text, he "was not able to discover one single various reading in that multitude of numeral words and letters which constitute the scriptural series of years from the Creation to the Death of Nebuchadnezzar." And he affirms that the Hebrew text has never been corrupted, in the article of chronology, either by Jew or Pagan, either by chance or design.

St. Augustine thinks that a *wilful* and *designed* alteration has been made in the *Greek* and *Samaritan* text, as there is constantly one hundred years added in the one case, and cut off in the other, in the lives of six of the ante-diluvian patriarchs. His words are—"*Videtur habere quendam, si dici poterit, error constantiam; nec. easum redolet sed industriam.*" *De Civitate Dei, Lib.* 15. *c.* 11.

Spanheim, in his Chron. Sacr. thinks it probable that the *Samaritan* computation was corrected and settled according to the *Greek*.

Some think that the six complete centuries above-mentioned were not subtracted from the *Hebrew*, but added to the *Greek* text by some Hellenistic copyist, on some fanciful inducement of his own.

Others suppose that the *Greek Jews*, and the Seventy Translators, were disposed to remove every thing which might seem a stumbling-block to the heathen world; and, therefore, in settling the chronology of the world, they endeavoured to accommodate it, as far as they could, to the great pretences to antiquity in heathen historians.

With respect to Josephus, he is inconsistent with himself, as there is a difference of four hundred years between two reckonings which he makes of the aggregate sums of the ages before the Flood, which event in one place he fixes in A. M. 2256, and in another in A. M. 2656.

There is, indeed, a chronological difficulty in the *Hebrew* copy, respecting the age of *Terah* at the birth of Abraham. But it is probable that Abraham was not the eldest son of *Terah*; for *Lot*, the son of *Haran*, was nearly as old as Abraham. It is probable that *Haran* was the eldest son of *Terah*, being born in the seventieth year, and Abraham in the one hundred and thirtieth of *Terah*, making a difference of sixty years in their births, which was not uncommon in those times. According to this reckoning, Noah died before the birth of Abraham; but it often happened that the ancestors outlived some of their posterity. *Haran* died before his father *Terah*, and *Nahor* died fifty-two years before his father *Serug*.

The Hebrew Pentateuch does not *expressly* fix the building of Babel one hundred years after the Flood. For, though it is just mentioned (Gen. x. 10.) yet it was not executed till long after, it being usual in Scripture to neglect the order of time in historical narrations. It is more probable that Babel was built in the days of *Peleg*, when the earth was divided. Now *Peleg* died in the three hundred and fortieth year after the Flood; there was, therefore, time for a very considerable increase of mankind; so that the posterity of *Nimrod*, and others of the race of *Ham*, who went eastward, and settled in the plains of *Shinaar*, might have been then very numerous. It does not appear that *Nimrod* usurped an empire over the children of *Shem* or *Japhet*, though he might exercise it over his own family, and his near kindred who went with him. Every person, when he had a family of his own, exercised his government in his family; he was both king and priest there, even in the life time of his ancestors. The empire of *Nimrod* was, therefore, very far from being universal, though he might have ruled with uncontrolled sway over those

who went with him to the plains of *Shinaar*.

KPEITTΩN.

P. S. To the above remarks respecting the *Hebrew* and *Samaritan* copies may be added the observation of the compilers of the Universal History, viz. "The Hebrew numbers were exactly the same when the two Talmuds were composed; and the Chaldee paraphrase of *Onkelos* (which was written about the time of our Saviour) agrees likewise with the Hebrew chronology.

"The MS. (from which the *Samaritan* Pentateuch was published) was written about the year of our Lord, 1404. *St. Jerome* tells us, that, in his time there were some *Samaritan* copies which make *Methuselah's* and *Lamech's* ages, at the birth of their sons, the same as the Hebrew."

For the Christian Observer.

PRACTICAL REFLECTIONS ON MATTHEW XXVI. 41.

"Watch and pray, that ye enter not into temptation."

A STATE of temptation is always a state of danger. It is an evil, not only to be *resisted* when it comes, but, if possible, to be *avoided*.

The Holy Scriptures teach us, that all the miseries we see or experience are the effects of temptation. A fallen spirit tempted our first parents to transgress the command of God; and the same evil being, retaining his implacable enmity to the human race, has continued his temptations ever since. The success which he has had, history and experience too sadly determine. But this wicked spirit is not the only enemy with whom we now have to contend. One of the fatal consequences of the original transgression is, that two more enemies are raised up, equally, if not more formidable. These are the world and the flesh. The combined efforts of these three powerful foes being now employed against us, can we wonder that temptation is a dangerous evil? The Bible furnishes us with many instances of its direful effects. It led Abraham into deceit and prevarication—it plunged David into the horrid sins of adultery and murder—it seduced Solomon into idolatry, the most absurd as well as most impious sin—it hurried on Judas to betray his Master, and to the fatal act of suicide—it caused Peter to deny that Saviour whom he loved, and afterwards to confirm the lie he had told by profane oaths and curses. Many more instances might be given of the danger of temptation; but that man must know little of himself, who needs any further proof of it than his own experience.

Our Lord Jesus Christ, who "knew what was in man," has prescribed two remedies against this evil—*watchfulness* and *prayer*. If we would avoid the evil, we must apply the proper remedies. The *danger* of temptation will peculiarly appear from these two considerations; 1. The subtilty and power of our enemies; 2. Our inability to resist them.

As a guard against the *first* of these, we are commanded to "watch." As a remedy for the *second*, we are commanded to "pray." Whilst we are in this world, we should consider ourselves as in an enemy's country, and therefore never perfectly safe. When we know not at what time, and in what manner an attack will be made upon us, it is evident that we must never be off our guard. Now it is this continual *expectation of attack*—this circumspection—this watchfulness, which can alone secure us from being *surprised*. But as our own resources must be considered, as well as the machinations of the enemy, our Lord has given us two directions, both of which are necessary to our safety. We must "watch," from an apprehension of the vigilance and strength of our adversary. We must "pray," from a conviction of our own weakness. *Watchfulness* will keep us always sensible of our *danger*. *Prayer* will keep us always mindful where our *strength lies*.

If we neglect either of these precepts, even upon the supposition that we obey the other, temptation will certainly overpower us. Exertion then, we see, is necessary, which is implied in the idea of watchfulness. An humble sense of our own weakness is at the same time necessary, which is implied in the notion of prayer. But in *what way* these duties operate in securing us from the evil of temptation, we do not mean at present to enquire. It is sufficient for us to know *who* has commanded them, and that *both* are of equal au-

thority. He who has commanded us to "watch," has commanded us to "pray;" and he who has commanded us to "pray," has commanded us to "watch." J. T.

EXTRACT FROM BISHOP JEWELL'S APOLOGY FOR THE CHURCH OF ENGLAND.

It is related of Sophocles, the tragic poet, that in the decline of his life he was denounced by his own children to the judges as an insane dotard, who wasted his fortune by extravagance, and evidently required a guardian for the management of his affairs; and that in order to clear himself of such an imputation, he appeared before the court, and having recited his Œdipus Coloneus, an elegant and highly-finished performance, which had been written during the time of his pretended insanity, concluded by demanding of his judges, whether that poem were like the work of a madman.

We too (meaning the English Church) who in the opinion of our enemies do little better than rave, and are slandered by them as heretics, having no part with Christ, nor with the Church of God, have thought that it will not be either impertinent or without its use, if we shall declare with plainness and freedom the "faith" wherein we rest, and the whole ground of our hope in Christ Jesus;—that all men may know what our opinions are on each point of Christian doctrine, and be able to determine whether a "Faith" which they will see sanctioned by the lips of Christ, the writings of the apostles, the testimony of the catholic fathers, and the practice of the Church during many ages, be nothing more than the phrenzy of madmen, or an imposture of wily heretics.

We believe, then, in one divine Nature and Energy, which we call God; and that it is distinguished into three equal persons, the Father, the Son, and the Holy Ghost, of the same power, majesty, eternity, godhead, and substance; and although these three persons are so distinguished, that neither the Father is the Son, nor the Son the Holy Ghost or the Father, yet we hold that GOD IS ONE; and that this One God created the heavens and the earth, and whatsoever is contained within the circuit of the heavens.

We believe that Jesus Christ, the Only Son of the Eternal Father, according to the order which had been appointed before all worlds, in the "fulness of time," assumed our flesh, and the whole nature of man, from the "blessed" virgin, in order that he might reveal to men the hidden counsels of his father; might accomplish, in a human body, the mysterious plan of our redemption; and might nail our sins, and the "hand-writing" which was against us, to his cross.

We believe that for our sakes he died, was buried, and descended into hell; that on the third day, by a divine power and energy, he returned to life, and rose from the tomb, and after forty days went up, in the sight of his disciples, into heaven, that he might fill all things, and that thus he might raise the same body in which he was born, in which he tabernacled, in which he had been mocked and derided, and had suffered the most grievous torments and a cruel death, to glory and majesty at the right hand of his Father, above all principalities, and powers, and thrones, and dominions, and every thing that is named, not only in this world, but in that which is to come; that there he now sits, and will sit till the consummation of all things. And though the *divine nature* of Christ be *every where diffused*, yet we maintain, with St. Augustine, that his *body* must needs be in some *one place*; that though Christ *glorified* his humanity, yet he did not divest it of its true nature; and that it can never be affirmed he is *God*, so as to deny that he is at the same time *man*. As Vigilius Martyr well observes, Christ has *left us in his human nature*, but *by his godhead he is with us still:* though absent from us, as under the "form of a servant," he is ever present to us in the "form of God."

From *that* place we believe Christ will return, to hold a general judgment, as well upon the dead, as upon those who shall be alive and remain in the body.

We believe that the Holy Ghost, the third person in the Blessed Trinity, is also *truly* God, not made, nor created, nor begotten, but in a way unknown and inexplicable by man, *proceeding* both from the Father and the Son; that it is his office to soften the obduracy of the human heart, when by the wholesome preaching of

the Gospel, or by any other means, he is received into the breasts of men; that he enlightens them, leads them into the knowledge of God, into the way of "all truth," into entire newness of life, and an abiding hope of salvation.

We believe further, that the Church of God is one Church; and that it is not confined, as heretofore among the Jews, to any particular corner or kingdom of the world, but is *catholic* and *universal*, spread over the face of the whole earth, so that no nation can justly say it is excluded, and may not become a part of the Church and People of God;—that this Church is the "*kingdom*," the *body*, the "*bride*" of Christ, and of this "*kingdom*," of this "*body*," of this "*bride*," HE ALONE is the *Prince*, the *head*, the *bridegroom*;—that there are various orders of ministers in the Church; some Deacons, others Presbyters, others again Bishops, who are charged with the instruction of the people, and the care and superintendance of religious service; not, however, that there is or can be any one supreme head of the whole, as well because Christ, being always present with his Church, needs no successor invested with the whole of his authority, as because it is impossible for *any mere mortal* either to embrace the interests of the Universal Church, (which is of every nation under heaven) or rightly to order and commodiously administer their affairs. We say with St. Cyprian, that the apostles were all of equal authority; such as St. Peter was, such in all respects were the rest of them; that to all without distinction the charge was given, "Feed my sheep;"—to all, "Go ye into the whole world;"—to all, "preach the Gospel." We say with St. Jerom, that all bishops, whereever they are stationed, whether at Rome, at Gubio, at Constantinople, or at Rheggio, are equal in rank and power, and of the same holy order: and again with the above St. Cyprian on this point, that there is but *one* episcopal office, which every bishop possesses whole and entire in his own particular district; that by sentence of the council of Nice, the bishop of Rome holds no more jurisdiction in the Church, than the other patriarchs of Alexandria or Antioch; but that though he would now draw all ecclesiastical authority to himself, yet if he does not discharge the proper duties of his office, if he does not administer the Holy Sacraments, if he neglects to instruct, to admonish, to teach the people, he is not, in any admissible use of the terms, either a bishop or even a simple presbyter. The word "bishop," St. Augustine observes, is not an empty title, but denotes a function, giving us to understand that he is no bishop who aspires to the rank, while he declines the service.

On the contrary, we maintain that neither he, nor any other among men, can with more propriety be called the head, or universal bishop, than he can be called the bridegroom, the light, the salvation, or the life of the church; that these are the exclusive titles and prerogatives of Christ, and to him alone are strictly and fully applicable. Never before the times of Phocas, of whose elevation to the imperial dignity by the execrable murder of Mauricius his royal master we are not left ignorant, a period six hundred and thirteen years from the birth of our Saviour, never was it heard that a bishop of Rome had sufferred himself to be addressed by so ostentatious a title. We know that the council of Carthage guarded by express provision against the use of the style "Sovereign Pontiff," or Supreme Head of the Priesthood, to any bishop of the Church; and affirm, that since the bishop of Rome assumes this style, and exhibits claims in prejudice of other men's authority, he not only acts in undisguised opposition to the decrees of ancient councils, and to the decisions of the fathers, but (if he will hear Gregory, one of his predecessors) appropriates to himself a title which is at once arrogant, profane, sacrilegious, and antichristian,—is the Prince of pride—the Lucifer, who exalts himself above his brethren—has cast off the faith—and is the forerunner of Antichrist.

With respect to our ministers, we hold that they must be duly called, as well as regularly and in order appointed to their situations in the Church; and as we by no means allow that any man at his pleasure or discretion may intrude into the sacred office, the greater is the injury we sustain from them who do not cease to represent us as totally devoid of order and decency, irregular and tumultuous in all our proceedings, and every man, indiscriminately and as it

may happen, as being a minister, a teacher, or an expositor of the Scriptures.

REPLY TO MR. HUME'S ARGUMENT AGAINST MIRACLES.

THE credibility of Miracles is a doctrine upon which all Revealed Religion may be said to depend. For, as the external proofs of Revelation are divided into Miracles, properly so called, and Prophecies, which, taken along with their accomplishments, are but another species of Miracles; if facts like these are themselves incapable of being proved by any testimony, they are also incapable of being applied as evidences of a revelation from God.

On this account it is of the highest importance to the interests of Christianity to refute an opinion of Mr. Hume, which he seems to have adopted on account of the powerful evidence which attests the Miracles of the Gospel, an evidence not to be overturned or shaken, but by this bold and novel paradox, namely, that they are incapable of proof by any testimony whatever.

Mr. Hume's position is this:

That no testimony in behalf of Miracles ought to be admitted, unless the falsehood of such testimony would be a greater Miracle than the supernatural facts asserted to have taken place, in which case the value of the testimony would be no more than a balance between two contending improbabilities.

Now, in the first place, it is little better than nonsense to consider the falsehood of a proposition as a Miracle; for a Miracle is a fact, and a Miracle performed is a fact already past. But, as no interposition of the Almighty in arresting and suspending the common course of nature, which is the idea of a Miracle, can make an event to have happened which has not happened, or *vice versa*, so neither can any similar interposition diminish one shade of probability which attaches to the evidence of such an event. The falshood of testimony may, therefore be improbable in the highest degree; but it is an abuse of language to call it miraculous.

If the impropriety of the terms employed by Mr. Hume on this occasion be not yet sufficiently clear, let the reader substitute to the word "miraculous," a paraphrase, which is exactly equivalent to it.

"No testimony in behalf of Miracles is to be admitted, unless the falshood of such testimony would be a fact inferring a greater violation of the order of nature, than the Miracles to be proved."

Not to take advantage, however, of Mr. Hume's inaccuracy in the use of terms (in which, however, no small portion of the fallacy of his argument consists) and in order to afford to his opinion every fair advantage in the representation, let him be understood to mean, "unless the falshood of the testimony were impossible," which nearly amounts to the same thing with saying that it is not to be admitted at all.

By this time, perhaps, the reader may feel some anxiety to learn on what grounds so extraordinary a sentiment was formed. It is, we are told, because Miracles are contrary to experience, and experience is the proper test of credibility.

The ambiguity and fallacy of this objection are evident; for whatever is applied as a test, by which truth and falshood are to be distinguished from each other, must be something positive and definite; whereas experience is in the highest degree fluctuating and uncertain, nay, the term itself is scarcely intelligible, unless in combination with some person, age, or country, to which it refers; and even then, whose experience are we to select? This is no unnecessary question; for, compare only the experience of one, who has scarcely seen any thing beyond his own village, with that of a second, who has traversed the kingdom, and the experience of this second person with that of a third, who is acquainted with every quarter of the globe: compare, again, the general experience of an enlightened age with that of some dark and unobserving period which went before it, and by such a test we must be compelled to reject, not Miracles only, but some of the most obvious and well attested facts in nature.

A native of the torrid zone has never beheld water congealed to ice *, and is almost as slow in ad-

* Mr. Hume was so pinched by this argument, as to maintain, for consistency's sake, that the King of Siam was right in

mitting the fact upon testimony, as Mr. Hume is in allowing the reality of Miracles. Yet do we not consider this conduct of the understanding as irrational and absurd? Does it not lead to a conclusion obviously false? For, after all, such a substance as ice really exists.

Again, I have never beheld, and, therefore, have no experience of the fiery eruptions of Ætna or Vesuvius: I have never felt any one of those earthquakes which have shaken continents and laid cities prostrate; am I, therefore, warranted in refusing my assent to the fact, that mountains may break forth into flames; or that the earth may be agitated by internal convulsions?

Once more.—Few of the phænomena of electricity had been observed before the last century; yet would it have been right to deny the existence of such a property in matter a century before, had any of its effects been casually discovered at that time, and delivered upon competent testimony?

And thus, with respect to any other qualities in nature yet undiscovered, a philosopher may, indeed, have reason to suspend or withhold his assent to the evidence on which the discovery may rest; but supposing that evidence to be such as had never deceived him in any other instance, however extraordinary, however unlike to any thing observed before the appearances might be, he would not hold himself at liberty to reject them as incredible in themselves. Neither is this trial of the understanding at all unfrequent. The science of chemistry exhibits many appearances little less revolting to an uninformed mind than Miracles themselves.

To this argument, however, two objections will be opposed. 1st. That in the instances adduced above, two experiences are opposed to each other, and, as the stronger are allowed to prevail, experience is still assumed as the test of credibility.

rejecting the evidence of Europeans for the existence of ice? What! right in rejecting the evidence of a real fact? But the use he intended to make of this strange position was, that the evidence in favour of miracles ought, *in common sense*, to be rejected, even though they were true; and, indeed, this accords with the tenor of the whole argument, which is directed not so much against the existence of Miracles, as against the proof of them.

2dly. That the instances themselves are physical facts, and, therefore, neither prove nor disprove any thing with respect to phænomena confessedly miraculous.

The first of these admits of an easy solution; for the medium through which alone the experience of one man can be brought into contact with that of another, is testimony: thus, for example; A, who has never travelled out of England, believes in the reality of volcanoes, not upon B's experience, not because B hath beheld such appearances, but because B is a credible witness, and affirms that he hath seen them.

The second objection seems entitled to more consideration. If, however, the real difference between the essence of physical and preternatural phænomena be attentively considered, it will appear to be much less than is commonly supposed, so little indeed as to remove every thing formidable out of the argument. For if we reason upon theistical principles, and this essay is not addressed to Atheists, Miracles are, in reality, no farther improbable in themselves, than as they are unusual; in other words, there is no antecedent presumption arising from the nature of the Godhead, or the constitution of things established in the present world, which should lead us to think it unlikely that the Almighty, for great and wise purposes, may suspend the operation of his own established laws. But there *is* a presumption arising from the wisdom, the dignity, the general order of his government, that such interruptions would rarely occur. Both these suppositions harmonize with the Christian testimony in favour of Miracles. But to proceed. Whoever attends to the process of his own understanding in considering this subject, will scarcely fail to discover a fallacy which he puts upon himself, as if miracles were more difficult to be atchieved than ordinary facts, and therefore more difficult to be proved. Surely, while we reason thus, we forget in whose world we are, or whose operations we are discussing. To a power short of omnipotence, the common operations of nature would be impossible; for the Almighty it implies no more power to raise the dead than to expand a flower.

In order to set this idea in a clearer light, let it be supposed (and it is at

least conceivable, though contrary to fact) that miracles, as we call them, were matters of frequent occurrence; that diseases, for instance, were as frequently healed by a word or a wish, as by the operation of medicine; or, that the dead were as often restored to life by similar means, as the living are swept away by violent and accidental causes. In either of these cases, the frequency of the facts would occasion them to be confounded with the ordinary course of nature, and no one would conceive the production of such effects to require more power than any of the common operations of Providence. The degree of improbability, therefore, which belongs to Miracles, will be allowed to arise merely from the circumstance of their being unusual.

But if no extraordinary degree or effort of divine power be required to the production of these effects, however stupendous, and if there be no antecedent improbability that in certain circumstances they may be produced, an important consequence will follow, which is, not only that they may be proved by evidence in general, but by the same evidence on which we admit the truth of other physical, though extraordinary facts.

The last observation applies directly to the testimony of the Evangelists; for in their narratives we have the evidence of two original spectators at least, with respect to miraculous operations; and these operations are mingled with a great number of ordinary facts, generally arose out of them, and were occasioned by them. The evidence of the one and the other, therefore, is precisely the same. Is it then reasonable to garble this evidence at pleasure, to admit whatever is natural in it, and reject what is otherwise, or abandon both together, on account of the conceived improbability of one; or shall we not rather, and does not the preceding argument leave us free to admit both, in consequence of those unequivocal characters of probity, simplicity, and original information, which are stamped upon every part of the evangelic story?

It must also be observed, that the actions there recorded as miraculous, were as properly objects of observation, and that to ordinary men, as the most familiar appearances in nature. They were not like the result of many philosophical experiments, which require a scientific eye to remark, and a scientific pen to report them. A Galilæan peasant, who had eyes and honesty, was as capable of attesting that he saw sight restored to the blind, and limbs to the lame, and life to the dead, as a philosopher of Athens.

To the same purpose it is to be observed, that in order to produce assent to the Miracles related in the Gospels, we are not called upon to lend our minds to long trains of reasoning, and adopt at last conclusions formed by the Evangelists, but we take a plain story related by plain men, and conclude for ourselves.

Hitherto we have been reasoning principally against Mr. Hume's conclusion. It may now be worth while to consider whether his minor ought to be allowed; or whether, after all, experience is *against the existence of Miracles*. If an advocate for the reality of these mighty works were to reason thus, I affirm that such suspensions of the order of nature have taken place in many ages and countries; surely then they are so far forth *agreeable*, to experience — what could be opposed to the argument, but that all this is learned from testimony? And how has Mr. H. been able to collect a much wider experience on the other side, but from the same source? In fact, there is partial experience on both sides, and that experience is acquired by means of testimony.

But, in the last place, it will be asked, whether experience be allowed to have no concern in regulating our assent to evidence? Undoubtedly it has a very important concern; for though we have shewn that no experience, however extensive, can render all testimony whatever inapplicable to any given facts, so as to constitute them antecedently incapable of proof; yet it has an extensive province of its own, which is, not to sit in judgment upon facts to be proved, but upon the characters of those who are to prove them. Experience will decide that testimony is generally found to be true or false, according to the integrity, competence, and original information of the witnesses; and when it hath decided that an union of these circumstances alone, without regard to the nature of the facts to be proved (supposing them to imply no

contradiction) is entitled to belief, experience, instead of an adversary, becomes a firm and faithful ally of Revelation. O. U. I.

THOUGHTS ON SLOTH.

Sloth and self-indulgence are extremely natural to man. Whoever has informed himself respecting the character of our fellow creatures in their most savage, which is, unquestionably, their most natural state, will be prepared to admit the truth of this observation. The native Indian, as Dr. Robertson remarks, will lie on the ground for many days, and even weeks together; and will only shake off his sloth when excited by appetite, or raised by some violent gust of passion. The case of persons in civilized society is not altogether different. Their artificial wants, indeed, are multiplied, and in consequence of these a system of more permanent industry is produced; but when appetite, as well as ambition and vanity, are satisfied, even civilized man, except so far as Religion has new created him, relapses into his native Sloth.

Let us proceed to point out the manner in which the spirit of idleness and self-indulgence shews itself in this country among the higher and middling ranks of life.

How many hours are needlessly spent by some on their beds; by others in the most idle and frivolous conversation; by others in reading, with a view to the mere gratification of the fancy; by others in unprofitable amusements, in amusements, we mean, which tend to kill time rather than to afford that recreation which qualifies for future employment. What temptations also break in during these idle hours! what corrupt images play before the fancy! what a general habit of self-indulgence gains strength! Thus a breach is made through which other sins enter, and much of the important business of life is left undone. Sloth is one of those sins into which men fall by imperceptible degrees, and many are altogether given up to it, who are not at all aware that they are incurring any guilt. Among worldly persons, to indulge the humour of the present moment, to do whatsoever thing they like, and to do it simply because they like it, is the professed system. Their conscience is under no alarm on this account.

Sloth, moreover, is a sin into which religious people are more liable to fall than into almost any other. In Popish countries many have retired from the world under the plea of wishing to be uncontaminated by it, and have then passed their days in the indolence of a cloister, professing, indeed, an extraordinary piety, but becoming the drones of the community, and a reproach to Religion itself. It is possible also, that a Protestant may chuse that sort of domestic ease and self-indulgence, which is little better than the Sloth of the monastery, and is nearly allied to it. In escaping one evil we often fall into another. We have, perhaps, been manfully resisting the world; we have become insensible both to its smile and to its frown; we now betake ourselves to our own little religious circle, among whom we are respected and indulged, and are little contradicted; or we retreat into an almost total solitude, thinking that we shall now commune only with God. Are we aware of the dangers to the soul which may arise from the indulgence of Sloth in these new circumstances? The body pampered by what are deemed its lawful gratifications, the mind enervated by mental indolence, the little humours habitually indulged, many a precious hour wasted, and a life employed in discussing the controversial niceties of Religion, rather than attending to its practical duties; these are some of the consequences of even a religious system, when that system allows the indulgence of Sloth. Infidels have often brought against the body of Christians the charge which we are applying only to a few.

"The world," say they, "is the school of virtue, because it is the scene of activity and exertion; there the humours are contradicted, there Sloth is prevented, and the energies are called forth; there the excess of selfishness is repressed; there both the boy and the man are formed for action and extensive services; but the same being in retirement becomes soft, luxurious, and self indulgent, and in proportion as he is so, he is also uncharitable and censorious; he is first useless to others and then a burthen to himself."

These accusers of Religion forget

that the world is, itself, a teacher of corruption, and they know not that there is a holy art of so using the world as not to abuse it, and of so living in it as to share in its duties without following its pleasures, or becoming a partaker of its iniquities.

We admit the danger lest too much solitude should lead to Sloth: we even affirm that, perhaps, we are never in more peril than when we think that we have removed ourselves out of the way of temptation, and when we lay down our arms, conceiving no farther conflict to be necessary.

The life of a Christian upon earth is ever a scene of warfare. Let us reflect on the spirit of St. Paul in this respect. "I keep under my body," said he, "and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway." Can any thing more strongly shew the necessity of resisting our natural disposition to sloth and bodily indulgence than this passage? Did the apostle, possessing all his privileges, endowed with such holy affections, favoured also by the abundance of revelations, deem it necessary to maintain a conflict with his body, and shall not we? Did he contend as for his salvation, fearing lest after all he should be cast away, and do we incur no danger if we yield to our natural Sloth?

The truly enlightened Christian is aware of his constant temptations from this quarter, and he is ever on his guard against them. He limits himself to the degree of refreshment which nature demands, and he charges himself with guilt when he exceeds. "What avails it," he will say to himself, "that I profess to believe all the articles of the Christian faith, that I presume to talk of God, and Christ, and his Holy Spirit, if after all I am brought under the power of my own body? I feel that this body is my tempter, and I must not allow even its lawful desires to bear sovereign sway. My meat and drink must be moderate. I must beware of sumptuous and indulgent fare. I must avoid that sloth, both of body and mind, which are apt to grow upon me unperceived. I must abstain from those needless recreations which an idle world has invented and multiplied. I must reject those plausible excuses which the false reasonings of irreligious men may suggest, for a life of relaxation. I must be fearful also lest I take credit for diligence, because I surpass those idle persons who live around me. I must beware of vacant thoughts, vacant time, vacant conversation, vacant crowds of company. I must beware of trifling employments, which take the appearance of industry, while they are mere contrivances by which I disguise from myself the indulgence of my Sloth. I must fear lest I should neglect the proper business of the hour, deeming the present duty to be severe, and perpetually postponing it for the sake of doing some other thing which demands less diligence, and is more to my present taste. I must beware of slothful habits, and must not admit the vain excuse that they are too fixed to be broken. If I read, I must not do it with listlessness and inattention, nor must I prefer books of mere amusement to those which will add to my stock of useful knowledge, or improve my heart. I must beware even of unprofitable labour. I must suspect that earnestness and diligence, which is a mere following of my own fancy, which is directed to trifling and unworthy objects, which proceeds from a corrupt motive, and issues in no good or material end. I must be diligent, it is true, but my diligence must be for God. I must be active, but my activity must not be in the way of mere indulgence, it must be for the good of men. I must not presume that I have a right to intermit my work, because I am not obliged to it by human laws, or by positive claims which any persons can make on me. I must be active for the poor, the destitute, the ignorant, and the world at large, not excepting the wicked, in the same manner as the parent is active for the interest of his child, the covetous person for the increase of his wealth, or the aspiring man for the enlargement of his power or influence."

These are some of the feelings of the true Christian, and in order to maintain this spirit he exercises much self-denial. When Sloth intrudes, and prompts him to spare himself, he rejects its suggestions. "I must deny myself," he will say, "or I cannot be Christ's disciple. Christ went about doing good, and I profess to be a follower of this master, I desire there-

fore to go and do likewise. Tell me not that I am to spare myself. Did Christ spare himself when he came to die for me? The spirit of self-indulgence is the spirit of antichrist; it is the spirit of the children of this world; it is that spirit which in my baptism I abjured, and which my profession requires that I should renounce day by day."

One case in which an indolent slothful spirit is to be denied has not yet been noticed, we mean the case of our religious duties. How idle is the manner in which many persons read the Scriptures! The want of self-denying attention is greater in perusing this book than any other. Reader! what pains have you taken in endeavouring to understand that volume which you profess to believe to be a Revelation from God? Have you ever carefully examined and considered it? Have you bestowed any pains in comparing your manner of life with that of Christ and his Apostles and followers, *your* faith with their faith, *your* temper with their tempers, and, in short, your whole turn of character with theirs? It requires much self-denying diligence to make this faithful practical application of the Scriptures, and yet if this be not done, they can be of little use to us. Idleness is equally apt to prevail in respect to secret devotion. There is a way of running over our prayers with little thought or reflection, of which even those may be guilty who do not confine themselves to a form. Perhaps while you are in the very act of prayer, some engagement seems to be pressing upon you, some interesting circumstance is agitating your mind; and this is not surprising, for you were at no pains to reject those intruding thoughts; you have long given way to the custom of indulging them at those seasons. There has been no self-denial in this respect, and therefore the habit has increased, till it seems almost impossible to cast it off. A wide field for self-examination here opens upon us, for the wanderings of the mind, both during public and private worship, may unquestionably be traced in part to the want of due diligence and self-denial, in respect to this very point.

It may be proper here to remark, that it is not inconsistent with the fullest belief in the supreme agency of the Holy Spirit, to suppose that the self-denying diligence which has been spoken of ought to extend to our prayers.

We have, indeed, clear scriptural authority on this point; for are we not told, that we are to "wrestle" in prayer, to "pray always and not to faint;" to "pray without ceasing;" terms which evidently imply that we are not to give way to our own indisposition to the duty. We are likewise exhorted to "draw nigh to God and he will draw nigh to us," as well as "to ask, to seek, to knock," in order that we may obtain God's Holy Spirit.

To conclude, let us then remember that prayer must be joined to our diligence, and also that this very diligence is to be exerted by us in our prayer. Does it appear to us a hard thing to practise the self-denial which has been spoken of? "With man it may be impossible, but with God all things are possible." Let then the sense of the difficulty suggest to us the importance of imploring the divine aid with earnestness. "I can do all things," said the Apostle, "through Christ, which strengtheneth me." We ought not to account that we have either believed aright, or prayed aright, or learnt any part of our Religion aright, unless we have, in some measure, been enabled to cast away that spirit of self-indulgence which is so natural to us; for our Saviour has said, that "except a man deny himself and take up his cross daily and follow me, he cannot be my disciple."

S. P.

To the Editor of the Christian Observer.

ANSWER TO THE QUERY RESPECTING THE BURIAL SERVICE.

SIR,

One of your Correspondents having, in your last Number, requested a reply through the channel of your Miscellany to the scruple of a young friend, at present among the Dissenters but who wishes to return into the bosom of the Church, relative to the Burial Service, I beg leave to transmit to you what I deem a fair statement of the case. On that part of it, where it is said that the body is committed "to the ground, in sure and certain hope of the resurrection to

eternal life, I will give you the words of Mr. Wheatly, instead of my own, as being probably more to the point. "We do not," says he, "cast it (the body) away as a lost and perished carcase, but carefully lay it in the ground, as having in it a seed of eternity, and *in sure and certain hope of the resurrection to eternal life*; not that we believe that every one we bury shall rise again to joy and felicity, or profess this sure and certain hope of the person who is now interred: It is not HIS resurrection, but THE resurrection, that is here expressed; nor do we go on to mention the change of HIS body, but of *our vile body*, which comprehends the bodies of Christians in general. That this is the meaning of the words may be shewn from the other parallel form, which the Church has appointed to be used at the Burial of the Dead *at Sea* *; and this being a principal article of our faith, it is highly reasonable that we should publicly acknowledge and declare our stedfastness in it when we lay the body of any Christian in the grave." *Wheatly, &c. in loco.*

Another expression in the same service to which some persons have objected, is the prayer, "that when we shall depart hence we may rest in him (Christ) as our hope is, this our brother doth." And why we may not conscientiously adopt this language in the exercise of that charity which "hopeth all things," I cannot perceive. The expression is modest and diffident. It is not "an unequivocal declaration of the truly Christian state of every one who departs this life," (the words used by the objector) but a mere charitable profession of our hopes respecting the deceased, and these we need not scruple to express, except in cases which are absolutely hopeless, and of which neither the meekness nor the charity of Christianity will lead us to form a different estimate. But such cases must be very rare. A clergyman can not positively decide that such a one has *actually* died in his sin beyond the possibility of pardon, and the most he is required to express respecting any, is a hope of his pardon †."

Our offices, it may be farther observed, were intended to go hand in hand with such an administration of discipline as would preclude the possibility of the occurrence of very hopeless cases. Were the inconvenience, therefore, greater than it is, it would be no valid objection against the Church of England, nor could it violate any man's conscience to *consent* to such a form of words, though in very extraordinary cases he may feel some reluctance to make use of it.

Such a case, however, may never occur to a minister through the whole of a long and active life; and by the bare presumption of its occurrence, surely no pious man, who wishes to enter into the Church of England, would be prevented from prosecuting his purpose.

Though the sad relaxation of discipline is much to be lamented amongst us, yet during near twenty years experience, I do not recollect to have felt any painful hesitation in reading the office in question but once or twice, when reading it over persons to whom I have been compelled by the warrant of a coroner ‡ to give Christian burial. On these occasions I presumed on the *tacit* allowance of my own diocesan, too distant to be consulted in proper time, and too good, I was assured, to wish to restrain me in so moderate and reasonable an exercise of discretion, for omitting the whole of the last prayer in the Burial Service. This is an omission not authorized indeed by the Rubric, but which I doubt not would be readily allowed in extraordinary cases to any conscientious minister consulting his diocesan. Sin-

* "We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come—who at his coming shall change our vile body, &c."

† I make no comment on the indiscriminate use of the term "The soul of our dear brother and sister;" as the expression evidently intends no more than that relation in which we all stand to each other. "Who then is our brother?" and "who is my neighbour?" are questions which admit of the same solution.

‡ Mr. Wheatly is of opinion that a coroner's warrant *does not compel*. He pleads also for some discretion in the use of the prayer here considered; and the whole of what he has said on the Burial Service will be worthy the perusal of the gentleman whose doubts have occasioned this letter.

cerely wishing your correspondent's friend to be delivered from his scruples, and admitted a member of the Church, I remain, with much esteem for your valuable publication,

Sir, yours, &c.

N. G.

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

(Continued from p. 160.)

ON BAPTISM.

In calling all men without distinction, to repentance and faith, (which so much offends many, who vainly judge themselves righteous, and needing no repentance) we only call upon them to fulfil the conditions of their baptism. "Q. Why then are infants baptized, when by reason of their tender age, they cannot perform them?"—(viz. *repentance* and *faith*: vide the foregoing question and answer.) "*Ans.* Because they promise them both by their sureties, which promise when they come to age, *themselves are bound to perform.*" *Cat. of the Ch. of Eng.*

The question therefore for every member of the Church of England at least, before he can take any comfort from his baptism, or build any hope upon it, is—"Have I truly repented, and believed the Gospel?"—How strange a mistake, then, for any man to think that he has no occasion to repent, *because* he has been baptized; when his baptism in truth, so far from rendering repentance unnecessary, lays him under additional and voluntary obligations to repent!

ON THE WILL.

WHAT is want of *power*, in the moral sense of the word, but want of *will*?

One man tells you, he cannot help getting drunk; another, that he cannot help swearing; but does not every one see at once the difference between such cases and that of a man who, being lame, tells you that he cannot help limping? Let the drunkard know, that some one has mixed poison with his liquor, and he will presently shew that he can refrain from drinking, if he *will*. Let the swearer stand in the presence of the King, and you will see that he can avoid swearing. The only thing he wants to give him equal power at all times over his profane habit, is to fear God as much as he does the King.

MISCELLANEOUS.

For the Christian Observer.

ON THE OCCASIONAL CANDOUR OF ANTICHRISTIAN WRITERS.

——— Aut ulla putatis
Dona carere dolis Danaûm?
VIRG. *Æn.* Lib. ii. ver. 43.

IT cannot have escaped the observation of the most inattentive reader, that authors, whose disaffection and hostility to the Christian Religion are sufficiently notorious, assume at times a tone of candour, and express themselves towards the object of their aversion, not only with forbearance, but even with respect and approbation. In justification of this remark may be adduced the names of Shaftesbury, Hume, Bolingbroke, Rousseau, Gibbon, Adam Smith, Roscoe, and the disciples of Illuminism in general.

A phænomenon is here presented to us, which, however it may embarrass the minds of the inconsiderate, will admit an easy solution; but a distinction is necessary to be premised. Candour, like many other words of the same class, denotes both the internal principle and the correspondent external conduct. In the first sense it is, while it exists, constant; in the other it is subject to variation. That the conduct, therefore, into which we are now enquiring, cannot be ascribed to candour, as a principle, is evident from the very circumstance supposed, that it is *occasional*. We must, of consequence, seek for its cause in some other principle, and in a principle too, consistent with the known and acknowledged characters of the writers in question. There can be no doubt, that the main object of their desires and exertions was the disgrace and

destruction of Christianity; and to some cause, or combination of causes, reconcileable with the predominant pursuit of this object, we must ascribe the apparent inattention to the natural means of attaining it, observable in the candour which they occasionally exhibit.

This treatment of Christianity may, in a considerable measure, be produced by *the force of truth*. But upon this subject it is by no means necessary to enlarge; since it is acknowledged on all hands, and has often been observed, that truth will, at times, extort respect and submission, even from the most inveterate of her enemies. Their moral obliquity receives its just punishment in the involuntary homage which they are thus compelled to yield to her authority.

The influence of the cause just mentioned is much assisted by that *lassitude*, which is the natural consequence of the gratification of the more violent passions. The fervid impiety by which many of the writers in question are animated, urges them to so eager and intense a pursuit of their object, that the wearied spirit at length calls for intermission and repose; and there are moments, in which the most thorough-bred persecutor feels himself disposed to exclaim with the poet—

> ——— Parce, precor, precor;
> Non sum qualis eram.

The passion, however, only rests to refresh itself: it only sleeps to recruit its strength for new exertions and new gratifications.

It may be observed, that falsehood naturally produces its own remedy, by destroying the credit of its author. Hence arises the *necessity*, in those who have an interest in its success, not to frustrate its effect by exhausting their reputation; but, at intervals, to repair the waste of that important instrument of influence, by a submission to truth.

But the indulgence which our Religion occasionally experiences at the hands of its enemies, is not the effect of the force of truth, of lassitude, or of necessity alone. There is a *policy* in it. Their apparent suspension of hostilities is only a varied method of conducting them with more effect: they assume the mask of friendship, that the wound which they inflict may be the deeper. For we are not to imagine that by their partial concessions any sacrifice is actually made. The enemies of our faith are contented to be believed in what they concede, provided they may be believed in what they assert. They are secure of the event. They are satisfied what judgment must be formed of a religion, of which *much* that is dishonourable, and *something* that is favourable, may be affirmed. We are likewise to understand, that a well-placed exhibition of candour gives the same advantage to the infidel, which an occasional act of honesty does to the swindler; it enables them both to practise upon the credulity of mankind to a much greater extent than a rigid consistency of character and conduct would admit. Further, it deserves to be noticed, that if the insidious commendation which is sometimes bestowed by Anti-Christian authors be accompanied with an air of buffoonery or irony, the effect upon the minds of many is superior to that of the most unqualified vituperation or the most virulent invective. These considerations render it evident, that the main object may be promoted by those very means which appear to counteract it; and that, Parthian like, the enemy may be conquering even when he seems to yield. But this is not all: there is observable in the writings of those who have distinguished themselves by their hostility to the Christian cause, an evident affectation of imitating the manners of the classical philosophers and historians of antiquity, on the subject of religion. They study them as models, and endeavour to exhibit the same affection of mind towards the Christian Religion, which is apparent in those heathen writers towards the superstition of their country. The inference upon which they presume, and which is the very end and reward of their exertions, is, that both religions are of the same authority; or, in other words, that neither possesses any. The resemblance, however, is not quite so perfect as it is intended to be. The heathen surveys the Religion of his country with no apparent emotion of resentment: he contemplates it with the placidity and composure of one, who is convinced of its falsehood; he betrays no apprehension with respect to the re-

sult of an enquiry into the subject *. On the contrary, the adversary and assailant of Christianity, in spite of the disposition which he affects to discover, appears to regard the Religion which he desires to destroy with considerable perturbation. It is continually in his thoughts, and seems to haunt his imagination like a spectre. Under the ill-supported character of a philosopher, but with the irritability and rancour of a petty sectarist, he, in general, calumniates and insults it with a brutal malignity. Though fortified by an obstinate determination not to yield to conviction, he pertinaciously declines a sober and impartial enquiry into the subject; not daring, from a dread of the issue, to commit himself to such a state of mind. The whole of his opposition to the Religion in question betrays symptoms of a heart ill at ease, and as much oppressed by fear as irritated by resentment: the flimsy veil with which he endeavours to conceal his agitation, serving rather, by attracting attention, to make it more conspicuous, and recalling to our minds the pitiable condition of those, concerning whom the philosophical historian observes—"*Quanto magis occultare et abdere pavorem nitebantur, manifestius pavidi* †." How then are we to reconcile this matter? how are we to account for so remarkable a difference, where a perfect resemblance was intended? It can be accounted for rationally on no other supposition, than that they are *different subjects*, upon which the minds of the different parties operated; and that the Religion which the zealots of impiety are so anxious to put upon a level with those confessedly fabulous, is distinguished from it by every thing which can distinguish a true from a false Religion. This distinction, resulting from the truth of the one and the falsehood of the other, is fundamental and invincible, and will always produce a corresponding difference in the regards of men towards them, whatever artifice and labour may be employed to conceal it.

We feel, therefore, no extravagant emotions of gratitude for the favour which our adversaries are occasionally pleased to show to us; and all we desire of them is, to know that *they are understood.*

April 27. J. M.

* If it should be objected to this representation, that Epicurus and his disciple Lucretius discover a considerable degree of irritability upon the subject of Religion, it must be recollected that the object of their attack was not the superstition of their country alone, but Religion in general. In this circumstance they agree with the characters next to be considered; and he who reflects upon the anxious solicitude which Lucretius, throughout the whole of his work, betrays, to inculcate upon mankind their obligations to his master, for having delivered them from *fear*, by overturning the belief of a providence, a moral governor of the world, and a future state, will find cause to think, that there was some truth in the observation which Cicero puts into the mouth of Cotta concerning Epicurus—"*Nec quenquam vidi, qui magis eo, quæ timenda esse negaret, timeret; mortem dico et Deos.*" De Nat. Deor. lib. i. c. 86.

† Tac. Hist. Lib. i. § 88.

FRENCH ANECDOTE.

A FRENCH Emigrant, while endeavouring in the reign of Robespierre to escape out of France, arrived in a provincial town of that country at the same time with an Emissary of the government, who was charged with the duty of directing the people in the choice of a sound Jacobin to an important situation in the department. The Emigrant had the curiosity to go with the mob into the church where the election was to take place. Some leading persons among the multitude introduced three men to the Emissary, the principles of every one of whom they warranted to be excellent, though there was one of the three whom they specially recommended, declaring him to be more fully established in the true French philosophy than either of the others. The Emissary, somewhat to the surprise of the assembly, paid little attention to what was said of the soundness of the principles of the individual candidate who was presented to him, but abruptly asked this short question —*A't il des passions?* 'Is he a man of strong passions?' The leaders of the mob replied, that if strength of passions was to be the test, one of the other candidates had certainly the advantage, and the man who was distinguished by the violence of his temper was instantly nominated by the Emissary, and elected by the people.

Let me add a few words of application. It would appear from this anecdote (which is a perfectly true one, the writer having heard it from the Emigrant who was present) that not only a Jacobin is, as we all know, a man of strong passions, but also that every man of strong passions may be said to be a Jacobin.

I conceive, Mr. Editor, that, according to this principle, we have now some Jacobins among us, who by no means possess that name. For instance, I doubt much whether certain men, who take the very name of *Anti*-jacobins, I mean some of those who conduct the Anti-jacobin Review, (I include indeed only a part of them in my remark,) do not come under a suspicion of being of that very sect which they oppose. *Ont ils des passions?* is the question; Are they men of strong passions? I think they are, and as such I denounce them as Jacobins before the tribunal of the public. I own, however, that I am disposed to denounce some of their antagonists in like manner, and among these I reckon every violent separatist and every fierce and passionate contender for even the soundest doctrines of our religion.

I hope, Mr. Editor, that you will remember this definition of a Jacobin, and that in your future numbers you will judge of men's principles, both in politics and religion, by the test which I have just proposed. I hope, in short, that you will reckon Christian gentleness and candour, to be a symptom both of loyalty and of orthodoxy, and an ungoverned temper to be a mark of disaffection both to Church and State. S. P.

INFIDELITY BROUGHT TO THE TEST OF EXPERIMENT.

Fas est et ab hoste doceri.

Mr. Godwin, in writing the life of Mary Woolstenecraft, meant, without doubt, to recommend Infidelity to mankind; but, happily for them, he has in these memoirs exhibited what may be termed a series of experiments, from which they may learn its tendency, both as to morals and happiness.

In the beginning of the work he informs us, that Mrs. Woolstenecraft "had received few lessons of religion in her youth, and that her religion was almost entirely of her own creating"—that "she expected a future state, but would not allow her ideas of that future state to be modified by the notions of judgment and retribution."

Now let us hear the progress of this self-created religion. It led her, first, to remissness in attending public worship, and, at length, to discontinue it entirely. Mr. Godwin indeed thinks, "it may be admitted as a maxim, that no person, of a well-furnished mind, that has shaken off the implicit subjection of youth, and is not the zealous partizan of a sect, can bring himself to conform to the public and regular routine of sermons and prayers."

Her religion was as chaste as it was devout. It allowed her to live as a wife with Mr. Imlay, without being married to him, and afterwards on the same terms with Mr. Godwin, to whom she was at length married, only to prevent her complete exclusion from decent society.

Her attachment to Imlay seems to have been violent. His neglect of her gave her the most poignant distress. The religion of *her own creating*, totally unlike that which God teaches, affording no resource for her wretched mind, she twice, in the course of five months, resolved on suicide. One attempt to destroy herself is thus related by Godwin: "She took a boat, and rowed to Putney. It was night when she arrived at Putney, and by that time it had begun to rain with great violence. The rain suggested to her the idea of walking up and down the bridge, till her cloaths were thoroughly drenched and heavy with the wet, which she did for half an hour, without meeting a human being. She then leaped from the top of the bridge, but still seemed to find a difficulty in sinking which she endeavoured to counteract by pressing her clothes closely round her." She, however, was discovered, and taken out of the water. "After having been for a considerable time insensible," continues her biographer, "she was recovered by the exertions of those by whom the body was found."

But let us hasten to the conclusion. She died in child bed. In the detail of this awful scene, we have the following affecting passage: "Her re-

ligion, as I have already shewn, was not calculated to be the torment of a sick bed; and in fact, during her whole illness, *not one word* of a religious cast fell from her lips." In other words, she died like an atheist.

The paradoxical cast of her mind was visible in other things, as well as in the affairs of religion. She ridiculed the fashion of the English women in keeping their chamber for a month; and for herself, proposed "coming down to dinner on the day immediately following her being brought to bed;" but she was too ill to execute her design. The hour was at hand, the awful hour that was to put a period to all her visionary ideas, and all her opportunities of preparing for another world; yet she would still utter her philosophical reveries. Describing what she had suffered, she told Godwin, "that she should have died the preceding night, but that *she was determined* not to leave him."

Such is the good sense, such the piety and comforts of the new philosophy. These are the enlighteners of mankind. These are the people who undertake to cure us of our prejudices!!

VIATOR.

For the Christian Observer.

ON looking the other day into the first volume of the Spectator, I met with the following passage—"A little before our club-time, last night, we were walking together in Somerset Garden, where Will Honeycomb had picked up a small pebble of so odd a make that he said he would present it to a friend of his, an eminent virtuoso. After we had walked some time, I made a full stop, with my face towards the west, which Will knowing to be my usual method of asking what's o'clock in an afternoon, immediately pulled out his watch, and told me we had seven minutes good. We took a turn or two more, when, to my great surprise, I saw him squir away his watch a considerable way into the Thames, and with great sedateness in his looks, put up the pebble he had before found in his fob."

After indulging a hearty laugh at the ludicrous circumstance with which the foregoing narrative concludes, I began to consider seriously, whether the mistake of this absent man might not be paralleled by what is done every day by a great part of mankind. A little reflection supplied me with many instances of an affirmative solution of my query; to every Christian observer of the transactions of the world they will readily occur.

When, for instance, men confine all their care to their bodies, and abandon their souls to destruction—when they grasp, with trembling eagerness, the treasures of this world, but carelessly suffer those of a better to slip for ever from their hands—when they toil to obtain the applauses of mortals, like themselves, but disdainfully reject that "honour which cometh from God—when they impatiently pursue the gratifications of sensual luxury, but forego all the solid and lasting pleasures of religion—when (in short) men hold fast the trifles of time, but prodigally relinquish the inestimable blessings of eternity—what do they but emulate, or rather surpass the folly, without possessing the excuse of him, who, while he pocketted a pebble, threw his watch away?

WRITTEN IN A WINTER'S WALK.

As the earth, when enwrapped in a mantle of snow,
From the centre diffuses a heat,
That prepares every seed in due season to blow,
And each flowret to scatter its sweet;
So the soul, robed in innocence, proudly defies
Of cold malice and envy the blast,
And, *within*, forms its blossom and fruit for the skies,
Till the storm of affliction be past.—
My moral was finished, when changed by a thaw,
The snow ran in torrents around;
Vain mortal, said I, with humility draw
The instruction that speaks from the ground.—
Thine *innocent robe* should a Saviour remove,
How *naked* thine heart would appear;—
And dissolved by the beams of his mercy and love,
How fast flow the penitent tear.—
But he who thus softens the clods of the earth,
And thus waters the furrows below,
To man's deadened nature can give a new birth,
And make his sins whiter than snow.

R.

I. REVIEW OF NEW PUBLICATIONS.

XV. Mrs. West's *Letters on important Subjects.*

(Concluded from p. 242.)

In a popular explanation of the thirty-nine articles, much novelty of thought is not to be expected. Without servilely copying any expositor, Mrs. West pays a high degree of deference to the opinions of Bishop Prettyman and Dr. Hey; but in many instances deviating from both, she boldly adventures to illustrate abstract subjects by natural objects*, and too frequently allows, where the tenets and practice of Dissenters are concerned, the full force of truth to common report. Can she conceive that the doctrine of original sin is elucidated by a plant or a flower not appearing as a standard of perfection to a fastidious imagination? The critic on a flower may be deceived in his estimate of its properties; or if he be not, there is a mighty difference between perfection and corruption. God, who uses not comparative, but positive terms on this subject, has confirmed his numerous declarations of the corruption of man, by the strongest proof in the power of omnipotence; by giving his only begotten son, himself the blessed God, to die for the sins of all men. Such stupendous means would not have been used for the restoration of human nature, were its fault only the absence of perfection. The angels may be charged with folly, when scrutinized by the eye of Omniscience, but no Saviour is made an offering for them. "The carnal mind" being "enmity against God," it must not only be frail and prone to evil, but determinedly averse to all that is good. This state, as the article declares, "deserveth God's wrath and damnation." Mrs. West considers this representation of human nature as more likely to gratify an uncharitable temper, than to benefit mankind. Unless, however, the extent of the corruption of man be ascertained, trifling remedies will be used, serving only to quiet just alarms, and to soothe into fatal security; when Christ has declared, that "except a man be born again, he cannot enter into the kingdom of heaven;" and the apostles teach that we are all "by nature children of wrath," that we are to "be renewed in the spirit of our minds;" must "put off the old man, which is corrupt, &c."

Much useless controversy on this subject might be avoided, were a proper distinction made between absolute and relative qualities. God judges of actions, from the motives which caused them; if the motives, therefore, be wrong, that is, have no reference to the divine will, the actions, however fair may be their appearance, are also wrong. This judgment comprehends the whole case, and referring only to one rule, is absolute. But man cannot judge actions by their motives, which do not appear: he, therefore, determines them to be right or wrong from the preponderance of apparent good or evil. He often, also, allows his judgment to refer to different standards of rectitude and obliquity in morals and religion. This relative judgment must necessarily be defective, and defective in proportion to the want of knowledge and the imperfection of the standard by which it is formed.

The most important advantage immediately resulting from the belief of the doctrine of human corruption, as now stated, is the production of Christian humility. This primary virtue corrects that misanthropic spirit frequently observable in people of the world, when compelled by experience to admit the existence of that inherent depravity which they would not believe on the declaration of Scripture. But the Christian, esteeming others better than himself, and being filled with gratitude for divine blessings bestowed notwithstanding the greatest demerits, is not in "danger of becoming capricious, morose, and unattractive," from a consideration of the "guilt of his fellow-creatures."

In proportion as the power of natural corruption is felt, the necessity of conversion or regeneration, and of the agency of the Holy Spirit, will be

* Vol. ii. p. 131.

perceived; for if man be corrupt, and if the Church, to the end of the world, be to consist of a peculiar people, zealous of good works, how is the detestation of sin, and the love of holiness, first to be excited? This change, commonly termed conversion or regeneration, is the commencement of sanctification, which has ever been considered as an operation of the third person in the Trinity.

In conformity with the opinion of Dr. Hey, Mrs. West considers the Seventeenth Article as only reciting texts of Scripture, without declaring any doctrine*; but discarding the caution of the learned professor, she begs the question, by asserting that the article is Arminian and not Calvinistic†.

We consider Mrs. West to be a critic very unequal to such a discussion, and to point out the mistakes into which she has fallen in the progress of it, would lead us into a very long detail. We shall, therefore, only remark, that the Church unquestionably avoids the strong doctrine of reprobation, which indeed would ill accord with the admission of universal redemption in the communion service. But if it does not hold strong Calvinism, neither does it abjure that which is moderate, and this approaches sufficiently near to Arminianism for the voice of charity to soothe any turbulent emotion on either part, and produce mutual conciliation and concession.

It is a common, though in an author scarcely a venial error, to which Mrs. West has given currency, that the main body of those who dissent from the established Church, have forsaken predestinarian, and embraced unitarian sentiments‡. The Socinians are, in fact, a small portion of the Dissenters, and, probably, from want of union among themselves, they will verify Dean Allix's prediction, and never become numerous.

Lest the religious instructions contained in these letters should influence the young to abjure society, Mrs. West takes several opportunities of deprecating such an event, and shewing that solitude is likely to produce worse evils than a free intercourse with the world, and a moderate participation of its pleasures. Willing to strengthen her sentiments by the authority of those who ought to possess great weight with every Christian, she says "the Church of Christ furnished missionaries, confessors, and martyrs, who travelled to every region of the known world, and in the courts of princes, among the crowded haunts of men, preached a pure and holy Religion, no less by their example than their precepts. They mixed with the world, without being conformed to it||." But if these holy men travelled into every region of the known world, was it not for the specific object of preaching the Gospel to those who sat in heathen darkness? And was this Gospel likely to conciliate the affections of mankind, when it thwarted their projects, overthrew their principles, and exposed to contempt whatever claimed their highest veneration? Their example, indeed, taught purity and holiness; but, instead of exciting imitation, it roused such rancour as could scarcely be appeased by their blood. Time has certainly ameliorated matters in this respect; but still the evil of the human heart remains, and will display its enmity against real piety. All therefore, who are determined to mingle with the world without being conformed to it, should possess fortitude that cannot be shaken by continued trials, and patience prepared to endure the scorn of ungodliness. But Mrs. West evidently does not wish to introduce her son upon a stage of mortification; she must, therefore, either form a different estimate of the world from that which the Scriptures appear to us to give, or allow compliances, such as we deem scarcely consistent with Christianity. Perhaps both these suppositions are true; for she must entertain a very favourable opinion of the world to assert, "That wise men always determine upon every case, and plain men and fools follow their verdict." Whence then arise all the error, folly, and iniquity, which abound in every nation under heaven? Wise men, too frequently overpowered by numbers, tamely acquiesce in fashions which they despise, and adopt principles, unsupported by reason, which flatter their pride.

Mrs. West also considers what are

* Vol. ii. p. 168. † Vol. ii. p. 166.
‡ Vol. ii. p. 164. || Vol. ii. p. 349.

termed elegant amusements not only as expedient, but sanctioned by the example of Christ, who "went to splendid entertainments, received the luxury of perfumes, and wore a curious valuable robe *." The marriage in Cana is esteemed equivalent to a public amusement. The feast given on the performance of this ceremony was the principal domestic festivity among the Jews; and from the account in St. John's Gospel, it appears that it was observed, in the instance when Jesus was present, with considerable conviviality, which he tended to promote. But what does this case prove? That the Saviour of the world was a guest at the marriage feast of some persons in Galilee, who were too poor to afford the provisions usual on such occasions, consequently there was nothing to apprehend from excess, and every thing which was proper to expect from the friends of Joseph and Mary. Can this entertainment, then, be compared with those, where the blessings of Providence are expended with profusion, and the intercourses of friendship annihilated by a tumultuous crowd. But as no argument is brought in support of these novel and extraordinary opinions, it is merely necessary to enter a protest against them, and beg that they may be reconsidered with caution and candour.

After having been employed in detecting the defects of these interesting letters, justice might require, if inclination did not prompt us, to display some of their numerous excellencies. But the character of Mrs. West stands too high to be raised by any selections which could be comprehended within the limits of this account; we need, therefore, only add our tribute of praise to that which has been already paid to her work, many parts of which are certainly well calculated to guard the young against the seduction of fashionable folly—to improve their understandings by the dictates of good sense, and to regulate their conduct by the rules of Christian morality.

* p. 257.

XVI. *The Crisis of the Sugar Colonies; or, an Enquiry into the Objects and probable Effects of the French Expedition to the West Indies, and their Connection with the Colonial Interests of the British Empire; to which are subjoined Sketches of a Plan for settling the vacant Lands of Trinidada. In Four Letters to the Right Honourable Henry Addington, Chancellor of the Exchequer, &c.* London. Hatchard, 1802, pp. 222.

We had hoped that long before the present period this country would have been freed from the foul reproach of the Slave Trade; but it still remains a source of national infamy, and a proof of the paramount influence which the God of this world has, unhappily, obtained among us. We sincerely lament its continuance, not only on account of the *incurable injustice*† which characterizes it, and the miseries which it inflicts on a great portion of the globe, but as it strongly indicates the too prevalent disregard of God's authority, and tends to encrease the load of our national guilt.

It has been the policy of those who are interested in this question, to confound the advocates for the abolition of this commerce with the democratical assertors of the rights of man; but the unfairness of doing so is sufficiently evident. What impression the insinuation may have made on the public mind in the moment of alarm, excited by the devastating progress of French principles, we will not pretend to say; but we are persuaded that each succeeding year will evince the folly as well as wickedness of having thus confounded things so essentially distinct, and will prove to the satisfaction even of those who have most vehemently opposed every measure tending to the abolition of the Slave Trade, that they have been blindly resisting the very policy which would have given security and permanence to our West India possessions.

Let it never be forgotten (for it is highly important in this view to remember) what were, in the year 1792, the sentiments of the most enlightened members of the British House of Commons on this subject; nothing more than such a reference is requisite to free the cause of abolition from every jacobinical imputation. "I congratulate this house, the country, and the world," said Mr. Pitt, "that

† See Mr. Pitt's Speech on the Slave Trade, 1792.

this curse of mankind is seen in its true light, and that the greatest stigma which ever yet existed to our national character is about to be removed; that mankind are now likely to be delivered from the greatest practical evil that ever has afflicted the human race, and from the severest and most extensive calamity recorded in the history of the world."

"That the time will come," said my Lord Hawkesbury, who pleaded for a gradual abolition, "when the stock of slaves in the island will be sufficient, no person can doubt—that the Slave Trade is itself an evil, I am ready to admit—that if the question was not to *abolish* but to *establish* it, I, of all those who profess so much zeal for the interests of humanity, would not be the least eager to oppose it.—Here is an evil which can be but of short continuance, &c. &c.—Agreeing then, most perfectly, with the friends of abolition *in their end*, I differ from them only in the *means of accomplishing that end*."

"The Slave Trade," observes the present Chancellor of the Exchequer, "I abhor—nor, Sir, have I taken up my aversion to this infamous system merely from the inspection of those volumes of evidence on your table; no, Sir, it was upon those solid principles, so eloquently and forcibly stated by the honourable gentleman who spoke last (Mr. Dundas.) I know no language which can add to the horrors of the Slave Trade. It is equal to every purpose of crimination to assert that thereby man is made subject to the despotism of man; that man is to be bought and sold*."

The decision of the House did justice to the eloquence employed on this occasion by these statesmen, and by many others, no less distinguished for their political wisdom; and a great majority of its members resolved that the first of January, 1796, should witness the final extinction of the British Slave Trade. But notwithstanding this vote, notwithstanding the solemn pledge of their intentions, which the present Ministers of the Crown, as well as their predecessors, gave to the nation, the trade still continues in undiminished extent, and measures have even recently been thought of, which would have given fresh vigour and activity, as well as an indefinite continuance to this horrid traffic. We trust, however, that the attention of the nation will be again drawn to so momentous a subject, and that on the eve of a general election every individual, who values the national character or the national interest; who has any regard for the happiness of his fellow-creatures; above all, who is anxious to avert from his country the divine displeasure; will seriously consider how he may best discharge the awful responsibility in which he participates, by the choice of Representatives who will feel it their duty to make strenuous efforts for the removal of this enormous evil.

Our readers, we trust, will not think that we have stepped beyond our province in adverting to this great topic, to which the Letters now under review have called our attention; and, we earnestly hope, will not fail to call the attention of the high character to whom they are addressed, and also of the public at large. We are far from regarding it as a mere political question, but as one which is peculiarly interesting in a moral and religious view. It is, to use the language of the great advocate of abolition, "a competiton between God and Mammon; and to continue the trade is to adjudge the preference to the latter, to dethrone the Moral Governor of the world, and to fall down and worship the Idol of Interest."

These general remarks do not, we allow, immediately result from the work before us, but they have a sufficiently intimate connection with it to justify us in bringing them forward in this place.

Our Author's object is expressed in the title page, and it appears from an advertisement prefixed to the work as well as from the date of its publication, that the whole, excepting only the last five pages, was written before any account reached this country of the debarkation of the French expedition in St. Domingo. It is necessary to notice this circumstance, in order to obviate the charge of disingenuousness, which might otherwise be brought against the author; as the issue of that enterprise, so far as it has yet come to our knowledge, exactly coincides with his conjectures. Before we proceed to give any account of the work, we wish to ob-

* Debate; on Slave Trade, 1792.

serve, that the Author manifestly possesses an intimate acquaintance with the subject on which he has undertaken to write; and that his reasonings, which in most cases are very conclusive, enjoy the advantage of being enforced by language peculiarly energetic and impressive. In the First Letter the Author enquires *what are presumably the objects of the French West Indian expedition,* and assigns very satisfactory reasons for believing that a restitution of the old slavery is the true object which the armament is designed to accomplish. This leads him to consider the nature of West India slavery, and he traces its lineaments with the hand of a master.

"That West India slaves, whether French or English, are the property of their master, and transferable by him, like his inanimate effects; that in general he is absolute arbiter of the extent and the mode of their labour, and of the quantum of subsistence to be given in return for it; and that they are disciplined and punished at his discretion, direct privation of life or member excepted; these are prominent features, and sufficiently known, of this state of slavery.

"Nor is the manner in which the abour of slaves is conducted, a matter of less publicity. Every man who has heard any thing of West India affairs, is acquainted with the term *negro-drivers;* and knows, or may know, that the slaves in their ordinary field labour are *driven* to their work; and during their work, in the strict sense of the term, "driven," as used in Europe; though this statement no more involves an intimation, that in practice the lash is incessantly, or with any needless frequency, applied to their back, than the phrase "to drive a team of horses," imports that the waggoner is continually smacking his whip. I use the comparison merely as descriptive, and not in censure of the West India system; with the accusation, or defence, of which, in a moral view, my argument, let it be observed, has no necessary connection. It is enough for my purpose, that in point of fact, no feature of West India slavery is better known, or less liable to controversy or doubt, than this established method in which field labour is enforced.

"But a nearer and more particular view of this leading characteristic, may be necessary to those who have never seen a gang of negroes at their work.

"When employed in the labour of the field, as, for example, in *hoeing a cane piece, i. e.* in turning up the ground with hoes into parallel trenches, for the reception of the cane plants, the slaves, of both sexes, from twenty, perhaps, to fourscore in number, are drawn out in a line, like troops on a parade, each with a hoe in his hand, and close to them in the rear is stationed a driver, or several drivers, in number duly proportioned to that of the gang. Each of these drivers, who are always the most active and vigorous negroes on the estate, has in his hand, or coiled round his neck, from which by extending the handle, it can be disengaged in a moment, a long thick and strongly plaited whip, called a *cart whip;* the report of which is as loud, and the lash as severe, as those of the whips in common use with our waggoners, and which he has authority to apply at the instant when his eye perceives an occasion, without any previous warning.—Thus disposed, their work begins, and continues without interruption for a certain number of hours, during which, at the peril of the drivers, an adequate portion of land must be holed.

"As the trenches are generally rectilinear, and the whole line of holers advance together, it is necessary that every hole or section of the trench should be finished in equal time with the rest; and if any one or more negroes were allowed to throw in the hoe with less rapidity or energy than their companions in other parts of the line, it is obvious that the work of the latter must be suspended; or else, such part of the trench as is passed over by the former, will be more imperfectly formed than the rest. It is, therefore, the business of the drivers, not only to urge forward the whole gang with sufficient speed, but sedulously to watch that all in the line, whether male or female, old or young, strong or feeble, work as nearly as possible in equal time, and with equal effect. The tardy stroke must be quickened, and the languid invigorated; and the whole line made to *dress,* in the military phrase, as it advances. No breathing time, no resting on the hoe, no pause of languor, to be repaid by brisker exertion on return to work, can be allowed to individuals: all must work, or pause together.

"I have taken this species of work as the strongest example: but other labours of the plantation are conducted upon the same principle, and as nearly as may be practicable, in the same manner." (p. 8—11.)

In short, with a few exceptions, "the compulsion of labour by the physical impulse or present terror of the whip is universal; and it would be as extraordinary a sight in a West India island to see a line or file of negroes without a driver behind them, as it would be in England to meet a team of horses on a turnpike road without a carman or waggoner." (p. 13.)

The Second and Third Letters are employed in considering what consequences, interesting to Great Britain,

are likely to result from this expedition, on the supposition either of its total failure or of its entire success, or in case of a middle event, or a compromise on the basis of the liberty of the negroes.

We are sorry that our limits will not permit us to follow this ingenious writer through the whole train of his argument, in which he points out with great ability the imminent dangers which threaten our West India possessions on any one of the above suppositions. The reasons he advances in support of his opinion, that the attempt to reduce the slaves to their former bondage will prove completely abortive, appear to us unanswerable; but we must refer the reader for many of them to the work itself, which will amply repay the trouble of an attentive perusal: only inserting a short extract.

"Independently of all other considerations, the great bond of submission upon the minds of the negroes is, if I mistake not, dissolved for ever.

"A strange but fortunate prejudice, the creature of early terror, fostered by ignorance and habit, secured in great measure the tranquillity of these colonies before their revolutions; and forms the great security of all the islands wherein slavery still prevails. I mean that *nameless and undefined idea of terror, connected in the mind of a negro slave, with the notion of resistance to a white man and a master.*

"This principle of action, like most others, that have their origin, not in reason, but in ignorance and habit, *when once subverted can never be restored.* The negro, who has been elevated to the same social freedom with his former master, and has drawn aside the veil by which the weak pedestal of former authority was concealed, can no more regard the one with a superstitious reverence, nor yield a blind obedience to the other. The spell is finally dissolved.

"More especially must this prejudice be incapable of renewal, when the practical lesson has been, not only that white men and masters may be resisted, but even confronted in arms, without those nameless dreadful consequences at which the soul was formerly appalled.

"It will be no less impossible again to breathe into such men the terrors which kept them in subjection, than it would be to renew in a philosopher the superstitions of the nursery, so that he should again believe in giants and magicians; or to frighten a man of mature age with the rod of his schoolmaster.

"I consider this change in the *ideas*, of the negroes as the most invincible of bars to the permanent restitution of the slave system in the French Islands: but the revolution that has taken place in their *habits*, is a concurrent and very formidable obstacle." (p. 72—76.)

The justice and force of the following spirited remarks will not fail to strike every one who peruses them.

"Without presuming to calculate the value of Jamaica, and the other Sugar Colonies, and only assuming that it is something short of the full value of his Majesty's European dominions, including our constitution, our liberties, and our national independence; I may infer that we cannot afford to protect these colonies at the expence of *ruining our navy*; and if not, to station permanently there fleets large enough for the purpose in question, would not be an allowable, supposing it might be an effectual expedient. It is reported, Sir, that you have dispatched a naval force to Jamaica, strong enough to cope, if needful, with the united squadrons of France and Spain which preceded it. If such be the fact, I condemn not the precaution: but every British heart must lament its necessity. One powerful enemy, disease, our brave tars will be sure to be assailed by, in that fatal region; and his ravages will not be the less destructive, because they may have no other foe to encounter. The hope of booty or of glory, the interest of a chase, or the looking out for a hostile sail, will no longer aid their spirits against the gloomy spectacle of sickness and death among their messmates, and the enervating influence of the climate.

"The exemption of the French marine from the same destructive evils, would aggravate the national mischief of such a scheme of defence, if we should be driven to it as a permanent system. Without keeping a single ship of the line in the West Indies, perhaps even without a hostile intention, the Republic would have the important advantage of diverting and consuming our naval force, as well in peace as in war.—We should have to feed this Minotaur with our best blood continually.—We should probably be obliged to send out every year to be preyed on by tropical diseases, more seamen as recruits, or more entire new ships-companies to supply the waste of death, than were ever annually consumed before in our most bloody maritime wars, and in all the collective services of our marine.

"When the mind contemplates this dreadful sacrifice, every other price to be paid for the future protection of our Sugar-colonies seems of little account:—we sufficiently discern how well Africa will be avenged; and how probably those colonies, for the sake of which we have lugged fondly to our bosoms that deformed monster the Slave Trade, after its frightful ex-

pect has been laid bare before the eye of the national conscience, may soon by a righteous Providence be made the sources of our humiliation and ruin.

"And yet, Sir, to you as the steward of the national purse, I ought to add the important remark, that such great and enduring efforts of defensive preparation would not be less fatal to our finances, than to the lives of our brave soldiers and seamen.—Did the islands grow not only sugar but gold, they might be bought too dear; and the people of this country might grudge to give for the defence of those colonies another tenth of their incomes.

"Even another income tax indeed would probably not long suffice for the new and enormous demands of those distant services. Nay, if we may judge of their expensiveness on so large a scale, by a reference to the charges of comparatively trivial establishments hitherto maintained in that quarter, all the remaining resources of taxation in Great Britain, would scarcely be able long to supply this vast and unprecedented drain. The manufactures and agriculture of this Island, the produce of our Colonies themselves, and the rich commerce of the East, and all the other tributes, which British industry and enterprise levy through a thousand channels, from the whole civilized globe, in aid of our national revenue, might be devoted to West India security, and yet devoted in vain:—numerous, various, and extensive, though they are, all might be absorbed in this insatiable gulph, without lessening the force of its devouring vortex.

"*Charybdin dico? Oceanus medius fidius vix videtur, tot res, tam dissipatas, tam distantibus in locis positas, tam cito, absorbere potuisse!*"

"We might throw the fate of our funds, into the same scale with that of our navy; while France, by merely tossing the sword of negro freedom, or negro force, into the other, would make it still preponderate." (p. 108—111.)

In the Fourth Letter our Author suggests various expedients for warding off the threatened danger from our West India islands; and we trust they will meet the eye and engage the serious attention of government, and of every one interested in the subject. He then proceeds to combat both on political and moral grounds, the plan which is supposed to have been in agitation of settling Trinidada by means of Slavery and the Slave Trade; and on this part of the subject we trace the same acuteness of remark, and the same accurate and extensive knowledge of the subject which distinguish his preceding enquiries. But we must deny ourselves and our readers the pleasure of any further quotations, though there are many passages, particularly those beginning at the 46th and 165th pages, with which we would gladly have enriched our work.

To the plan which the Author proposes for the cultivation of the valuable island of Trinidada, as well as to some points connected with it, objections may possibly be urged; but these, as they are not necessarily connected with what it is the great object of the work to establish, and as our limits will not admit of entering into any farther details, we shall not now discuss. Could the voice of the Christian Observer reach the great body of West India Planters, of which we entertain little hope, we should earnestly intreat them to give this able pamphlet a careful reading; and though we are aware of the stubborn power of early prejudice, we are disposed to hope that they might not be able wholly to resist the powerful arguments which the Author addresses to their self-interest, even if those which he deduces from much higher sources should be disregarded. The measure of abolition, however, seems now to depend but little on the decision of West Indians. They may continue to resist it, they may continue to swell the number of enslaved Africans in the island; but we fear that in that case they will only accelerate instead of retarding the ruin which threatens them.

XVII. Milner's *Sermons.*

(Continued from p. 176.)

It is observed in the life of Mr. Milner, prefixed to these Discourses, that his compositions, whether already published, or yet in manuscript, are most perfectly free from plagiarism, and the Sermons before us certainly prove the truth of the observation. They bear every mark of original thought, with the exception of one on 2 Cor. ix. 15. which, though an excellent discourse, least resembles Mr. Milner's usual manner. The general characteristics of these Sermons are boldness, strength, and fidelity, in exposing the prevailing errors and corruptions of human nature, and in exhibiting the Gospel of Christ as a sovereign remedy for both. The various means by which men deceive

themselves as to their religious state are here detected and displayed. The man of the world, the careless sinner, the self-righteous formalist, the designing hypocrite, are each presented in his true colours; and, in the delineation of these characters, there is an individuality and minuteness of description, as well as a closeness of application, which, while they plainly prove the deep penetration of the author, and his thorough acquaintance with the human heart, can scarcely fail to impress and convince the consciences of his readers. Mr. Milner is, however, equally striking and perspicuous in bringing forward the great truths of Christianity, as the remedy for all our spiritual disorders, and in applying them to the heart with all the tenderness and feeling of a true pastor. These discourses afford ample instruction to the serious enquirer, and the most solid grounds of comfort and peace to the sincere penitent. Those who are exposed to trials and temptations will also here find much excellent advice and support, and the experienced Christian encouragement and direction in pressing forwards in his heavenly course. Many other topics occur in these discourses, but those which we have stated appear to be the most prominent and important.

The Sermons which seem to us to possess superior excellence, are the sixth, the seventh, and the seventeenth; and from these we shall extract a few passages, to enable our readers to form a true judgment of the spirit and style of the author.

The sixth discourse is on Phil. ii. 3, 4, 5. and is entitled, "*Lowliness recommended from the Example of Christ*," in the introduction to which Mr. Milner shews the inseparable connection which subsists between the doctrines and the precepts of Christianity.

In one part of this discourse, the author has drawn a striking picture of

"The man who is in a state of nature altogether, without any light, or views, or profession of Christian principles. His life may be decent, his character fair, and his conduct in society, in general, blameless or even useful. Or, he may be scandalously immoral. Self, however, in either case, is his end, his grand object, his God. So wrapt up is he in self-love, that he has not any the least relish of living for the love of God or of his neighbour. If he do a kind and useful action to his neighbour, it is, with him, altogether, lost if he do not conceive of it as contributing to the aggrandizement of himself. He must be praised, esteemed, and extolled. He would have every one give way to his humour. He would cross others, but he would never be crossed himself. He will kindle strife and contention; but then others,—never himself,—are to blame. He desires to be honoured very much beyond his real desert, yet would be thought modest and humble. He cannot bear that other men should be preferred to himself, yet you must not call him a vain-glorious man. He naturally looks at himself as the most important of all beings; to whose satisfaction every one ought to contribute, as if he were more worthy than all others; yet, though he might, one should think, consider that others are as selfish as himself, he makes no allowances for their selfishness; but upbraids them for this very spirit, which he cherishes so much in his own temper. His love extends but little beyond himself, for though he may have some affection for his children and family, perhaps also for his country or his party, yet as he has been used to consider these as parts of himself, his love is still but selfish. He is looking still at his own things, not at the things of others." (p. 82, 83.)

Another part of the same admirable Sermon contains a lively description, on the other hand, of a religionist, who,

"By hearing the word of the Gospel, has, in a crude manner, acquired superficial notions of the doctrines of the truth; and, though a stranger to the faith and hope of the Gospel, fancies, that because he holds the doctrines of the fall and of salvation by Christ alone, through grace, he must be right. His orthodox opinions he takes for faith, though he never came truly as a lost sinner to Christ; and his decent morality, though it flows not at all from Christian principles, he mistakes for the fruits of the Spirit. Thus he is doubly armed with a false hope. He thinks he has both faith and good works, though, in reality, he has neither. How is he to be tried? Turn not away in anger, I beseech you, from the charitable work, which is before me, of attempting to undeceive you, and thus to save your precious soul from destruction. But if any will not give a fair hearing; if any are so vainly confident that they are saved by grace, as to fancy that they need not try what manner of spirit they are of, their very unwillingness to be probed, is, itself, a suspicious circumstance against them. Bring your state to the test: you cannot stand the test: your fruits are even contrary to those of a sound Christian. You have the same,

or as striking marks of selfishness as the man of mere ignorance whose case we have just before considered; the same covetousness, unreasonableness, envy, contentiousness, vain-glory, and pride. Or if you are altered in some respects, still your plan is *selfish*; though it may now wear a religious form, as it formerly did a worldly one. You may expect to be honoured and looked upon as a person of considerable consequence in Religion: you are infallible as a Pope, and cannot mistake: you bear not the least contradiction with patience: you are ever apt to imagine your attainments in Religion to be greater than those of others; and no one understands so well as you.—Is this lowliness of mind? Is this esteeming others better than yourself?" (p. 86.)

The foregoing passage evinces a deep acquaintance with the genius of Christianity, and with the human heart, even when covered with the veil of a religious profession.

The Sermon on Gen. xlviii. 15, 16. entitled "*Jacob blessing the Sons of Joseph*," exhibits a patriarchal scene of the domestic kind, drawn by the hand of a master, with great feeling, and chaste simplicity of colouring, and contains many excellent practical lessons, some of them peculiarly adapted to the circumstances of the present times.

In the seventeenth Sermon, which is from 1 Sam. xv. 30. Mr. Milner has exhibited the character of Saul, the first king of Israel, and in doing so has given a strong and lively portrait of those hypocritical pretenders to religion, who resemble him. Speaking of such persons, he observes,

"They will bear no cross; they will exercise no self-denial for God's sake. They consult what is pleasing and agreeable. By this they measure doctrines, practice, and every thing, in which they are concerned. Cheap duties and services, which cost them nothing, they will practise: difficult burdensome duties, which would cause trouble to them, or expose them to reproach, they disregard. Whatever happen to be the fashionable virtues they will follow: what is not agreeable to the manners of the times they live in, they hate; and no precepts of God, however expressly declared, can move them to it. Yet they have a world of reasons and arguments to support their disobedience. The grand source of all their argument, the very hinge on which all their opposition turns,—a rebellious heart itself,—this they neither see nor suspect." (p. 242.)

Through the whole of this masterly discourse, the author discovers a thorough knowledge of his subject, and dissects, with great skill, that hollow pharisaical religion, which so frequently passes for what is real, and imposes not only upon others, but upon the person himself.

In perusing the last Sermon in the volume, entitled, "*St. Peter's Courage, and his Want of Faith*," we were somewhat surprised at the use which is made of the miracle of that apostle's walking on the water. St. Peter's conduct in this instance so much resembles the forward boldness which marks his character, that it may seem rather to afford a lesson of the nature and effects of *presumption* than of *faith*. Mr. Milner, however, considers Peter's conduct in this instance as arising from his zeal, his courage, and the generous warmth of his feelings. But may not these valuable qualities, when unseasonably exerted, injure the person or cause whom they mean to serve? There is, indeed, an opposite character, which our author justly describes, and reproves in the following terms:

"Alas! how many, who call themselves Christians, neither know nor care, in any degree, for this love to Christ, nor are anxious to possess the dispositions which flow from it. Fancying that their general cold assent to revealed Religion is the real faith of the Gospel; and believing little or nothing concerning affections wrought by the Holy Ghost, they move heavily in all their religious course." (p. 346.)

This is, truly, the *frigid zone* of Christianity; but then there is a *torrid zone*, which it is quite as dangerous to inhabit. Men ought not to be driven from one extreme to another. There are rash and forward spirits in the religious world, who require a check to prevent them from injuring themselves, and the cause in which they are embarked. To such characters there is a striking lesson of instruction in the case of St. Peter, which we wonder that Mr. Milner should so entirely overlook in this Sermon.

We were disappointed in not finding amongst these Discourses, one *wholly* devoted to the important subject of Justification. A full and perspicuous statement of this doctrine, from the pen of so able, so diligent, and so conscientious a Divine, would have been highly gratifying to his serious readers.

It is but justice to observe, that we

have met occasionally with an expression in the course of this valuable work, which we should gladly have seen exchanged for another, which would have been less objectionable, and yet would have equally conveyed to the reader the author's meaning. But no candid man, who considers all the circumstances under which these posthumous discourses have been given to the world, will for one moment regard this petty imperfection as detracting from their real worth, or justifying any abatement of the just measure of commendation which we have bestowed on their author, who is now indeed insensible to human praise, and is reaping the reward of his great and beneficial labours in the vineyard of Christ.

In our next number we shall give some account of the life of this eminent divine, which is written by his brother the Dean of Carlisle, and prefixed to the volume of Sermons now reviewed.

(To be continued.)

CONCLUDING OBSERVATIONS ON XVIII. OVERTON'S *True Churchmen ascertained.*

(From p. 250.)

WE have in our former numbers given a large analysis of Mr. Overton's work, and we now proceed, according to the purpose which we professed, to state our own general sentiments on this important publication. We shall, however, forbear from minute criticisms. The great features of the work will sufficiently occupy our attention.

The object of Mr. Overton is to shew, that the doctrines preached by those of the Clergy, to whom the name of Evangelical has been given, are contained in our Articles and Homilies, and are also the doctrines intended to be asserted by those who had the principal share in laying the foundations of our Church. We conceive that Mr. Overton has in substance proved his point, and that he has done this by quotations so ample and abundant, and by testimonies so clear and concurrent, as to leave little doubt in the mind of any fair and attentive reader of his valuable book.

We wish it were possible to submit this question to any man who should be new to the subject, and who, after travelling through the volumes written on the one side and on the other, should decide, with the common justice of an arbitrator, which of the two parties approached the nearest, in point of doctrine, to the letter and spirit of the Articles, and to the opinions of those who assisted in drawing them up. Mr. Overton, in our opinion, would unquestionably be pronounced by such an umpire, so far as the question lay between him and his adversaries, to be, in point of doctrine, the more true son of the Church.

But it may be asked, "if the doctrines for which Mr. Overton contends, be, as is alleged, conformable to our Articles and Homilies, how does it happen, that they should meet with so much opposition even from many of the Clergy themselves?" We answer, that habits of thinking are continually undergoing a change; and that although written articles may obstruct and retard that change, they cannot altogether prevent it. That, moreover, a time of indifference respecting doctrines often succeeds a period of peculiar zeal for them; and that in the same manner as the tenets of the Apostles are admitted by us to have been departed from by the Papists, so it is at least possible (we mean not to affirm the two cases to be parallel) that the opinions of the Reformers may be forsaken by some of their successors of the same Protestant Church. Our Clergy, it may be added, are not a few of them the sons of the laity, are educated at the same places, and nearly in the same manner, and naturally partake in the current opinions of the age. In a period, therefore, of the world, in which those sentiments extend themselves, to which the holders of them give the name of liberal, the very presumption lies on the side of a considerable departure from the strictness of the ancient faith, even among many of the Clergy.

Now, if under such circumstances, a controversy respecting doctrine should arise, the efforts of some Churchmen, and of those especially who should hastily take up their pen in the cause, are likely to be directed to the object of accommodating the articles to the existing taste, rather than to that of maintaining them in their whole original force; we may add

that this course of proceeding may more particularly be expected to take place, if there should exist any persons who injure the credit of the real tenets of the Church, either by pushing them to a length not in the contemplation of the framers of them, or even by any little faults or singularities in style or manner, on the part of those persons who should faithfully preach them. Above all, this is likely to be the case, if those articles to which a more lax meaning has come, in process of time, to be affixed by some of the members of the Church, are held, according to their original signification, by any great portion of Dissenters; for, according to this supposition, that class of preachers in the Establishment who strictly interpret their own articles, may be thought in some degree to favour Dissenters, and may at the same time be favoured by them. Under those circumstances, it will be difficult for the sounder members of the Establishment to obtain from their jealous brethren that fair and patient hearing which is necessary to an impartial decision of the subject.

We would refer those who may doubt the probability of such a departure from the strictness of the national faith as we have supposed, to the situation of Scotland at the present day. That the doctrines consented to by the members of that Establishment, on their entrance into it, are Calvinistic in a remarkably high degree, no one who reads over the Scotch confession of faith can for a moment doubt; and yet very Anti-Calvinistic tenets have made so great progress in that country, that two-thirds of the clergy may be considered as holding them.

Mr. Overton, in his endeavours to prove that the clergymen whom he defends are true Churchmen, undertakes also to shew that the Calvinistic opinions held by many of them are the opinions of the Church.

The doctrinal Calvinism of the Church of England, however, Mr. Overton admits, is of a very moderate and qualified kind. There is in truth, as he also admits, a certain kind of Arminianism, which is distinguished from a certain kind of Calvinism only by a very nice line. We shall not enter into the disquisition of this curious and somewhat metaphysical point, especially as Mr. Overton, (p. 97) in stating his opinion that the Church of England is *moderately Calvinistic*, declares, "that whether the Church of England has determined this way or the other on some of the abstract points agitated between the Calvinists and Arminians, is not our determining point; on this circumstance we do not found the truth of our main position." And he also intimates that it is not so much Calvinism which he is anxious to defend as "the doctrine of salvation by grace, through faith in the Redeemer;" a doctrine which he allows many sincere Christians "hold essentially," who disown the name of Calvinist. Thus much it is right to say, in justice to Mr. Overton, and to do away the too exclusive cast which his performance sometimes exhibits.

We have observed that the Articles of the Church of England teach those doctrines which are now termed Evangelical; meaning by these Original Sin, Salvation by Grace through Faith in Christ, and Regeneration by the Holy Spirit; and if it be also admitted that they are (as Mr. Overton endeavours to prove) moderately Calvinistic, yet our Church may, as we think, be fairly considered as intending to comprehend within her pale both the devout and evangelical Arminian, and the practical and sober Calvinist.

Her Seventeenth Article in particular, though it appears to be Calvinistic, yet seems also to carry in it marks of a compromising spirit. She in this, and in her other Articles, rejects Antinomianism, as every sound and sober Calvinist also does; a heresy, perhaps, the existence of which many of our modern Calvinists may not be so ready as our Church is to suspect. The Church, however, directs her chief blow at the more natural and much more common errors which lie on the other side. Her great object is to assert the corruption and insufficiency of our nature, the necessity of regeneration through the divine Spirit, and the doctrine of salvation by grace through the atonement of Jesus Christ, which we have already observed are the doctrines peculiarly meant by the term Evangelical.

That which we deem indispensably requisite in a Christian, however, is not merely giving a barren assent to a form of sound words containing these

doctrines, but *the practical application of the doctrines themselves to the heart.*

We shall endeavour to explain ourselves on this subject.

It is material, as we conceive, that Man should feel himself to be a sinner, saved not by any deeds or merits of his own, but by an act of undeserved grace. It is essential that he should come as a suppliant to God, not claiming heaven as the just recompence of his works, and not indulging any self-complacent thoughts on account of the assumed goodness of his character, which is the common feeling of the world; but deeply bewailing that corruption which he has discovered in his heart and life, and applying for the pardon of his offences and reconciliation with God through Jesus Christ his Saviour. This application to Christ necessarily implies faith in him, meaning thereby a cordial and firm belief that he is the Saviour, the only Saviour of men. Thus applying he obtains the mercy he implores; in other words, he through faith is justified, or accounted just before God.

We have thus endeavoured to explain what we mean, when we say with our Church, that we are justified by faith alone: by which we are to understand being justified by grace through faith. Faith in this view of it, as the means of our justification, evidently stands opposed to works, Salvation, as the Scripture says, "is of faith, that it might be by grace;" and again, "by grace are ye saved through faith, and that not of yourselves, it is the gift of God, *not of works*, lest any man should boast;" and again, "Now to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Faith, however, if it be genuine, fails not to produce works, and it can only prove itself genuine, by producing them. It is thus we hold with our Church, the great doctrine of justification *by faith alone*; a doctrine, the very terms of which have given much offence; for it has been assumed by hasty and unthinking men, that they who speak of being justified "*by faith*," and especially "by faith *alone*," in conformity to the Church of England and to the Scriptures, are altogether the enemies of good works; are Antinomians, who make void the whole law of God; are sectaries within the Church, and are the very children of sectaries by whom, in former periods of our history, Christianity was disgraced. We reject the accusation. We quote the Articles which affirm the justification of man by faith alone; and we retort on those who thus accuse us the charge that they, sometimes by speaking both of a first and second justification; sometimes by giving to faith the credit of justifying only because it includes good works, instead of regarding it as opposed to good works, in as much as it implies a renunciation of them as a means of our justification; take away the strength of that doctrine which our Articles assert, and fail in beating down sufficiently that pride of man which is the great obstacle to the reception of the Gospel of the Grace of God, and which is also the worst enemy to the real practice of those good works which both sides profess to be so zealous to recommend.

We have mentioned two of the chief doctrines which are denominated Evangelical; we will speak also of another, which is no less essential to the attainment of real goodness or holiness; namely, a sense of our own inability to produce this goodness in ourselves by the exercise of our natural and independent powers, and the consequent necessity of humble and habitual dependence on the grace of God, and of constant and earnest prayer to him for the attainment of it. The virtue acquired in this manner will be a devout and humble, a pure and holy, an internal and real virtue; a virtue very different from that of worldly men, and far more copious in its fruits. One great part of the orthodoxy of our Church consists in the establishment of this doctrine of dependence on the Holy Spirit of God; a doctrine which, though, in common with the others already named when taking the shape of an article of faith, it may appear to some to afford only a topic for barren controversy; yet produces effects, as we have endeavoured to shew, of the very first importance, and of the most extensive kind.

It will, perhaps, be said, that all or nearly all Churchmen agree in the tenets of which we have now spoken; and that if those who are denomi-

nated the Evangelical Clergy would contend for these alone, and would contend for them in the same plain and practical manner which we have used, little room would be left for controversy. Let it, however, be remembered, that a cold assent to these doctrines is not sufficient, since they are valuable only in proportion to their influence on every temper of the mind, and every part of the conduct. The simple acknowledgment of them may render a man orthodox, but the practical use of them alone can constitute him really religious; and without attending to this distinction, we shall not be able sufficiently to appreciate the difference which exists between many of those persons who are the objects of Mr. Overton's apology, and some of their opponents.

We admit, indeed, that some of those who are commonly termed Evangelical Clergy may not always be sufficiently practical in their mode of speaking of these tenets. We fear, however, that not a few of our Clergy are either much too silent on these points, or, in guarding as they think against the abuse of them, in truth take away their force. There is too much ground to suspect that many a hearer of sermons, in the present day, is not sufficiently led to see his absolute need of a Saviour, and thus to lay the foundation of his religion in deep repentance and humility; to smite upon his breast and say, *God be merciful to me a sinner*; or to implore grace to convert his heart and save him from the power of his iniquities: but is too much permitted to place his dependence on the goodness of his life, and to fancy that he has in himself a power and will to be virtuous.

Having noticed the errors on the one side, we proceed to add some observations on the other.

We admit that our Reformers, in general, were moderately Calvinistic in their faith. A reference to the works of former times will, however, shew that the Calvinists of those days were men of a very practical cast, and that in their ordinary discourses they often spoke a language which would, perhaps, be considered by some of our cotemporaries as leaning too much towards Arminianism. When, indeed, they penned their articles and declared their faith, or when they treated of the author of man's salvation, and the source of every good and perfect gift, or when they spoke of the great determining cause of all human accidents and events, the powers and faculties of man seem to have been annihilated in their view. God is then the all in all. His will predestinates; his providence alone ordains; his grace both prevents and follows us: he begins, carries on, and perfects the work of our salvation.

But this is not the only view of Religion which they give; as if forgetting these ascriptions of all grace and power to God, they at other times address themselves to man as a being responsible for his actions; free to chuse, and to refuse; having a fair offer of salvation made to him; sure of happiness if he takes those means of attaining it which are brought within his power; and if he fails to do this, most clearly and undeniably chargeable with his own condemnation. They no less plainly and unequivocally command, exhort, and rebuke. In addressing men, they not only speak of Christian privileges, they also direct every one to *learn* and *do* his duties *. Many of them even abound

* The preface to the Book of Homilies (a work which Mr. Overton frequently quotes in confirmation of his mode of interpreting the Articles) consists, in a great degree, of discourses or sermons (some of them, indeed, not sufficiently according with the greater delicacy of modern times) on particular sins and individual duties. In the preface to it is the following passage—"Considering how necessary it is that the word of God should at all convenient times be preached to the people, *that thereby they may both learn their duty towards God, their prince, and their neighbours*, according to the mind of the Holy Ghost, expressed in the Scriptures, &c. &c." The first Homily then begins by asserting that Scripture contains "God's true word, setting forth his glory and *man's duty*;" and it ends with observing, that "he most profiteth by reading that book who is most changed into that thing which he readeth; who is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures." In the homily on Faith is the following passage: "Let us, therefore, good Christian people, try and examine our faith what it is. Christ himself speaketh of this matter, and says, the tree is known by the fruit, therefore let us do good works, and thereby declare our faith to be the lively Christian

in what some higher Calvinists of the present day might be inclined to call legal or moral preaching; for they dwell on particular sins, and they describe at large individual graces. They aim not merely to point out the true faith, but also fully to direct, inform, and instruct; and they assume that there is in all religious hearers a mind patient and attentive, and disposed to learn the details of moral duties. If, therefore, they appear to those who are jealous on this point to be at one time too Calvinistic in their views, and even to gratify for a moment an Antinomian taste; they presently redeem their character by the plainness and abundance of their exhortations to right practice. They often inveigh against a barren faith as being a mere *phantasie* *; and in speaking of good works they give to them in general not a cold and guarded, but a warm and zealous praise.

We have entered into these observations, because we think that the question agitated by Mr. Overton, namely, how far those of our Clergy, to whom the name of Evangelical has been given †, have a claim to be considered as the followers of our first reformers and of the earlier luminaries of our Church, depends not simply on the proof that the former agree with the latter in certain great articles of faith, but also on another point not always sufficiently adverted to; we mean on the attention which is given to practical subjects, and the practical use which is made of religious doctrines in the two cases. It is possible that a minister may plead an adherence to the doctrines of the reformers, in justification of his departure from their mode of attacking individual sins and inculcating particular precepts.

There is, undoubtedly, an anxiety to be right in points of faith, which belongs to every mind properly occupied with religious subjects. There is, on the other hand, an exclusive zeal for doctrine, and a critical taste for soundness, which indicate, as we conceive, a somewhat unsound state of the heart; for doctrines are in order to practice; and whenever a practical mode of preaching doctrine, and the inculcation of moral precepts on Evangelical principles, acquire the name of legal or moral preaching, the true faith may be considered as endangered; not perhaps through the denial of it, but through the silence which prevails respecting those Christian tempers, and that strict and self-denying practice, which ought to result out of it. The silence of the preacher produces negligence in the hearers, and this negligence will, in time, bring the faith itself into disrepute. Antinomianism, in this case, may be beginning to spring up, even while no Antinomian tenets are asserted; for it is a weed which will grow in any soil, not excepting that of orthodoxy itself.

It may be said, that in a time of too general inattention to doctrine, it becomes the ministers duty more particularly to dwell on the greater doctrinal truths. This is, no doubt, a just and important remark. It is, however, to be remembered, that in these days (we speak more particularly of the metropolis and of our larger towns) hearers select their own favorite minister, and that, therefore, a very doctrinal preacher is likely to address a congregation which is already, perhaps, of a too doctrinal cast. He may possibly be confirming the faults of his own followers, and gratifying *their* particular taste, even while he is opposing the errors which are the most common in the world.

The point then, which we mean to affirm, is this; that the asserter of the soundest doctrines, unless with great diligence and distinctness he probes the heart and reproves the sins of that class of hearers by whom he is surrounded, may very possibly prepare the way for Antinomian successors. It becomes easy for them to build on his foundation. They have only to push his too barren doctrine to a greater barrenness, and his too unpractical Calvinism to a Calvinism less combined with practice: they may then teach the people to despise the moderately Calvinistic and practical

faith. Let us, by such virtues as ought to spring out of faith, shew our election to be sure and stable, as St. Peter teacheth—Endeavour yourselves to make your calling and election sure by good works."

* See Book of Homilies.

† By the use here made of the term Evangelical, we are far from intending to affirm that those are exclusively entitled to it, to whom it is sometimes exclusively applied: we know the contrary; we use it because it is understood.

preacher as a man who is unsound, and, in no long time, soundness of doctrine may be considered by their hearers as the appropriate description of Antinomianism itself.

We know that many of that highly valuable class of men whom Mr. Overton defends are free from the fault which we have described, and that not a few hold a course directly opposed to it; and we have every reason to believe that the same might be truly said of numbers who have not been within the sphere of our observation. We are also firmly persuaded that the peace and good order of society, the cause of morality, and the interests of our holy religion which is the bond and cement of both, have been at least as zealously and effectually sustained and promoted by the efforts of the whole of this class of men as by those of any other body whatever; but we apprehend that there are a few to whom the friendly caution we have now given, may prove useful. These may, in general, have deviated in no great degree from the right line; nay, of most of them, perhaps, charity would only say that they were in danger of deviating; but the welfare of their people is so highly interested in their scrupulously avoiding the error we have pointed out, that we trust they will not think it requisite for us to offer any apology for the preceding observations.

We profess to be ourselves zealous for those doctrines which we have shewn to be included under the name of Evangelical, and to be little anxious on the subject of the Calvinistic and Arminian controversy. As an apology for our moderation on this point, we beg leave to offer to our readers the following passage from the works of one of our Bishops, who flourished towards the close of the seventeenth century; a passage which may, perhaps, contribute to inculcate candour on two opposing parties, at a period in which the union of the moderate and the pious on each side is particularly called for by the general circumstances of the Church.

Each opinion has some practical advantages of its side. A Calvinist is taught by his opinions to think meanly of himself, and to ascribe the honour of all to God, which lays in him a deep foundation for humility; he is also much inclined to secret prayer, and to a fixed dependence on God; which naturally brings his mind to a good state, and fixes it in it. And so, though perhaps he cannot give a coherent account of the grounds of his watchfulness and care of himself; yet that temper arises out of his humility and his earnestness in prayer. A Remonstrant, on the other hand, is engaged to awaken and improve his faculties; to fill his mind with good notions; to raise them in himself by frequent reflection; and by a constant attention to his own actions, he sees cause to reproach himself for his sins, and to set about his duty to purpose, being assured that it is through his own fault if he miscarries. He has no dreadful terrors upon his mind; nor is he tempted to undue security; or to swell up in, perhaps, an imaginary conceit of his being unalterably in the favour of God.

Both sides have their peculiar temptations as well as advantages: the Calvinist is tempted to a false security and sloth; and the Arminian may be tempted to trust too much to himself and too little to God. So equally may a man of a calm temper and of moderate thoughts balance this matter between both the sides: and so unreasonable it is to give way to a positive and dictating temper in this point. If the Arminian is jealous to assert liberty, it is because he cannot see how there can be good or evil in the world without it: he thinks it is the work of God that he has made for great ends, and, therefore, he can allow of nothing that he thinks will destroy it. If, on the other hand, a Calvinist seems to break in upon liberty, it is because he cannot reconcile it with the sovereignty of God and the freedom of his grace, and he grows to think that it is an act of devotion to offer up the one to save the other.

The common fault of both sides is, to charge one another with the consequences of their opinions, as if they were truly their tenets: whereas they are apprehensive enough of these consequences; they have no mind to them; and they fancy, that by a few distinctions they can avoid them. But each side thinks the consequences of the other are both worse, and more certainly fasten to that doctrine, than the consequences that are urged against himself are. And so they think that they must chuse that opinion that is the least perplexed and difficult; not but that ingenious and learned men of all sides confess, that they feel themselves very often pinched in these matters.

But besides the diversity of sentiment already noticed, it may be observed, that there are wide differences of opinion among those who interpret the Seventeenth Article in the Arminian sense, and are, therefore, indiscriminately called Arminians, and likewise among those who interpret

it calvinistically, and are therefore classed under the general name of Calvinists.

There are, also, many Arminians who, as was before remarked, are separated from many Calvinists only by a nice line. We think that Mr. Overton has not sufficiently adverted to these circumstances. He has classed together the high and the moderate Calvinist, who in fact is not, strictly speaking, a Calvinist, as he differs more widely from Calvin than he does from many who are called Arminians. He has, moreover, ranked among the Calvinists some who are on the Arminian side, and who are zealous only for what may be more properly termed Evangelical than Calvinistic sentiments. He has classed the Arminian, who, though not a Calvinist, yet agrees with him in many if not all the Evangelical doctrines, with some of that very heterodox and almost Socinian party, against whom the Church of England Articles are principally pointed. He has, for example, placed together on one side Mr. Fellowes, and Mr. Daubeny, many of whose opinions stand in diametrical opposition to those held by some of his warmest admirers; and on the other, Mr. Romaine, Mrs. More, and Mr. Wilberforce. The two last indeed strenuously plead, in their writings, for those doctrines which may be properly termed Evangelical; but so far are they from approaching the Calvinism of the former, that one line cannot be pointed out in the works of either of them, which contains exclusively Calvinistic sentiments.

That there are many truly religious persons, who agree in all the fundamental points of faith, who yet disavow the names of Calvinist and Arminian respectively, is well known. It is also plain, though there be a mass of evidence in favour of the Calvinistic principles of our earlier divines, that the most which can be extracted from our Articles and Homilies falls far below the rigour of John Calvin's system, as Mr. Overton himself, (p. 96) acknowledges; and that the Liturgy seems at least equally to favour the opinions of the Evangelical Arminians on the subject of Redemption. We therefore regret that there should be any thing in the construction of Mr. Overton's work, which, notwithstanding the qualifying passage at the 97th page of his book already noticed, is calculated to leave an impression on the reader's mind (an unfair one we admit) as if he regarded Calvinists as the only true Churchmen. That they are true Churchmen, Mr. Overton has most satisfactorily proved, as well as that many of their opponents have no claim to that title; but yet we maintain that there is a large body, we trust a very large and increasing body, who, disclaiming equally the invidious appellation either of Calvinist or Arminian, cordially concur with us in holding, that man's salvation is wholly of grace applied through that faith which is the gift of the Holy Spirit and which uniformly issues in love and obedience; and that his perdition is wholly of himself. (See Christian Observer, No. 1, p. 10.)

We should also rejoice to have seen every expression which inclines to the ironical, sarcastic, or contemptuous, expunged. Mr. Overton, we may justly say, has treated his subject with so much ability, impartiality, acuteness of research, and perspicuity of arrangement, that all such modes of expression are unnecessary, and rather tend to irritate an adversary than to promote truth. A weak cause may require aid from asperity of language, but the cause of truth and orthodoxy requires no support which is not consistent with perfect fairness, and with uniform charitableness both of sentiment and expression. In general, Mr. Overton is highly distinguished by his calmness and moderation, but on a few occasions he has indulged in certain modes of expression, of which his opponents indeed are seldom sparing, but which ought to be carefully avoided in all theological disquisitions. Speaking, however, of the intrinsic value of the work, these are only specks.

After comparing his authorities with the originals, and examining them with a view to estimate the doctrines inculcated in the context, we are of opinion that he has very faithfully depicted the principles of the reformers and their successors; and several collateral testimonies might be produced, which speak the same language. A presumption arises hence of his being equally fair in his representation of the sentiments of modern divines. Not having collated all of them, we cannot speak so decidedly on this point; but so far as we have gone, we

have remarked only one inaccuracy, and that of no great importance. He observes, (p. 341.) that Mr. Gisborne "maintains that it is the intention of the *present legislature*, whether that be or be not the same with the intention of the legislature of the 13 Elizabeth, which the subscriber is bound to satisfy," but he omits to mention that Mr. Gisborne qualifies that opinion very materially; by affirming that the articles must, in any case, be *fairly* interpreted and *actually* believed.

Being anxious to bring our labours to a close, we shall not detain our readers with any particular notice of the style of this work, which we allow to be in some points considerably defective.

To conclude therefore; we have no hesitation, on a review of the whole, to pronounce Mr. Overton's book a most masterly defence of the old Church of England doctrines; more free from bigotry or passion than any predecessor in the same walk; more ample and perspicuous than any former attempt; and with some omissions, and some judiciously-selected augmentation of extracts, it would, in our opinion, be a very perfect defence, and must ultimately have great influence on the minds of the Church at large.

XIX. *Thirteen Practical Sermons, founded upon Doddridge's Rise and Progress of Religion in the Soul, to which are annexed, Rome is fallen, a Sermon preached at the Visitation held at Scarborough, June 5, 1798, and St. Peter, a Sermon preached before the University of Cambridge, May 4, 1800, by* FRANCIS WRANGHAM, M.A. London, Mawman, pp. 292.

NUMEROUS volumes of Sermons are daily issuing from the press, and yet it continues a frequent, and we think a just occasion of complaint, that there are few to be met with, even of those whose doctrines are perfectly consonant to Scripture, sufficiently plain and perspicuous, and at the same time sufficiently animated and impressive, to be read with interest and effect in the domestic circle. This may appear scarcely credible to such as have perused the admirable productions of many of our English Divines, merely with a view to their own edification. The head of a family, however, who is really solicitous to promote the religious improvement of his household, will find the number of discourses, which are tolerably level to the capacities of his audience, and likely to engage their attention, so limited; as to prove a formidable obstacle to the attainment of his object. To convey knowledge to uninformed minds is indeed no easy task; it requires the union of very opposite qualities, and can only be effectually performed by such as possess considerable talents, and are willing, in the spirit of our blessed Lord, to forego the applause of the learned and to employ these talents in the service of the meanest of their fellow creatures.

In this view we think the public much indebted to Mr. Wrangham, who, though evidently equal to the task of original composition, has condescended to employ himself in giving a more popular form to the valuable materials contained in the late Dr. Doddridge's justly celebrated "Rise and Progress of Religion in the Soul;" a book too well known to render any analysis of the sermons which have been founded upon it necessary, few productions having had a more extensive circulation, and few, we believe, having been more signally instrumental in turning sinners from the error of their ways, and in edifying true Christians.

The particular structure of this excellent work it must, however, be acknowledged, has tended to confine its use to the closet, and to prevent its being generally employed as a vehicle of instruction to children and servants. This defect has been remedied by Mr. Wrangham, and we are persuaded that we cannot more powerfully recommend his performance than by stating it to contain a faithful transcript of Dr. Doddridge's sentiments. Mr. Wrangham's style is certainly very pleasing, but, considering the class of persons for whom he wrote, we think that in many passages a less artificial construction might have been advantageously adopted, and expressions more intelligible to common readers might have been selected by him. On the whole, however, the volume before us furnishes a valuable addition to the domestic library of the Christian.

Two original sermons are added to those taken from Dr. Doddridge: the occasions on which they were preached are mentioned in the title page, and will sufficiently account for their more elaborate style.

II. REVIEW OF REVIEWS, &c. &c.

To the Editors of the Christian Observer.

GENTLEMEN,

WHILE I cordially approve of the general strain of your critique on Mr. Bogue's Essay, (No. 2, p. 112) I a little object to what you advance, with regard to exceptions from the general rule of obedience to civil government. You have very ably shewn that Mr. Bogue's opinions on this subject are totally inconsistent with those passages in the sacred writings to which he refers; but I think you do not yourselves define, with sufficient precision, the cases which you say may justly be excepted from the general command, or distinctly point out how men ought to act when such cases occur. It is true you call the attention of your readers to the spirit of Christianity, as leading to a proper estimate of our duty in this particular, and you state one clear exception to that general injunction to obey rulers which the apostles have given, viz. that when obedience to civil government is not compatible with the commands of God, we must obey God rather than man; but then you intimate that there may be exceptions of a different nature, which you call "extreme cases."

That there may be exceptions, I allow, but I am by no means disposed to admit that there can be any which do not result from our obligation to obey God rather than man; from the obligations, in short, of justice and charity.

While we hold the supremacy of the divine law, and the absolute duty of bringing all our thoughts, words, and actions to the test it affords, we ought to reject every idea of any exception to particular commands of Scripture, which is not deducible from Scripture itself fairly interpreted: and applying this rule to the particular case before us, no limitation to the command to obey magistrates ought to be admitted, except what is fairly implied in other divine precepts; and it is obvious, that in such cases, obedience to magistrates would be obeying man rather than God, and, therefore, contrary to Christian duty. In all other cases whatever, we are bound by Scripture to obey. If this be the case, there must be an inaccuracy in considering extreme cases as exceptions to the divine command, unless you mean by the term, such exceptions as I have described. For, what is generally meant by an extreme case? a case in which men are released from the obligation of ordinary rules, and left at liberty to yield to the pressure of the moment, and to act accordingly. The prudential maxims of worldly men will harmonize with such exceptions; but the Christian ought not to give up his high standard of right on the pressure of emergency, or suffer it to be lowered by the admission of any exceptions which it does not itself justify or prescribe.

Circumstances of extremity can never, however, of themselves, be admitted to justify a deviation from the law of God. To that law the Christian is commanded to look, and to regulate his conduct, under all circumstances, strictly by its precepts: a view of the subject which is fully confirmed by Scripture history. Instead of shrinking from sufferings, Christians are to follow His steps who was *made perfect through suffering*; and to *be faithful unto death, if they would obtain the crown of life.* You yourselves, indeed, very properly contend that no exception to the duty of obedience to rulers can be found in the New Testament, except what is conveyed in the precept to obey God rather than man. There is, therefore, an inconsistency in your admission of extreme cases as exceptions, which arose, probably, from the hurry of composition.

"Extreme cases," says Mr. Burke,

"teach their own lessons," and you honour his maxim by speaking of it as the fruit of practical wisdom. How far it may accord with the wisdom of this world, I will not enquire, but it appears to me to be at variance with that *wisdom which is from above*.

I always conceived that it was never more necessary for men to stop their ears against the suggestions of flesh and blood, than when their nature was taxed and tried to the utmost by pain and suffering, either felt or apprehended; and when instinct and passion were clamorous for a release from the restraint of principle and conscience. I conceived, that on such occasions, it was the urgent duty of a Christian to look to God for help, and to beg to be taught by him and his word how to act. But Mr. Burke sends us to another master, and tells us that the very extremity in which we find ourselves, will best teach us what course to pursue. Those who look, practically at least, on temporal prosperity as the greatest good, may do well, when threatened with evil, or smarting under it, to take a lesson from the instincts and feelings excited by it, and pursue the course they direct; for if not so excessive as to overpower the soul, they will certainly quicken and invigorate all its faculties, and they may lead to the discovery and attainment of the most effectual remedy. But if it is the part of the follower of Christ, under such circumstances, not to enjoy the world but to overcome it; *not to love the world nor the things of the world*, but to fight a good fight and keep the faith, *looking* for a reward *to him who is invisible*—then worse advice could not be given to him, than to take a lesson from the pressure of calamity under which he is placed. Are not his present sufferings or fears, the very worst monitors he can have, if it is his duty to look on temporal distress as of small moment, compared with the favour of God; and not to count even his life dear unto himself, so that by continuing faithful to his God, he may finish his course with joy?

You apply to far sounder principles, when you say, that in extreme cases, which are exempted from the obligation of the divine command in its literal sense, its spirit will continue to be a sufficient guide. That its spirit will be more or less a guide, I admit. A due attention to it will moderate opposition to the authority of rulers, and tend to allay, if not to extinguish the angry and bitter passions which such opposition naturally excites. It may, however, be fairly questioned, unless you mean by *extreme cases* those exceptions which are fairly deducible from the word of God, whether in such cases it be a *sufficient* guide? If you mean any thing more by the term; then must attention be paid to those circumstances of pain and suffering which are thought to vindicate a departure from the divine command. Pain and suffering admit of various degrees: and will it be contended, that their amount and pressure, in each individual case, must not be leading considerations in determining the conduct? If so; it must be conceded by an advocate for the system I am combating, that our feelings and fears are guides, and important guides. How far their guidance will be safe, and how far instinct and feeling and impatience of suffering will be good moral counsellors to the disciple of the self-denying Jesus, in a course of conduct of which they have been the advisers and authors, it is unnecessary to discuss after what has been already said.

It may be objected to what I have advanced; that with regard to a large share of the difficulties which occur on the subject of the limits of obedience to civil government, Scripture neither solves them nor affords grounds for their solution; and that, therefore, we are reduced to the necessity of framing some rules for ourselves. But this I deny. For even if it could not be shewn by an induction of particulars that the divine law afforded sufficient light in this and in every branch of morals, I should believe it did, from our being called to fix our eyes on it alone as an universal rule of duty; and I should impute our inability to discover in it the path of duty under all circumstances, to our waywardness, blindness, and want of application.

I have felt the less reluctance in expressing with freedom my objection to the passages in your work on which I have commented, as I have no doubt of your zeal to uphold the religion of Christ in its full authority, and your wish to be set right, if, at any time, any thing should drop from you in the heat of composition which does not strictly accord with your

neral principles, and with the furtherance of the great object you have in view, the promotion of sound and vital Christianity. B.T.

We admit the force of the observations made by this candid and judicious Correspondent, and we stand corrected for our want of precision in expressing our sentiments. We should be glad to see his pen employed on a more general and comprehensive investigation of this difficult but important subject.

To the Editor of the Christian Observer.

SIR,

In the British Critic for December 1801, there is a Review of Mr. Greatheed's Sermon, occasioned by the death of Mr. Cowper, the celebrated poet; on a passage of which I wish to make a few remarks, through the medium of your instructive Miscellany. The passage is as follows: "We have read with earnest attention these interesting and affecting memorials of a man most eminently distinguished for abilities; and we cannot but consider the Discourse, and the facts it relates, as an awful warning against the errors of Methodism. Cowper, of an anxious and melancholy disposition, after shrinking from public business, and being overwhelmed with a morbid desperation in consequence of that step, fell under the tuition of an eminent methodistical divine. From the progress and nature of his sufferings, it appears almost demonstrably certain, that they arose principally, if not entirely, from this cause. His active imagination, too attentive in some respects to its own movements, exaggerated both his religious comforts and his religious fears; and both were regarded according to the doctrines he had unfortunately imbibed, as actual intimations from heaven. Of consequence, when his constitutional infirmity inclined him to melancholy, it became a religious melancholy of the blackest and most oppressive kind; and thirty years of an innocent and very pious life, were passed under the horrors of habituate desperation. Had he conversed at first with a divine more able to give him sound instruction in the Gospel, all this misery would, most probably, have been avoided; and the violent derangement of his mind, which occasionally recurred, would never have happened."

It is here acknowledged by the Conductors of this respectable work, that Mr. Cowper was of an anxious and melancholy disposition; that he had shrunk from public business, and was overwhelmed with a morbid desperation in consequence of that step, *previous* to his falling *under the tuition of an eminent methodistical divine.* But if this were the fact, as it certainly was; it appears somewhat extraordinary, that in the very next sentence the Reviewer should assert, *That from the progress and nature of his sufferings, it appears almost demonstrably certain, that they arose principally, if not entirely from this cause,* viz. his having fallen under the tuition of an eminent Methodistical Divine.

It is farther stated by the Reviewer, that the black and oppressive melancholy, under which Mr. Cowper laboured, would probably have been avoided, and the violent derangement of his mind would never have happened, had he conversed at first with a divine more able to give him sound instruction in the Gospel. But this is surely a very gratuitous assumption.

I am not in the smallest degree concerned, Mr. Editor, to vindicate the Divine in question from the accusation of Methodism. My object is merely to point out what appears to be the real state of the case, and to guard the public against being led to imagine, that those animating and scriptural views of Christianity which are exhibited in Mr. Cowper's works, were, in any measure, the cause of his unhappy disorder. If we attend to facts more than to mere assertions, we shall find, that so far is it from being almost demonstrably certain that Mr. Cowper's sufferings were the effect of his particular views of Religion, that it will admit of very satisfactory proof, that to those views, however acquired, he owed a considerable alleviation of his malady. His religious opinions may have given to his melancholy a new direction; but at no subsequent period of his life did it wear so black an aspect, nor produce such a degree of morbid desperation as previous to that change of sentiments from which the Reviewer deduces its encreased malignity. The extremity of his mental suffering before that time, had thrice led him to

make an attempt upon his life. The fact remains recorded in his own hand-writing: but it does not appear that he was ever afterwards driven to a similar act of desperation. On the contrary, he seems to have derived from the soothing influence of his religious belief, the only lucid interval (an interval of very considerable duration)—the only happy and peaceful hours he enjoyed, subsequent to his first severe attack.

Had Mr. Cowper manifested no symptom of mental derangement previous to his embracing those Religious views which the Reviewer considers as Methodistical, still it would not have been almost demonstrably certain that he owed his malady to those views. This, however, is so far from being the case that it is demonstrably certain that his malady had an earlier origin; and it is probable that it was interwoven with the constitution he brought with him into the world, although it may have received a tinge from the prevailing sentiments of his mind.

The British Critic in saying that Mr. Cowper's views were methodistical, pays, we apprehend, a higher compliment to Methodism than he intended, and which, if just, would doubtless tend to raise it in the estimation of those persons of judgment, taste, and piety, who see in Mr. Cowper's writings sound and scriptural Christianity ably and faithfully delineated. I remain,

Mr. Editor,

Your very humble servant.

M.

To the Editor of the Christian Observer.

SIR,

I READ with approbation many parts of A. B's letter in your Number for April, p. 225, but I do not readily see how a department entitled "Reviewers Reviewed," can possibly be conducted without wearing a polemical aspect. I admit, however, that it ought not to be conducted in a polemical *spirit*: I admit also, that however important it may be to discredit works subversive of spiritual Religion, there is nothing, even in that end, which can justify a deviation, in any degree, from Christian candour and charity. Wishing to see these admissions established in their fullest latitude, and [illegible]ered to by the Christian Observer; I must yet confess, that A. B. extends his candour farther than the case requires, in considering the objection of the Anti-Jacobin Reviewers to lie against the "term" *spiritual Religion*, and not against the thing thereby designated. He will be convinced of the contrary, if he reads the whole of the passage alluded to, with the same attention which has been bestowed upon it by your very sincere friend and well-wisher. Y.

To the Editor of the Christian Observer.

SIR,

THOUGH a Dissenter both from habit and principle, I am certainly well affected to the government under which I live, and far from being particularly hostile to the Established Church.

I am now an old man, Mr. Editor, and consequently have been witness to many revolutions in sentiment, as well as in states and empires. During the last thirty years of my life I have been particularly attentive to the course of events; to the state of parties; and to the tempers which have been exhibited in what may be called the religious world. My rule of judgment has uniformly been, what is sometimes too much overlooked by all parties, holy Scripture; and though I may have erred in my application of it on particular occasions, yet as it is the only rule by which I have been desirous of trying my own opinions, tempers, and conduct, so it is the only one which I have endeavoured to apply to those of others.

Under the conduct, as I conceived, of this infallible guide, I deemed it my duty to blame the unbecoming warmth which many of my brethren manifested with respect to the repeal of the Test Act, and even to oppose, as far as sober argument and mild persuasion would go, some of the steps which were taken with a view to that measure. I own, however, that it appeared to me, at that time, a desirable expedient; and yet I have thought since that the legislature shewed much wisdom, in at least postponing a compliance with [illegible] wishes. Had they acted different[ly] it is problematical to me whether [illegible] should not, ere this time, have [been] experiencing something of the [illegible] kind of *toleration* which our [illegible]

Christians in France now enjoy; and whether a Chief Consul might not now be exercising a negative on the election of Independent pastors.

I certainly observed, with considerable regret, that at the commencement of the French Revolution there was too great a disposition in many of my brethren, in common with a large number of persons of all descriptions, to hail its approach, and to favour its progress. But, Sir, I hope and trust, I may even say I know and am confident, that with respect to a large proportion of these, the mania is over; and that they have learned by experience to value that excellent civil constitution under which Providence has placed us, as well as that mildness of ecclesiastical rule which leaves us in possession of the sacred rights of liberty of conscience. Many of us, I am persuaded, feel the importance of maintaining a religious Establishment, and how much of our success and usefulness we owe to the general information and to the general respect for the Bible, which is thereby produced.

I should not have troubled you, Mr. Editor, with these remarks, were it not for a passage in a letter signed W. R. inserted in your Third Number. The author of that letter, whose piety and successful labours (for I am sure I know the man) entitle him to great respect, has, I think, been misled, partly by prejudice and partly by peculiar circumstances in his own case, and has unfairly extended that charge of disloyalty to the whole of our body, which certainly ought to have had a more narrow limit. That some of us have written and acted in a way which was directly calculated to excite suspicions of our loyalty, I am not disposed to deny; but I must at the same time exceedingly blame W. R's want of candour, in inculpating the whole body. He has therein imitated the conduct of the world, who extend the censure which some hollow hypocritical religionists may merit, to all who profess a warm and zealous attachment to Christianity.

I do not mean to defend any Dissenter, who endeavours to fritter away by dangerous qualifications the Apostle's command of yielding obedience to rulers; who is dissatisfied with our civil constitution; or who rails at the Established Church, or its ministers, as if they were Anti-Christian. I merely mean to plead for that limitation of W. R's sweeping censure, which truth and charity require. He and all his brethren are bound to exercise candour and forbearance towards those who, though differing from them in some points, yet wish them success in their ministry; and they ought not to forget that if the body of Dissenters has been disgraced by some of its members, its credit has been very amply redeemed by others.

I remain, your friend and well-wisher,

AN OLD DISSENTER.

Our Review of the Monthly Review is unavoidably postponed.

III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

TRANSACTIONS OF THE ROYAL SOCIETY.

(Concluded from p. 189.)

Art. 22. *Experiments on the chemical Production and Agency of Electricity. By* WILLIAM HYDE WOLLASTON, *M. D. F. R. S.*

The power of Mr. Volta's electric pile now known to be proportional to the position of one of the metals to be oxi- d by the fluid interposed. A doubt however, been entertained by many ns, whether this power arises from hemical action of the fluid on the me- tal; or, on the contrary, whether the oxidation itself may not be occasioned by Electricity, set in motion by the contact of metals having different conducting powers.

That the oxidation of the metal is the primary cause of the electric phenomena observed, is, Dr. Wollaston thinks, to be inferred from the experiments he relates, which are curious and satisfactory, but cannot well be here detailed.

The chemical agency, therefore, of common Electricity is thus proved to be the same with the power excited by chemical means; but since a difference has

with which the pile of Volta decomposes water, and produces other effects of oxidation and de-oxidation of bodies exposed to its action, the Doctor has been at some pains to remove this difficulty, and he can produce, at least, a very close imitation of the Galvanic phenomena by common Electricity.

It has been thought necessary to employ powerful machines and large Leyden jars for the decomposition of water; but Dr. Wollaston, considering that the decomposition must depend on duly proportioning the strength of the charge of Electricity to the quantity of water, and that the quantity exposed to its action at the surface of communication depends on the extent of that surface, hoped, that by reducing the surface of communication, the decomposition of water might be effected by smaller machines and with less powerful excitation, and in this hope he was not disappointed.

Having procured small wires of fine gold, and given them as fine points as he could, he inserted them into capillary glass tubes, and after heating the tubes so as to make them adhere to the point and cover it in every part, he gradually ground them down, till with a pocket lens he could discern that the point of gold was exposed.

By various trials he found, that when sparks were made to pass through water by means of a point so guarded, a spark passing to the distance of one-eighth of an inch, would decompose water, when the point exposed did not exceed one seven hundredth part of an inch in diameter. With another point, which he estimated at one fifteen hundreth, a succession of sparks one-twentieth of an inch in length, afforded a current of small bubbles of air.

The similarity in the means by which both Electricity and Galvanism appear to be excited, in addition to the resemblance which has been traced between their effects, shews that they are both essentially the same, and confirms an opinion that has already been advanced by others, that all the differences discoverable in the effects of the latter, may be owing to its being less intense, but produced in much larger quantity.

Art. 23. *Further Observations on the Effects which take place from the destruction of the Membrana Tympani; with an Account of an Operation for the Removal of a particular Species of Deafness. By.* Mr. Astley Cooper. *Communicated by Everard Home, Esq. F. R. S.*

It has been generally supposed that an aperture in the Membrana Tympani necessarily diminishes the power of the ear; but Mr. Cooper has shewn that this is not the case, and that even a complete destruction of the membrane is not followed [illegible] deprivation of the sense of hearing. He has even been induced in one species of deafness, to try the effect of puncturing that membrane, which has been attended with evident advantage. The species alluded to is that which arises from an obstruction of the eustachian tube. As this operation will not afford relief in any cases of deafness except such as arise from a closed eustachian tube, it should be performed in those only which are clearly of that description. The *criteria* by which Mr. Cooper judges whether the tube is closed or open, are the following:

First. If the person in whom it is suspected to be closed should feel, in blowing the nose violently, a swelling in the ear from the membrane being at that time forced outward, the tube is open; for when closed, no such sensation is produced.

Secondly. The eustachian tube may be closed, yet the beating of a watch may be heard if it be placed between the teeth or pressed against the side of the head; and if it cannot be heard when it rests upon the teeth, this operation cannot relieve, as the power of the auditory nerves must have been destroyed.

Thirdly. It is right to enquire if the deafness was immediately preceded by any complaint in the throat.

Lastly. In a closed eustachian tube, there is no noise in the head like that which accompanies nervous deafness.

Several remarkable cases are here related, in which the puncture was followed by the immediate restoration of hearing. It is an encouragement that in this operation little pain is felt, no dangerous consequences follow; and even if it is sometimes performed unsuccessfully, the patient is left with the same capacity as before, of receiving relief from other remedies.

FRANCE.

Vermiquet has finished an engraving of his grand Plan of Paris, on seventy-two sheets, on the scale of half a line to a French toise. The accuracy of this work is said to surpass every thing of the kind.

Fauvel, who for some years lived at Athens, where he was employed in taking designs of the remaining monuments of ancient Greece, has lately returned to Paris. After having languished about t[illegible] years in the prisons of Constantinop[illegible] into which he had been thrown on [illegible] commencement of the rupture betw[illegible] France and the Porte, he has at last [illegible] set free, and returned to his native c[illegible] try with many valuable discoveries [illegible] designs. He is the first artist w[illegible] made researches into the cele[illegible] Mount Olympus, of which he ha[illegible] a plan, written a description of it[illegible] tion, &c. It is he who took m[illegible]

the beautiful friezes of the Temple of Minerva, at Athens, for M. Choiseul Gouffier, on the spot.

Dr. VILLARS, of Grenoble, author of the Flora of Dauphine, has published the results of several barometrical measurements, lately made by him among the French Alps, which, if correct, give a much greater height to these mountains than has generally been supposed. In the *Department des Hautes Alpes*, the *cime del Ozon* is equal to 2104 toises, and there are three summits still higher, but which have only been measured by approximation. The *Department des Basses Alpes*, also possesses a peak near *Maria a la Clapiere*, of the height of 2055 toises. The most lofty mountains, as indeed is the case through all the Alps, are granite; but there are ridges in these departments entirely calcareous, upwards of 1500 toises above the level of the sea.

The great number of beggars, and the miseries which they suffer, have induced a BENEVOLENT SOCIETY AT PARIS, to offer a gold medal, of the value of 2000 francs, for the best answer to the following question:—"What are the most probable methods of extirpating indigence from the French Republic?"—See p. 196 of our third Number.

The SOCIETY OF MEDICINE OF BOURDEAUX, has offered a prize of 300 francs for an *Epitome of the Doctrine of Hippocrates*. The works of this father of medicine, serve as the text to the best books on this science, but no one has yet methodically digested and arranged his principles.

A circumstance is mentioned in the Report, by TESSIER and HUZARD, concerning the flock of Spanish sheep at RAMBOUILLET, which seems entirely at variance with the observations of the shepherds and wool-growers in South Britain. Some of the sheep were allowed to be two years without being sheared; by this management the fleeces were found to be twice as heavy and twice as long, as the yearly fleece of those which had been sheared twice in the same period; nor did the animals themselves appear to be at all incommoded. Thus a staple of double the ordinary length was obtained, and half the expences of shearing were saved, without any loss in the quantity or quality of the wool.

A work by HUBER and SENEBIER, on *Influences of various Gases in the Germination of Seeds*, has lately made its appearance. Among a number of important facts the following may be selected. The presence of oxygen is necessary to the germination of all seeds, and in most cases it is requisite that the oxygen should be uncombined with any thing but water; a few seeds, however, such as [illegible], are capable of decomposing water, therefore, if well moistened with water, even deprived of its air, will germinate in almost any kind of gas, and even in oil. Pure oxygen gas, however, though it accelerates germination, renders the plants very feeble, and the most favourable proportion is that of one-fourth oxygen and the rest azot, which is the same as common air; in an atmosphere of less than one-eighth oxygen, germination will not take place. An excess of carbonic acid is more injurious to seeds than of azot, and of this than hydrogen. A mixed air of hydrogen and oxygen, by germination, is converted into hydrocarbonous gas.—*Bull des Scien* x. *No.* 55; and see *Nich. Ph. Journ.* 8vo. Vol. I. p. 157—159.

SPAIN.

PROUST, Professor of Chemistry at Madrid, has published a work, entitled *An Inquiry into the Means of Improving the Subsistence of the Soldier*. It contains some things of general utility. He states a cheap and ready method of procuring an agreeable and nutritious food from bones; which is by grinding them between a pair of toothed iron cylinders. The bones thus ground, are to be boiled in eight or ten times their weight of water, for four hours, or till about half the water is wasted; when the liquor will be found, upon cooling, to be of a due gelatinous consistence. A vessel with a tight cover should be used, and it should not be of copper.—*Nich. Phil. Jour.* 8vo. Vol. I. p. 100—102.

A weekly collection of Tracts and Directions, relative to the improvement of Spanish Husbandry, has been, for some time, in a course of regular publication at Madrid.

The MSS. of the Swedish naturalist, LOEFLING, who died in South America, in 1756, are publishing at Madrid, by R. Cavanilles, Director of the Royal Botanic Garden.

The observatory of Cadiz furnished the science of astronomy, for some years past, with important observations; but it has of late been neglected. General Mazarado has built a new one in the Isle de Leon, to which he has appointed four astronomers, who have resided there these two years. A telescope twenty-five feet long, made under the direction of Dr. Herschel, is expected there soon.

ITALY.

M. LOSANNE has presented to the Agricultural Society of Turin, the result of his experiments with regard to fabricating paper of the bark of the *eriogenum canadense*, and the *pappus* of the *cardaus nutans*, and *tussilago alpina*. The Society have expressed their sense of the utility of these experiments, and have declared, that pa[illegible] of a very excellent qu[illegible]

made in this manner, as soon as the soaking of the vegetable matters employed in the fabrication can be brought to maturity.

Dr. CARZADON, in some *experiments and observations* which he has made *towards determining the Influence of Oxygen on Germination*, thinks he has established two essential points; that vital or oxygen air is necessary to the grand process of germination; but that in order to give the impulse or the principle of this germination, the immediate contact of the air is not necessary, but it is indispensible to its continuation or progress, since the germen already animated, or the small plant, cannot grow nor vegetate, unless it enjoy the immediate influence of this vital fluid. He accounts from hence for the mischief arising from seeds being kept too long in water, and from abundant rains after seed time; since the water, keeping the seeds too long in a state of submersion, prevents their healthy germination, and therefore wet seed-times presage scanty harvests. See *Nich. Phil. Journ.* Vol. I. p. 204—210.

GERMANY.

GALVANISM is at present a subject of occupation of all the German philosophers and chemists. At Vienna an important discovery has been announced—an *artificial magnet*, employed instead of Volta's pile, decomposes water equally well with that pile, or the electrical machine; whence it has been concluded, that the electric, galvanic, and magnetic fluids are the same.

It is well known, that on the borders of lakes, the banks of broad rivers, and the shore of bays, a certain optical illusion often takes place when the spectator is in an elevated situation. The opposite bank, under certain circumstances, is seen floating, as it were, in the air. This phenomenon is usually ascribed to refraction; but Professor DE LUC, has published a paper in *Der Gesellschaft Naturforschender Freunde zu Berlin, Neue Schriften*, Vol. iii. 1801, in which he attributes it to the rays of light being reflected from the vapours, which, in consequence of this reflection, appear so dazzling to the eye, that they conceal the objects situated below, and present the same appearance as the heavens. See *Tilloch's Phil. Mag.* Vol. XII. Art. 27.

M. KAUTSCH, of Leutomischel in Bohemia, has finished a work of immense labour, on the Eclipses of the Sun; having calculated for the whole of the nineteenth century, charts, in which are exhibited all the circumstances of those eclipses, for every country of the earth where they will be visible.

RUSSIA.

Literature is greatly revived in Russia under the auspices of the present Emperor. A new university is established at Dorpat, and several learned foreigners have been invited to fill the professional chairs. The book-trade, which under the late Emperor had been entirely annihilated, is now left very much at large. The curiosities and exquisite works of art which have been collected from every part of Europe, especially under the reign of Catharine II., are said to be really astonishing.

The Academy of Petersburg has sought for an astronomical observer, but hitherto in vain, and the fine Observatory of that city is still useless, notwithstanding the great number of excellent instruments which it contains.

SWEDEN.

Two men of learning, M. M. VON EHRENHEIM and ZIBET, are at the head of the Swedish ministry. The King has lately given striking proofs of patronage of the sciences. He has ordered the edifices belonging to the University of Aebo, in Finland, to be rebuilt upon an enlarged scale; and has increased the salaries of all the professors and inferior officers belonging to that of Upsala. He has presented to the Stockholm Academy of Sciences, the cabinet of natural curiosities formed by Queen Louisa Ulrica, in the palace of Drottningholm, which contained the collections of Hasselquist and Solander, disciples of the great Linnæus, and those of other Swedish naturalists and travellers.

Last winter the King assigned 5000 rix-dollars to defray the expences of measuring a degree of the meridian in the northern parts of his kingdom, in order to ascertain the true figure of the earth, as the want of regularity in the degrees of the earth has led to a suspicion that there was an error in that taken in 1736. In the month of April, Messieurs SWANBERG and OLIVERBOM, two Members of the Academy, set out for Torneå. They erected signals and built small observatories, and returned in October; their first journey having been attended with complete success, except that they were not able to find the northern point of the base of 1736. They were to resume their operations about the middle of January. To form a just idea of the zeal and courage which this enterprize requires, our readers may turn to the work published in 1738, by Maupertius, entitled *Figure de la Terre determiné par les Observations faites au Cercle Polaire.*

LIST OF NEW PUBLICATIONS.

(*Continued from p.* 128.)

SERMONS.

A Sermon on the Sin of Cruelty towards the Brute Creation; preached in the Abbey Church at Bath, on February 15th, 1801, by the Rev. Leigh Richmond, A. M. of Trinity College, Cambridge, &c. 12mo.

Funeral Oration for the late Rev. Arthur O'Leary, O. S. F. pronounced at St. Patrick's Chapel, Soho Square, by the Rev. Morgan D'Arcy.

Thoughts on the late Harvest, a Sermon, by C. V. Le Grice, A. B.

The Sermons and Charges of the Right Rev. John Thomas, LL. D. late Lord Bishop of Rochester, and Dean of Westminster. Published from the original MSS. by G. A. Thomas, A. M. his Lordship's Chaplain and Executor, and Rector of Woolwich, Kent. To which is prefixed, a Sketch of the Life and Character of the Author, by the Editor. Published for the Benefit of the Philanthropic Society, St. George's Fields, under the patronage of his Grace the Duke of Leeds. 2d edit. 2 vols. boards.

The Influence of the Female Character upon Society considered, more especially with a Reference to the present Crisis, in a Sermon preached in the Parish Church of St. John, at Hackney, on Sunday, November 22, 1801, by the Rev. Henry Handley Norris, M. A.

A Sermon preached in the Chapel at Gosport, on Sunday, February 14th, 1802, being the Yearly Meeting of the Children educated at the Charity Schools in the Town of Gosport. Published by Desire of the Committee, to whom it is dedicated. By Ed. Poulter, M. A. Prebend of Winchester.

Proposals for a new Arrangement of the Revenue and Residence of the Clergy. By Ed. Poulter, M. A. &c.

Sermons. By John Mackenzie, D. D. Minister of Portpatrick, 8vo.

Pocket Sermons for Families and Village Reading.

Remarks on the Design and Formation of the Articles of the Church of England, intended to illustrate their true meaning; a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, February 14, 1802. By William, Lord Bishop of Bangor. 8vo.

Simeon's Helps to Composition, or 500 Skeletons of Sermons, Vol. II. Part I.

Massillon's Sermons. Translated by Dickson. Second Edition. 3 vols. 12mo.

Sermons to Young Women. By James Fordyce, D. D. with Frontispiece, 18mo. boards.

Sermons on the Christian Temper, by the late Caleb Evans, D. D. with the Life of the Author. By J. Erskine, D. D. 12mo.

Sacred Biography, with an additional Volume on the Life of Christ. By H. Hunter, D. D. 5 Vols. 8vo.

Two Sermons preached at Dominica on the 11th and 13th of April, 1800, and officially noticed by his Majesty's Privy Council in that Island; to which is added an Appendix, containing Minutes of Three Trials which occurred at Roseau in the Spring of the preceding Year. By the Rev. C. Peters, A. M. 8vo.

The Rock of Israel. A Sermon preached at Salters' Hall, for the Benefit of the Charity School in Gravel Lane, Southwark, March 7th, 1802. By W. B. Collyer, 8vo.

THEOLOGY.

Plain Thoughts on the New Testament Doctrine of Atonement. By John Simpson of Hackney.

The Sequel to the Sketch of the Denominations of the Christian World; being Testimonies in behalf of Christian Candour and Unanimity, by Divines of the Church of England, the Kirk of Scotland, and among the Protestant Dissenters. To which is prefixed, an Essay on the Right of Private Judgment in Matters of Religion. By John Evans, A. M. Master of a Seminary.

Illustrations of the Truth of the Christian Religion. By Edw. Maltby, B. D. Chaplain to the Bishop of Lincoln, 8vo.

The Second Volume of Village Dialogues. By the Rev. R. Hill, A. M. 12mo.

The Holy Bible, printed in a new manner, with Notes. By J. Reeves, Esq. crown 8vo. 10 vols.

New Testament, ditto, royal 8vo. Book of Common Prayer, ditto, royal 8vo. 2 vols.

Buck's Theological Dictionary, No. I. (to be comprised in 18 Numbers.)

Leslie's Short and Easy Method with the Deists, wherein the certainty of the Christian Religion is established by Four infallible Marks. In a Letter to a Friend. To which are subjoined Four additional Marks from the same Author's subsequent Tract, entitled the Truth of Christianity demonstrated. Compiled by F. Wrangham, M. A. 1802.

Periodical Accounts of the Missions of the United Brethren, No. 33.

Testimony agreed upon and enacted by the General Associate Synod.

Conversations on the Divine Government. By T. Lindsay, A. M. 8vo.

Remarks on Michaelis's Introduction to the New Testament, Vols. III. and IV. Translated by the Rev. Herbert Marsh, and augmented with Notes; by way of Caution to Students in Divinity.

The Spiritual Treasury for the Children of God. By the W. Mason; now first revised and corrected, with the [illegible] of the Author, by his Son, the Rev. H. C. Mason. 3 Vols. 8vo.

[illegible]ious Intelligence from Abroad, Part IV.

[illegible] and perspicuous Exposition of the Nature and De[illegible] the Lord's Supper. By a deceased Minister of the [illegible]ed Church, 12mo.

[illegible] secundum Matthæum, ex codice rescripto in [illegible] Collegii SS. Trinitatis, juxta Dublin. Descriptum opera et studio Johannis Barrett, S. T. P. Socii sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens, 4to.

An Original Letter from a Gentleman to his Friend, giving a short Account of a Work intitled, Pia et Catholica Institutio, or, "The necessary Erudition of a Christian Man," set forth in the Reign of King Henry the VIIIth, chiefly intended as a Vindication of Archbishop Cranmer from the Charges of Inconsistency and of Arminianism, with particular References to the Bishop of Lincoln's Assertions in his Elements of Theology, 8vo.

POLITICS.

An Enquiry into the Nature and Effects of the Paper Credit of Great Britain, in Eleven Chapters. By Henry Thornton, Esq. M. P. 8vo.

The Crisis of the Sugar Colonies; or, an Inquiry into the Objects and probable Effects of the French Expedition to the West Indies, and their Connection with the Colonial Interests of the British Empire. To which are subjoined Sketches of a Plan for settling the vacant Lands of Trinidada. In Four Letters to the Right Honourable Henry Addington, Chancellor of the Exchequer, &c.

An Appeal to Experience and Common Sense, by a Comparison of the present with former Periods. 8vo.

On the probable Effects of the Peace with respect to the Commercial Interests of Great Britain, being a Brief Examination of some prevalent Opinions, 8vo.

Serious Reflections on Paper Money in General, particularly on the alarming Inundation of forged Bank Notes; with Hints for remedying an Evil threatening Destruction to the internal Trade of the Kingdom. In which are included, Observations on Mr. Thornton's Enquiry concerning the Paper Credit of Great Britain.

The Utility of Country Banks considered.

The Concordat between Bonaparte, Chief Consul of the French Republic, and his Holiness Pope Pius VII. together with the Speech of Citizen Portales, Counsellor of State, on presenting it to the Legislative Body. Translated from the Official Documents, 8vo.

The Whole of the Official Documents, Reports, Speeches, Conventions, Bulls, &c. relative to the Concordat between the Pope and Bonaparte.

The Definitive Treaty of Peace concluded at Amiens, March 27th, 1802, between the French Republic, His Majesty the King of Spain and the Indies, and the Batavian Republic on the one Part, and His Majesty the King of the United Kingdoms of Great Britain and Ireland on the other Part. In English and French, 8vo.

MISCELLANIES.

Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament.

An Essay on Education, in which are particularly considered the Merits and the Defects of the Discipline and Instruction in our Academies. By the Rev. W. Barrow, LL. D. and F. A. S. Author of the Bampton Lecture for 1799.

Elements of General History, ancient and Modern. To which are added, a Table of Chronology, and a comparative View of Ancient and Modern Geography, by Alexander Fraser Tytler, Esq.

Methodism Unmasked, or, The Progress of Puritanism from the 16th to the 19th Century. Intended as an Explanatory Supplement to "Hints to Heads of Families." By the Rev. T. E. Owen, A. B. Rector of Llandyfrydog, Anglesea, and late Student of Christ Church, Oxford.

Observations on Dr. Sturges's Pamphlets respecting the Non-residence of the Clergy, in a Letter to Mr. Baron Maseres.

The Last Days of a Person who had been one of Thomas Paine's Disciples, and who departed this Life on Thursday 11th February, 1802. By William Watt, A. B. 12mo.

Ahenobarbus, a Sketch of the true Character of the Church of England and her Clergy, as a Caveat against the Misconstruction of Artful, and the Misconception of weak Men, on the Subject of a Bill about to be brought into Parliament for the Revisal of certain Ecclesiastical Statutes concerning Non-residence, &c.

A Tour through the Northern Counties of England and the Borders of Scotland. By the Rev. Richard Warner, 2 vols. 8vo. with [illegible] Views, by Becker.

Travels in the Ottoman Empire, Egypt, and Persia, undertaken by Order of the Government of France, during the first six Years of the Republic. By G. A. Olivier, Member of the National Institute, of the Society of Agriculture of the Department of the Seine, &c. Illustrated by Engravings, consisting of Human Figures, Animals, Plants, Maps, &c. to which is prefixed a Map of Greece, of the Archipelago, and of a Part of Asia Minor. Second Edit. Two Vols. 8vo. with 4to. Atlas.

Travels in Greece and Turkey, undertaken by Order of Louis XVIth, and with the Authority of the Ottoman Court. By C. S. Sonnini, Member of several Scientific and Literary Societies, of the Societies of Agriculture of Paris, and of the Observers of Men, Two Vols. 8vo. boards, with an Atlas.

A Voyage Round the World, performed in the Years 1790, 1791, and 1792, by Etienne Marchand, preceded by an Historical Introduction, and illustrated by Charts, &c. translated from the French of C. P. Claret, Fleurieu, of the National Institute of Arts and Sciences, and of the Board of Longitude of France. Two Vols. 8vo. boards, with a Quarto Atlas.

STATE AND PROGRESS OF RELIGION.

ISLAND OF CEYLON.

An accurate list has been procured of all the inhabitants in the district of Jaffnapatam, in the island of Ceylon, by which it appears that the number of Protestant Christians is far greater than could possibly have been expected. The list is as follows, viz.

Protestant Christians	Men	50352	
	Women	55236	
	Boys	18011	
	Girls	15297	
			138896
Roman Catholic Christians . .	Men	3573	
	Women	3693	
	Boys	1261	
	Girls	1105	
			9632
Pagans	Men	3943	
	Women	5044	
	Boys	1181	
	Girls	1194	
			11362
			159890

From the above statement, some idea may be formed of the number of Protestant Christians on the coast of the rest of the island. Jaffnapatam was wholly under the power of the Dutch, by whose means the first Christianity introduced among the natives by the Portugueze, was reformed and extended. Of the rest of the island, the Dutch possessed only the sea coast, and few if any Protestant Christians are to be found beyond their jurisdiction. The extent of their territory round the island on the sea coast, amounted to much more than the district of Jaffnapatam. "What a field," observes the person from whom we have received this account, "is here opened for faithful missionaries."

Letters of a recent date from a gentleman then on the island state, that the schools begin to wear a very favourable aspect, and that there is good reason to hope that in a little time genuine Christianity may be diffused throughout the British territory. "We have not done much," he adds, "in making proselytes, as our labours have been chiefly confined to the better instruction of those already converted." The Missionary Christian David, had been appointed to superintend the schools, which were instituted in great numbers in Jaffnapatam, and much good was expected from his assiduity and zeal. We have heard that the English liturgy has been translated into the Malabar language, the language spoken by the Christians of Ceylon, and is used by them.

The whole of this account must prove highly gratifying to all wh[illegible] have at heart the extension of our Re[illegible]deemer's kingdom; and we have [illegible] doubt that the venerable society [illegible] Bartlett's Buildings will exert itself [illegible] realize the fair promise which [illegible] affords.

FRANCE.

We gave a full account, in our last [illegible]ber, of the Concordat entered int[illegible] tween the Pope and Bonaparte for t[illegible] establishment of Religion.

Cardinal Caprara having been app[illegible] legate *a Latere*, he was introduced [illegible] Chief Consul, and on that occasion [illegible] a speech full of the most fulsome [illegible] tion. On th[illegible] of April [illegible] cons[illegible] the metropolitan church [illegible] in which *Te Deum* was app[illegible] chaunted in the presence o[illegible] on the 18th, which was ordered [illegible] as a holiday at all the public [illegible]

Early on the morning of tha[illegible] Sunday, the cannon were fi[illegible] new Religious Code proclaime[illegible] proach of the Chief Consul to [illegible] was announced by the firing [illegible] Before he entered, the Co[illegible] seated in the galleries, the [illegible] Body on the left, the Conserva[illegible] on the right, and the Tribu[illegible] centre. In the body of the [illegible] clergy were ranged on the left [illegible] ters, ambassadors, chief officers, & [illegible] on the right. The aisles of the [illegible] were thickly lined with soldiers, a[illegible] number of military officers was [illegible] Terminating the passage of the mai[illegible] stood the altar, nearly to the centre [illegible] church. On the right was erected [illegible] ple, raised on four pillars, ten or t[illegible] feet high, over which was suspended [illegible] the roof a splendid canopy. This t[illegible] which was covered with crimson [illegible] and most superbly decorated wit[illegible] and precious stones, was designed [illegible] three consuls, and it was open al[illegible] that they might be seen. On the [illegible] side of the altar stood a similar [illegible] not so magnificent, in which w[illegible] the Pope's legate and two ar[illegible] one of them of Paris. Soon a[illegible]

o'clock the Chief Consul entered, cannon firing, and a fine band of music playing in the church. The grenadiers were ranged three deep on each side of the aisle, along which he passed to the altar, the Pope's legate introducing him to the church, and conducting him. He was followed by the two other Consuls, who seemed to attend him as footmen. After certain ceremonies he ascended the temple, and the cardinal and bishops entered theirs. The service of high mass was then performed, Bonaparte going through all the ceremonies, not apparently with the greatest zeal. In those parts of the service where the congregation bow, the soldiers presented their arms, by word of command from their officers. The Oath of Fidelity was taken by the Clergy, who were very numerously assembled round the Legate's temple, as already described; after which a Sermon was preached by M. de Boisgelin, now bishop of Tours, formerly Archbishop of Aix, Member of the Royal Academy, and the same person who preached before the XVI. on his coronation. A grand *Tedeum* followed, in which all the best vocal performers in Paris assisted. About [illegible] o'clock the whole ceremony having [illegible]ded, the Chief Consul retired in the [illegible] he entered, and the rest of the [illegible]y with [illegible]drew.

[illegible] think [illegible] it unnecessary to make any [illegible] of [illegible] farce, which is [illegible] illustrative of the nature [illegible] which it is Bonaparte's [illegible] upon France. Report [illegible] has encountered consider[illegible] in the prosecution of his [illegible]y from the infidel part of [illegible] from those who are attach[illegible]ent system of Religion. The [illegible] however, have not transpired.

GREAT BRITAIN.

[illegible]th of June, being Whit-Tues[illegible] informed that the Anniversary Sermon will be preached before the Society for Missions to Africa and the East, at the Church of St. Andrews by the Wardrobe and St. Ann's Blackfriars, by the Reverend Charles Simeon, M. A. Fellow of King's College, Cambridge. The service will begin at eleven in the forenoon; after which it is intended that there shall be a general meeting of the members of the Society.

A SOCIETY has been recently established *for the Suppression of Vice and the Encouragement of Religion and Virtue throughout the United Kingdom*, to consist of Members of the Established Church. Some of the objects of this Society are; the enforcing a better observance of the Lord's Day; the prevention and suppression of licentious books and prints; the prevention and suppression of riotous and disorderly houses; the protection of female innocence; the discouragement and punishment of cruelty towards brutes; the detection, exposure, and punishment false weights and measures; the correction of lottery-insurances; the prevention or punishment of breaches of the peace. Ladies as well as gentlemen are solicited to aid this institution, the views of which are to be effected, when possible, by exhortation, remonstrance, and example, rather than by punishment, prosecution being never resorted to till milder measures have failed.

To the printed proposals respecting this institution, a long extract from the last valuable report of the Proclamation Society, of which the most honourable mention is made, has been subjoined, strongly shewing the advantages to be derived from such combined exertions as the above plan is calculated to produce. We understand that the plan has already met with much countenance and support, and that the List of persons associated for the purpose of carrying it into execution is numerous and respectable.

VIEW OF PUBLIC AFFAIRS.

GENERAL REFLECTIONS.

[illegible]xtension of the power of Bona[illegible] during the last month, of which [illegible]all presently give some account, [illegible]sts subjects for reflection both to [illegible]olitician and philosopher, and [illegible] the Christian.

[illegible] politician is confirmed by it in [illegible]uth of that maxim which has [illegible] ordinary as well as theoretic [illegible]t has been always held by [illegible]; that the liberties of a coun[illegible]d not on the circumstance of every inhabitant having had a share in the first formation of the frame of government, and in the election of the persons who administer it; but rather on the limitation of the supreme power, and on the sense of accountableness which is annexed to the exercise of it, by means of some balance in the constitution. Bonaparte was appointed to his temporary consulship after a successful appeal to the votes of the mass of the French people. He will now, in like manner, be permanently invested with the supreme au-

thority, by the general suffrages of Frenchmen. He will, however, be henceforth entirely independent on them. The Consul, therefore, by means of the exercise of those rights of universal suffrage, which have been deemed by some the very foundation of lawful government, will be made as much more powerful than the ancient monarchs of France, as ever the emperors of Rome were than the kings of the surrounding countries. He rises also by the same means by which the successful leaders in Rome ascended into situations of authority. He seizes the moment of popularity, and the multitude, who are commonly as extravagant in their affection as in their hatred, and as unguarded in their liberality at one time, as they are unreasonably jealous even of necessary and lawful power at another, confer irrevocably on their favourite all and even more than all that he is pleased to ask, and transfer away for ever, what they once deemed their most sacred and inalienable right.

Cases of this sort are not new: that extreme variableness of opinion which politicians and philosophers have always ascribed to the multitude, is also strikingly exhibited by the event which is now taking place in France.

When kingly power was restored in England, in the person of Charles the Second, the historian observes, "that a man could not but wonder where all the people dwelt who had done all the mischief." In like manner the philosophic mind is ready now to ask, where all those people dwell who dragged the unhappy Lewis from Versailles to Paris, and, chiefly through hatred of kingly power, embrued their hands in his blood. The fashion of thinking appears to change at Paris almost as rapidly as that of dress; and this more than ordinary fickleness of the French people, as well as their present extreme corruption, a corruption aggravated by the Revolution, renders them peculiarly unfit for a Republican form of government. It may therefore be doubted, whether the prolongation of the power of Bonaparte may not be a prudent measure under all the circumstances of the case. But to term France a Republic, (the name of which Frenchmen still make their boast) when the Consulship is granted for life, and when moreover all exercise of elective power by the body of the people shall have ceased, is a strange perversion of language.

We observed, that this event suggests matter of reflection also to the Christian. He sees in it a fresh proof of the blindness and impotence of man, and of the all-directing power of God. The French philosophers resolved to establish Atheism as well as Republicanism in the world. They for a moment appeared to succeed. Many a one in this country who disliked their Atheism approved of their Republicanism, and some, it is to be feared, who hated their Republicanism, inclined to their infidel principles. We took arms in order to defend ourselves against their secret machinations, as well as their open violence. We united with us almost all the continent of Europe, and we confidently thought, that since our cause was that of religion, as well as civil order, Providence must bless our arms, and give us the victory. The allies were beaten in the field, and Great Britain being left alone, and proving her bravery and manifesting her determination to maintain her constitution and independence, m[illegible] peace.

In the mean time the sp[illegible] cobinism, the great object [illegible] had of itself greatly subside[illegible] subdued not by us, but th[illegible] manifestation of those bane[illegible] which followed from it in t[illegible] where it had received its b[illegible] now, as if to complete the [illegible] Jacobinical principles, Fran[illegible] of [illegible]ining by the means [illegible] a [illegible] share of liberty th[illegible] general suffrage [illegible] ha[illegible] of France, conve[illegible] into a [illegible]rchy, but into a mo[illegible] in which it is deemed necess[illegible] maintain a standing army of [illegible] than ordinary size; in which freedom of the press is peculiar[illegible] strained; and in which also re[illegible] liberty can scarcely be said to [illegible] since the ministers of religio[illegible] placed, in a degree never know[illegible] fore, under the controll and i[illegible] tion of the government, and a[illegible] versally dependent upon it for subsistence.

The Christian, though he [illegible] cribe these events to the error [illegible] as the more immediate cause [illegible] fer them to the counsels of [illegible] preme Power who orders [illegible]

in heaven and earth, and knows how to turn to his own purposes both the wisdom and the folly of his creatures. He will, therefore, patiently wait for the accomplishment of those further plans which the King of Kings and Lord of Lords may have in view. How soon can the great Arbiter of life and death put a period to the ambitious projects of the Chief Consul of France, and change in a moment the state of Europe, and of the world. How easily also can he raise up a despised negro in St. Domingo, who, at the head of his half-disciplined Africans, shall baffle the arms of the French Conqueror, and prove too powerful for all the forces of the great nation. A handful of British troops checked the progress of Bonaparte at Acre, and thus saved the Ottoman Empire: and the decisive battle of Marengo is said to have been gained by a slight incident. The fate both of nations and of armies is in the hands of one who is higher than the highest, and who causes all things to work together for the good of them that love him. If we fear HIM, there is none else whom we need to fear.

FRANCE.

[redacted]th of May, a paper signed by [redacted]nsul, enumerating the various [redacted] derived from the Treaty of [redacted] concluded, to France and her [redacted] stating the actual situation of [redacted]t countries comprehended in [redacted], was presented to the Legislature. Having been read, Chabot de [redacted]posed that the Tribunate should [redacted]llows:

[redacted]ribunate expresses [redacted] be given to General [redacted]l of the Republic, [redacted]TIC of the national grati[redacted] Tribunate agreed, that this wish be transmitted by a messenger of to the Conservative Senate, the Legislative Body, and the Government. The [redacted]sal was unanimously adopted.

[redacted]s communication having been made Senate, it decreed, that in order to [redacted]s to Bonaparte the gratitude of the [redacted], and to give him a splendid proof [redacted] confidence of the French people, he [redacted] be re-elected First Consul of the [redacted] Republic, for ten years immediately following the ten years for which he [redacted]n appointed by the 39th article of [redacted]stitution.

[redacted] Bonaparte replied, that the suffrage people had invested him with [redacted]he authority; that the act re[redacted]n in it must also be sanctioned by them. Fortune had indeed *smiled* on him, but many men on whom she had also smiled, had lived some years too long. The period of peace ought to have been the term of his public life; but if it was thought he owed a new sacrifice to the people, he was willing to make it, provided the suffrages of the people authorized it.

This piece of ridiculous affectation was followed by a decree, issued in the names of the Second and Third Consuls, requiring that the French people should be consulted, not upon the question, shall Bonaparte be Consul for a second ten years? agreeably to the resolution of the Conservative Senate; but upon the question, *Shall Napoleone Bonaparte be Consul for life?*

We stand astonished in this country, not only at the impudence of such an instance of political chicanery, but at the tameness and servility with which it is regarded in France. It appears also to be only a prelude to some further usurpations. An official letter from the Mayors of Paris to the Prefect of the Department, demands, in the name of the citizens of Paris, that the question, "*Shall Napoleone Bonaparte have the power of naming his successor?*" should in like manner be submitted to the people.

The Prefect in his reply, declines presenting such a question for the decision of the citizens; but gives the Mayors to understand that there is nothing to prevent any one from spontaneously expressing his wish on the subject. He promises to publish their letter as a proof of their zeal for the stability of government, and as an homage rendered to the virtues of the First Consul. The effect of these proceedings it is not difficult to foresee, and we may shortly expect to hear that the first magistracy of France, instead *of being elective* is made *hereditary*.

It is, probably, with a view to the consolidation of his power, that the Chief Consul has formed a plan for instituting *a Legion of Honour*, the members of which, besides their pay, are to have certain honorary distinctions. The legion will consist of 6000 men, the First Consul being appointed Chief *de jure*.

A new plan has likewise been adopted for recruiting the army, whereby a very large military force will be always within the reach and at the disposal of the Chief Consul. All these fences, however, are strongly indicative of fear on the part of Bonaparte; and it is by no means improbable, that the same principle continuing to operate, will lead him at length to the adoption of measures which may outrage public opinion to such a degree, that the arm of power may be found too weak to suppress what moderation might have prevented. Vague rumours of plots, conspiracies, and arrests, have been already in circulation during the present month.

A plan has been presented to the Legislative Body for the improvement of public instruction. It proposes, that the ancient colleges and the central schools, shall be replaced by lyceums, where ancient and modern literature, and the elements of the sciences shall be taught. The number of the special schools shall be increased, and professions of all sorts given to them: encouragement and rewards shall be given by the government to those masters of private seminaries who shall most distinguish themselves by diligence and success.

An act of amnesty has been passed in favour of the Emigrants, from which about 600, among whom are the French Princes, are excepted.

The French budget for the service of the year has been opened in the Legislative Body. The expenditure is stated at five hundred millions, (nearly twenty-one millions sterling) for the whole year, viz. from September 23, 1801, to September 23, 1802.

The revenue is expected, with some ameliorations, to meet the expenditure. The direct and indirect taxes are to be continued. The personal, or poll-tax, is to be increased something less than a thirty-second. The tax on doors and windows is to remain as it is. The duty on patents is to be increased one-twentieth, or five cents. the franc. There is to be a small additional custom duty in the ports, to keep them in repair. The fisheries on the rivers are to be farmed out. A vote of credit for three hundred millions for the year 11, is proposed, in order that the public service may experience no check whilst the Legislative Body is not sitting.

The restrictions laid by the French Executive upon the *import* of British manufactures into the territory of the Republic, are strictly enforced. Several ships laden from the United Kingdoms have been compelled to return with their cargoes.

A decree has been submitted by the Government to the Legislative Body, which proposes that Negro Slavery shall be maintained in the French colonies; and that the Slave Trade shall also be carried on in conformity to the laws and regulations which existed antecedent to 1789. It farther proposes, that the administration of the Colonies shall be placed, for ten years, entirely in the hands of the government.

SWITZERLAND.

The fate of Switzerland seems on the eve of decision, and its present perturbed state will, in all probability, be taken advantage of by the Consular government, to make it a province of France. A great part of the country is again a prey to discord and trouble.

SWEDEN.

The Swedish act of accession to the Convention of the 17th of June, 1801, has been notified to Lord St. Helens, who farther states, that the Swedish ambassador had been informed by the Russian court, that the motives which had led to the Armed Neutrality having been done away, that system is considered as completely annulled and abandoned.

TURKEY.

It is reported, that in Servia, Bulgaria and most of the other provinces of Turkey in Europe, the Pachas refuse to obey the orders of the Porte, and appear to aim at rendering themselves independent, by a connection with Paswan Oglou, who has completely beat the Hospodar of Wallachia, and dispersed his army.

The Egyptian Beys, it is said, have collected troops, and given the Porte reason to fear very unpleasant consequences.

FRENCH WEST INDIES.

There has prevailed in France during the whole of the *last* month, a profound silence respecting the affairs of St. Domingo. This circumstance affords strong ground for believing that the dispatches brought over by the Citizen [illegible] and of which no part has transpired, are of an unfavourable nature. Of the many concurrent reports, both from Jamaica and America, which would lead to a similar conclusion; but no credit can be placed on them.

In the details which have been received in the French papers respecting St. Domingo, are some interesting particulars of the behaviour of Toussaint to the children, whom Le Clerc sent to France to the care of their tutor. He received them with great tenderness, and wept even to tears at seeing them. The narrative is very inconsistent with the *ferocity and savageness of manners which has been attributed to him*, and paints him in rather a pleasing point of view.

The decrees recently passed in France on the subject of Negro Slavery and the Slave Trade, are not likely, when carried into the West Indies, to advance the interests of the French in that quarter.

GREAT BRITAIN.

TUESDAY next, the first of June, is the day appointed for a general Thanksgiving, on account of the Peace. We sincerely rejoice that an opportunity is thus afforded of publicly expressing our gratitude, AS CHRISTIANS, to the great author of all our blessings. We have noticed with concern the prevailing custom of giving

Fêtes in honour of the Peace, as if an unusual degree of dissipation were a proper acknowledgment of joy for the signal mercies we have received.—Christian joy should ever be combined with praise. It should directly respect him who has afforded us the occasion of rejoicing. One principal object of Revelation is to draw aside the veil which conceals the agency of the Almighty, and to exhibit HIM as presiding over the world, and appointing and directing the events which take place in it. To him, therefore, the chief honour should be paid, and neglect him in our rejoicings, or to our attention principally upon secondary causes; is equally ungrateful and impious. Let the wisdom of our rulers, the skill of our officers, the valour of our armies and fleets, receive their due praise; but this praise should that which belongs to instruments ed and prepared by God for his k. There is an appropriate glory to the Supreme Ruler, and an inor honour to his subordinate agents, confide in an arm of flesh, or to in human power, are considerure as derogating from the o the Creator. The cases dnezzar, struck with madprying in the magnificent built, and of Herod, smitloathsome and incurable cause he gave not God the instances full in point of the of a watchful jealousy on lest we should neglect or n, to whom our attention directed, not cursorily or y, but fully and principally. ely, never had any nation ason for thankfulness. A wreck of nations we have d. While a phrensy has seized states, we have been kept so. we have been carried through eventful period, in which we surrounded with dangers of a nd unexampled kind, which no ould contemplate with any just tation of escaping calamities far severe than we have been called ture. No invasion has been per, no intestine tumults have pre; the pressure of scarcity and some taxes has been endured people with exemplary patind by a signal interposition of ce, in the short space of onths, the evils with which threatened have been averted, and Peace and Plenty have been restored to us. It will be incumbent on us, while we celebrate these mercies, to do it as Christians and not as Politicians. Let us not speculate about the terms of Peace, or indulge visionary conjectures concerning a better mode in which our affairs might have been administered; it is our duty to fix our attention wholly upon that gracious Being, whose goodness has been so great, and so unmerited on our parts. We hope the day will be religiously and strictly observed. It is to be lamented that a caution should be necessary on this head; but the emotions of gratitude are too apt to be faint and transitory. While in trouble, we call upon God earnestly and repeatedly; but the pressure of affliction is apt to affect us much more deeply than gratitude for our deliverance. Let us reflect that much more may depend upon the manner in which we express our gratitude, as a nation, than superficial observers conceive. Our Fasts have not been useless days. If God ordereth all the affairs of the earth; if the general course of his Providence is directed to the promotion of righteousness and the punishment of sin, it is very obvious that repentance and humiliation, gratitude and thanksgiving, are means of ensuring the prosperity of a country more effectual than the most consummate wisdom of statesmen, and the most determined prowess of armies. "Whoso offereth me praise, he glorifieth me, and to him who ordereth his conversation aright, will I shew the salvation of God."

PEACE was proclaimed on the 28th of April, with all the usual ceremonials, and with a degree of pomp perhaps never before witnessed on so joyful an occasion. That auspicious day, we trust, will be long remembered as a day which has put an end to the public solicitude, and restored, through the goodness of Divine Providence, those blessings which can be only appreciated by the deprivation of them.

The Illuminations at night, it is said, were the most general and brilliant ever beheld in London.

The Definitive Treaty of Peace underwent, on the 13th instant, the careful investigation of both Houses of Parliament, and was approved of by very large majorities. In the House of Lords, after a debate of fourteen hours, there appeared for it 102, against it 16. In the House of Commons, where the debate continued for

two days, and was conducted on all sides with more than usual ability, the numbers were, 276 for and 20 against. The result, independent of this large majority, is highly favourable, in point of argument, to his Majesty's ministers.

A considerable promotion, both of naval and military officers, has taken place in the course of the present month. The petty officers of the navy, who are too numerous to be generally promoted, are to be employed in double the usual number during the Peace.

His Majesty has signified his gracious approbation of the services of that highly meritorious corps, the Marines, and as a mark of his royal favour, has directed that the corps shall in future be called the ROYAL MARINES.

Mr. Manners Sutton has accepted the office of Solicitor General to the Crown. Mr. Adam will succeed to that of the Prince of Wales.

The following is an account, presented to the House of Commons, of the Gross Assessment and Net Produce of the Income Duty, in Great Britain, for the year ending 5th of April, 1801; distinguishing the charges of collection and deductions, and distinguishing the returns made to Commercial Commissioners:—

Amount of Gross Assessments.

By Commissioners for General Purposes.	By Commercial Commissioners. On Income from Trade.	On Income from other Sources.
£. s. d.	£. s. d.	£. s. d.
4,658,491 15 9½	1,175,836 16 1	410,109 18 11

Total	£.6,244,438 10	9½
Charges of Collection	162,875 0	0
Amount of Deduc. on Acc. of Children	371,040 17	3½
Net Produce	£.5,710,572 13	6

Population of ENGLAND, *according to the abstract delivered to the members of the House of Commons.*

Inhabited houses	1,467,870	
By how many families occupied	1,778,420	
Uninhabited houses	53,965	
Males		3,987,935
Females		4,343,409
Total of persons		8,331,434

WALES.

Inhabited houses	108,053	
By how many families occupied	118,503	
Uninhabited houses	3,511	
Males		257,173
Females		284,368
Total of persons		541,546

Army	198,331
Navy	126,279
Seamen in registered vessels	144,558
Convicts	1,410

Grand Total.

Inhabited houses	1,575,923	
By how many families occupied	1,896,723	
Uninhabited houses	57,476	
Males		4,715,711
Females		4,627,867
Grand total of persons		9,343,578

The enumeration of Scotland is delayed by the non-return of two counties: it is however ascertained, that Scotland contains nearly 1,700,000 inhabitants; and it is known that the population of Ireland rather exceeds 4,000,000.

If to the population of the Metropolis (864,000) the regiments of Guards, and Militia in London, and the Seamen on board the registered vessels in the river Thames, were added, it would undoubtedly exceed 900,000 souls; almost a tenth part of the population of England and Wales.

CITIES AND TOWNS.

	Males.	
London	393,369	
Manchester	39,110	44,91
Liverpool	34,367	43,28
Birmingham	34,716	38,95
Bristol	26,943	36,70
Leeds	25,504	27,65
Plymouth	18,016	25,17
Newcastle-on Tyne, with Gateshead, in the County of Durham	16,343	20,62
Norwich	15,810	21,04
Bath	11,441	19,75
Portsmouth	14,309	17,85
Sheffield	15,483	15,85
Hull	13,051	16,465	2
Exeter	7,314	10,084	1
York	7,018	9,127	1

On the 6th instant the drawings of the Reverend William Gilpin, Vicar of Boldre, in Hampshire, were sold at Christie's, and produced the sum of 1500l. The use to which the sum is to be appropriated gives this article a peculiar claim to insertion. About ten years ago Mr. Gilpin, at his own expence, erected a school house in his parish of Boldre, for the instruction of twenty poor boys, and as many girls. A master and mistress have likewise been provided at the ex[illegible]

Mr. Gilpin *. The venerable founder of this institution used occasionally to amuse himself with his pencil; and the number of his productions, which were highly esteemed by many of the best judges of the art, became at length considerable.

The whole of these drawings Mr. Gilpin had ordered in his will to be sold, and the produce of the sale to be appropriated to the endowment of the schools he had instituted. On reconsidering this scheme, however, and being now, perhaps, too old to add to his collection, he judged it advisable to complete the design in his own life time: that before he departed to a better world, he might have the pleasure of seeing all the arrangements made to his satisfaction. This valuable treasure was, therefore, offered to the public, and it produced, to the gratification of the friends of Religion, no less than of the lovers of the arts, the sum above-mentioned.

It is but doing justice to the generosity of Mr. Christie, to inform our readers, that he opened the sale by an address to the company assembled; in which, having expressed his hope that the benevolent object of the sale would operate on those who came to purchase the drawings in addition to their known intrinsic value; he declared, that he felt himself bound to follow the example by which he endeavoured to stimulate others, and should on the present occasion exercise munificence.

* See an account of Mr. Gilpin's schools, in the Report of the Society for Bettering the Condition of the Poor.

PROCEEDINGS IN PARLIAMENT.

(*Continued from page 279.*)

HOUSE OF COMMONS.

February 19, 1802.

SIR WILLIAM DUNDAS moved for leave to bring in a Bill to authorize the East India Company to make Fort Marlborough a settlement and factory subordinate to the Presidency of Bengal, and to transfer their servants and writers to that establishment.—Leave given.

February 23.

Mr. LAWRENCE rose to ask the noble Secretary of State, whether the intelligence had yet been received, as he understood it had, of the formal ratification of the Treaty by the court of Denmark.

Lord HAWKESBURY replied, that it was strictly true that government had received the formal ratification of the court of Denmark to the Convention alluded to by the honourable Gentleman.

February 25.

Mr. TIERNEY presented a Petition from the German Jews residing in London. It stated, that their numbers had greatly increased; that their poor, now numerous, were prevented by the tenets of their Religion from enjoying parochial relief, the benefit of hospitals, and from apprenticing their children to useful trades; and that the relief received from the Synagogue was inadequate to their wants. The petition, therefore, concluded with praying for leave to bring in a Bill to enable the petitioners to tax themselves for the purpose of raising a fund for the support of their own poor.—Ordered to be laid upon the table.

Mr. WILBERFORCE presented a Petition from Dr. Carmichael Smith, praying a compensation for his discovery of an effectual preventive of contagion in infectious diseases.

HOUSE OF LORDS.

February 26.

Lord MOIRA enquired if the attention of Ministers had been directed to the affairs of the Nabob of Arcot? To this it was replied, that government certainly meant to bring the matter forward.

HOUSE OF COMMONS.

March 2.

The House having resolved itself into a committee on the Debtors Act, a debate took place on a clause to allow the Debtor to apply to the Court of Chancery for protection whenever the sale of his estate for the payment of his debts could only be made upon disadvantageous terms. The clause was agreed to.

March 3.

The House resolved itself into a Committee of Supply.

The SECRETARY at WAR stated, that the estimates referred to the Committee were for sixty-one days. The total number of men was something above 200,000, and the expense for two months would be £1,270,095. He then moved that a number of land forces, not exceeding 61,176 men, be employed in Great Britain, &c. &c. from the 25th of March to the 24th of May next.

Mr. ELIOT, in a speech of considerable length and great ability, stated the necessity of a powerful force, and the grounds of alarm which might justly be entertained from the manifest fraud and ambition of France, and blamed ministry for their too easy confidence in the intentions of Bonaparte. He was supported by Mr. Wyndham and Dr. Lawrence, and opposed by Lord Hawkesbury, Lord Castlereagh, Mr. Baker, and the Attorney General; the question was at length put and carried.

The House then resolved itself into a Committee of Supply, when a motion made by the Chancellor of the Exchequer, that a supply of one million, to be raised on Exchequer Bills, should be granted to his Majesty, was put and carried.

Thursday, March 4.

After some business had been gone through, and leave given to Mr. Dickenson to bring in a bill for continuing the act to suspend the proceedings against Non-Resident Clergymen, Mr. William Dundas moved the order of the day for the Second Reading of the bill to enable the East India Company to transfer their servants from the establishment of Benecolen to Madras. On the question for reading the Bill a Second Time, a debate took place. The Bill was supported by Mr. Wallace, Mr. Metcalfe, Mr. D. Scott, and Mr. W. Dundas; and opposed by Mr. Johnstone and Mr. Tierney. The Bill was then read a Second Time, and ordered to be committed on Monday.

The Report of the Committee of Supply was then brought up by Mr. Alexander. It was objected to by Mr. Robson, and defended by the Secretary at War and General Gascoyne, who explained some points which had been animadverted upon by Mr. Robson. The question was put and carried, and all the other resolutions agreed to.

Friday, March 5.

The order of the day for the Second Reading of the American Treaty Bill was read. The Bill was opposed by General Gascoyne, Doctor Laurence, and Mr. Windham; and defended by Mr. Vansittart, Mr. Nicholls, Lord Hawkesbury, and the Chancellor of the Exchequer.

General Gascoyne stated his reasons of dissent from the measure. The effect of it would be to violate the Navigation Act, and to lose, or at least materially injure our carrying trade; in which we were already rivalled by America. That America had offered to take off the discriminating duties was no mark of favour to this country, for she had offered the same to all other countries.

Mr. Vansittart in reply, contended, that the Bill now under consideration did not infringe the Navigation Act. The increase of American shipping, if any argument could be drawn from that, was certainly in favour of the Bill. If the countervailing duties were inefficacious to protect the trade of Great Britain, they ought to be repealed; by taking off these duties we should serve our manufactures. They were chiefly consumed in America, and the cheaper they could be got there, the more of them would be used. But it was not on these grounds that he wished to defend this measure, but on those of national good faith and general policy.

Dr. Laurence entered into an enlarged view of the question in all its different bearings and relations, and concluded by seriously recommending to the House to defer the measure.

Lord Hawkesbury replied to Dr. Laurence. The measure, he said, was an act of justice as well as an act of expediency. After some further conversation, the Bill was ordered to be committed to a Committee of the whole House.

March 10.

In the Committee of Supply 130,000 men, and £1,820,000, were granted for the service of the Navy for two months.

March 11.

Mr. Simeon moved for leave to bring in a Bill for more effectually distinguishing and relieving the industrious Parish Poor, regulating Overseers' Accounts, and preserving the Lives of adjudged Bastards. The object of the Bill, he briefly stated to be, to enable every parish to execute the poor laws in a more favourable manner; to put bastard children more under the eye of the magistrate; and, for the first seven years of their life, to prevent the removal of them by the father from the care of the mother. Leave was granted to bring in the Bill.

March 12.

On the motion of Mr. Corry, the account of the Permanent Charges of Ireland was referred to a committee.

Mr. Jones moved for an account of the total produce of the Tax upon Income, as far as it could be made up. This Tax, he said, was one of the worst practical taxes that ever was made. It was a Tax upon common honesty.

The motion was objected to by Sir Robert Buxton and by the Chancellor of the Exchequer. The latter expressed his hope that the Honourable Gentleman would postpone his motion, as it was his intention, in the course of the next week, to submit to the House several motions relative to the Income Tax. Mr. Jones withdrew his motion.

The House then resolved itself into a Committee of Supply, to which the estimates of the ordinary and extraordinary of the Navy, the Transport Service, the expenses of Sick and Wounded Seamen and Prisoners of War, were referred.

HOUSE OF LORDS.

March 15.

The Earl of Carlisle rose; and, in a short speech, touched upon the present

circumstances of the country, as relating to the Negotiation. The recent additions to the territory and power of France were certainly causes of alarm, and on these subjects the House should be properly informed. They ought also to be informed if the Definitive Treaty was to be expected shortly. The Noble Earl forbore to make any motion on the subject, declaring, that he trusted to the candour of Ministers for a satisfactory explanation.

He was answered by Lord Pelham, who stated, that the information required by the Noble Earl, could not, at present, be properly given.

HOUSE OF COMMONS.

March 15.

The CHANCELLOR OF THE EXCHEQUER moved for a committee to examine the state of the Corn Trade between Great Britain and Ireland. The question was carried.

March 16.

Mr. Fox, in moving for a new Writ for the Borough of Tavistock, pronounced a long and animated eulogium on the late Duke of Bedford *.

Mr. CORRY then moved the Order of the Day for the Second Reading of the Duties Continuation Bill. This gave rise to a Debate of considerable length. The measure was opposed by Mr. Foster, and defended by Mr. Corry, the Chancellor of the Exchequer, and Mr. Ormsby. The question was then put, the Bill read a Second Time, and ordered to be committed.

After receiving a Petition from Dr. Jenner, the discoverer of the Vaccine Inoculation, the House, in a Committee of Supply, voted the sum of £266,666, 13*s.* 4*d.* for the service of the Office of Ordnance.

March 22.

After some observations from Lord Temple and the Speaker, the Petition of the Lord Mayor, Aldermen, and Livery of the City of London, praying the Repeal of the Income Tax, was ordered to lie on the Table.

Lord BELGRAVE then rose, and moved for leave to bring in a Bill relative to the 7th of William III. known by the name of the Treating Act. The words of that Act were," he said, obscure and mysterious, and called for some amendment previous to the general election. The whole act was, in truth, defective, but at present he thought it would be sufficient to repeal a part only, for the purpose of introducing more efficient clauses. It would, he said, be the object of his Bill to render incapable those persons who had offended against this Act, and to make the punishment attach, as well upon the unsuccessful, as the successful candidate. Leave was given to bring in the Bill.

March 23.

Mr. JONES gave notice of his intention to bring forward a motion, relative to the Polygar War, on that day fortnight.

March 25.

In a Committee of Supply, Mr. Robson opposed the resolution for granting forty-five thousand pounds, to indemnify Lord St. Vincent and Lord Grey, against American claims, as the acts it was meant to indemnify were arbitrary and illegal. The commanders had erected Admiralty courts on their own authority, and ought to abide by the consequences.

Mr. VANSITTART in reply stated, that the Noble Lords in question had merely obeyed the orders of government in what they had done. The Court of Admiralty at Martinique had been properly established. It was, therefore, highly improper that the Noble Lords should suffer for their obedience to the orders of government. After some further conversation the Resolution was agreed to.

HOUSE OF LORDS.

March 29.

The Order of the Day was read, for taking his Majesty's Message, relative to the Civil List, into consideration, and produced a very animated debate. Lord Pelham, after adverting to the heads of the Report on the Civil List, explaining the items, and defending those who had been in charge of this branch of the public service, concluded by moving an Address to his Majesty, expressive of the affection, loyalty, and attachment of the House to his person and dignity, and of its intention to take the subject into immediate consideration, and concur in any prompt and effectual measure for relieving the present Civil List embarrassments. He was followed by Earl Fitzwilliam, who, giving his hearty assent to that part of the Address which expressed the affection of the House to his Majesty, opposed that part of it which pledged the House for the payment of arrears, without examination of the subject, and moved to amend the Motion by inserting instead of that pledge, the words, "and we will enquire into the causes that have occasioned those arrears and embarrassments." This Amendment was supported by Lord Holland and Lord Carnarvon, and objected to by Earl Moira, Lord Hobart, Lord Pelham, and Lord West-

* See the Obituary for March, 1802.

moreland. On the question being put, there appeared for the Amendment four, against it sixty.

HOUSE OF COMMONS.

March 29.

The House having resolved itself into a committee on the subject of the Civil List Debt, the Chancellor of the Exchequer, in a speech of great length and detail, went into the question before the House. He should not rely, he said, on the mere feelings of the Committee, not even on its generosity but on its justice. Documents more clear, distinct, and satisfactory, were never laid before the House on any subject than on this. It might now be seen, how fallacious were the opinions of those who represented the Royal Income as enormous. That income was, in truth, not more than equal to any former King of England. He then entered into the history of the King's revenue, and of the various applications for the relief of the Civil List debts. In the information now given to Parliament, there was not the least room for doubt or cavil. No concealment had been used. No imputation of mismanagement could be made. No instance of corruption or profusion shown in the use of the Civil List revenues. The Honourable Gentleman, in support of his assertion, quoted the Report, from which it appeared, that from the year 1786, a period of sixteen years, the net increase was only £80,403 4*s.* 8¾*d.*

Appealing to the Committee, whether it was possible, even for an individual, to maintain his rank in society without an additional expenditure, he declared his conviction, that the present debt of the Civil List would not be considered as excessive; more especially as a great part of it was contracted during a period of war. It had been made a ground of complaint, that Mr. Burke's Bill had not been adhered to. Of that Bill the wording was loose and indeterminate. But, in his opinion, the spirit of its provisions had been complied with. After going at great length into the various heads of expenditure, he concluded by moving, "That it is the opinion of this Committee, that a sum not exceeding £990,053 be granted to his Majesty, to discharge arrears and debts due and owing on the Civil List, on the 18th of January, 1802."

Mr. Fox then rose, and in a long and animated speech opposed the Motion. Solemnly disclaiming any wish to treat with unnecessary severity the expenses of the Civil List, he could not suffer the present call upon the purse of the country to be passed over without animadversion. The Chancellor of the Exchequer, he said, had not proceeded candidly in treating the subject. He then enumerated the sums already granted to his Majesty for the discharge of the Civil List debts. Mr. Burke's Act had been said to be loosely worded: however that might be, the spirit of it was precise and obvious. As a friend to the monarchy, he could not acquiesce in the payment of this arrear. It was essential to monarchy that the King should have a revenue for the Civil List independent of Parliament. The King, however, was dependant on Parliament, if he was from time to time obliged to come to it for the payment of the Civil List debts. Ministers ought not to be suffered to exceed the sum granted, as in so doing they were, in truth, setting their own authority above that of the House.

The Honourable Gentleman then entered into an examination of several of the charges, which he commented on with great severity, particularly on those incurred by the prosecutions for treason.

On the ground, therefore, of all these considerations, it was his opinion that the Motion should be rejected, and an Address presented to his Majesty, entreating that he would be graciously pleased to confine the expense of the Civil List within £900,000, and to establish such savings as might create a sinking fund, to pay off the debts contracted by the misconduct of Ministers.'

He was followed by Mr. Pitt, who commenced by commenting with sarcastic severity on what he from the Honourable Gentleman with spect to the state prosecutions. The viction of one of those persons ought to have escaped the recollection Honourable Member and those who near him. There was something compassion shown for those persons, was truly whimsical.

The arguments of the Honourable tleman went to shew, that it was inconsistent with the duty of Parliament to pay those debts, and that Mr. Burke's Bill had been violated. With regard to the first, the Honourable Gentleman had been particularly unfortunate in his proofs. He had not shown a single case in which the debt had not been paid. As to the second, Mr. Burke, himself, had never opposed what was now considered as a violation of his Bill. If the construction now put upon the Bill had been its true one, would it not have been urged by the diligent and watchful framer of the Bill?

The Right Honourable Gentleman then entered into a defence of the establishment of a third Secretary, and the various missions to the continent; and concluding by a comparison of the revenue of his present Majesty with that of former sovereigns, gave his hearty assent to the Motion made by the Chancellor of the Exchequer.

Mr. TIERNEY thought that a strict investigation was necessary. He would, therefore, propose, that the Chairman should leave the chair, report progress, and ask leave to sit again.

Mr. ROSE opposed the Motion, and Mr. Tierney explained. Before the question was put, Dr. Laurence rose, and, in a speech of some length, satisfactorily explained the intentions and conduct of Mr. Burke. After some observations from different members, a division took place on Mr. Tierney's motion, which was negatived by 228 voices against 46. The original Question was then put and carried; there being 251 against, and 226 for it.

The same day the Chancellor of the Exchequer gave notice of his intention to move for the repeal of the Income Tax.

Wednesday, March 31.

The claims of the Prince of Wales to the revenues of the Duchy of Cornwall were brought before the House. They gave rise to a long and animated debate. The claims of the Prince were supported by Mr. Manners Sutton, Sir Ralph Milbanke, Mr. Erskine, Mr. Fox, Mr. Sheridan, Mr. Tierney, Sir Francis Burdet, and several other speakers. They were opposed by the Chancellor of the Exchequer, the Master of the Rolls, the Attorney General, Lord Hawkesbury, Lord Temple, and Mr. Ellis. The debate was opened by Mr. Manners Sutton, who, in a long and able speech stated the claims of the Prince of Wales. He concluded by moving "That a Committee should be appointed to inquire what sums of money have been received, and by whom, on account of the revenues of the Duchy of Cornwall, from the period of the birth of the Prince of Wales till his attaining the age of twenty-one years, and how the same had been applied; and also of the sums advanced to his Royal Highness to the 27th of June, 1795, inclusive." The Motion was seconded by Sir Ralph Milbanke.

The CHANCELLOR OF THE EXCHEQUER in a speech of great length, opposed the Motion. The greatest legal opinions were adverse to the claim; it had no authorized precedent. At all events, he thought the step proposed to the House was improper to be taken. A petition of right was, he understood, the proper mode of proceeding in such a case. He concluded by moving that the other Orders of the Day be now read.

Mr. ERSKINE rose to support the original Motion. In a speech of some length, he went over the arguments which had been urged by Mr. Sutton.

The MASTER OF THE ROLLS replied to Mr. Erskine, and was answered by Mr. Fox, who asserted the claims of the Prince of Wales with great force. The Attorney General, Mr. Tierney, Mr. Sheridan, Sir Francis Burdet, Mr. Ellis, and two or three other Members, delivered their sentiments. On the division taking place, there appeared for the Order of the Day 160, against it 103.

April 2.

Mr. CANNING rose to make his promised Motion on the subject of the Island of Trinadad. This Motion, he stated, was only preliminary to another, respecting the cultivation of that Island, and the question of the Slave Trade, though he did not then mean to discuss that question. He had never heard any one maintain, that if the Slave Trade did not now exist, it ought to be commenced. The House had voted for the gradual Abolition of the Slave Trade; but it must be allowed, that if the whole Island of Trinidad were brought into a state of cultivation, it could not contribute to that abolition. The Right Honourable Gentleman then entered into a calculation of the number of acres contained in the Island of Trinidad, and the number of Negroes which would be required to work them. He concluded by moving, "That an Address should be presented to his Majesty, praying that there should be laid before the House, copies or abstracts of all letters and information received from the Governor of Trinidad, since its capture, relative to the cultivation of this Island; and an account of the different classes of inhabitants; and likewise of any allotments of land made since the capture; also copies of all orders sent to the Governor of the said Island, relative to the settlement of the same; and also an account of the lands resumed, with the reasons of such resumption."

After a few words from the Chancellor of the Exchequer, assenting to the Motion, General Gascoyne rose, to notice some observations of the Right Honourable Mover. The Right Honourable Gentleman had, he said, affirmed, that were the Slave Trade not in existence, there was no person who would venture to recommend its establishment. This he denied.—Knowing, as he did, the advantages produced to this country by the Slave Trade, and, feeling his duty as a Member of Parliament, he would say, That if the Slave Trade had never existed, it ought immediately to be commenced. This gave rise to some little debate between the Honourable Member, Mr. Wilberforce, and Sir William Young. The Motion was then put and carried.

April 5.

The Budget was opened by the Chancellor of the Exchequer. He first stated the supplies already voted. They were as follows:

	£.	s.	d.
NAVY	7,770,896	0	0
ARMY	7,708,334	10	5
ORDNANCE	954,166	0	0
MISCELLANEOUS	423,689	15	9½
Reduction of the national debt	200,000	0	0
Corn bounties	1,622,018	0	0
Deficiencies of malt duty, 1800	400,000	0	0
Interest on exchequer bills	1,137,073	0	0
To pay of exchequer bills	3,000,000	0	0
Deficiency of 1,200,000l. voted for the service of 1801, out of the duties on goods imported and exported	410,000	0	0
Amount of civil list debt	990,053	0	0
Making the sum already voted in the committee of supply	24,614,430	6	2½

It would appear from this that the period for which these sums were voted for the navy, army, ordnance, and miscellaneous services, was only five months. For the remaining seven months it was not his intention now to propose any resolutions. In these departments, every retrenchment that was practicable would be made with as much rapidity as was consistent with prudence. The ways and means as they now stood were as follows:

Duties on pensions offices, &c. and malt duties		£. 2,750,000
Surplus subscription on exchequer bills funded		180,874
Loan to be provided for by	Great Brit. 23,000,000; Ireland 2,000,000	25,000,000
Amount of ways and means voted on or before the 8th of April		£. 27,930,874

Stock created by Loan, 1802.

	Capital Stock. £.	s.	Interest. £.	s.	d.
3 per cent. consol. ann.	14,930,000	0			
3 per cent. reduced ann.	13,830,000	0			
3 per cent. deferred stock to be added to consols	1,601,375	0			
	30,351,375	0			
Interest on the consols and reduced			862,500	0	0
Ditto on the deferred stock from Jan. 5, 1808			48,041	5	0
Carried forward	30,351,375	0	910,541	5	0

	Capital Stock. £.	s.	Interest. £.	s.	d.
Brought forward	30,351,375	0	910,541	5	0
Management on the whole			13,658	2	0
Stock created by exchequer bills funded	11,138,062	10			
Interest, together with £.7,796 12s. 10½d life ann.			431,043	0	5
11. per cent. thereon			112,222	12	6
Management			5,099	16	9
Stock charged on income duties	56,445,000	0			
Interest thereon			1,713,016	13	4
Management on ditto			25,621	10	0
	97,935,437	10	3,211,203	0	0

The Right Honourable Gentleman then entered into the particulars of the terms of the loan, which he contended were highly flattering and advantageous; and also of the taxes which were requisite for the payment of the interest*. The whole amount of the taxes to be imposed would, therefore, be four millions, which would be an excess, above the sum wanting of near £.800,000.

The Right Honourable Gentleman then stated to the committee the outline of a plan for consolidating, into one fund, the two sinking funds which were established; the one, for the purpose of paying off the national debt, and the other for the extinction of every new loan. By their consolidation, they would acquire such an increase of power, as to enable them [illegible] charge the whole debt, of five hund[illegible] lions, in forty five years.

The Right Honourable Gentleman [illegible] recapitulating the whole of his statem[illegible] and expressing his hopes that by prude[illegible] and vigilant economy; by a firm and [illegible] perate system; by being prepared to [illegible] dicate and maintain the blessings of pe[illegible] we should ensure to ourselves tranqu[illegible] and ease, as well as security and inde[illegible] dence, concluded by moving a resolu[illegible] for raising the sum of twenty-five millions by way of loan.

He was followed by Mr. Whitbread, who, in a speech of considerable length, opposed that part of the Chancellor of the Exchequer's plan which proposed a tax upon malt, hops, and beer. The present tax would press most enormously upon the brewers; and not only upon them, but upon the lower orders of the people.

Mr. PITT rose to reply, and in a very long and animated speech defended the taxes proposed by the Chancellor of the Exchequer, and his own measures, during the period he was in office. He was answered by Mr. Grey.

After some observations and animadversions from Mr. Vansittart, Mr. Alderman Combe, Mr. Jones, and some others, the Resolutions were put and agreed to.

* See Christian Observer, p. 276.

OBITUARY.

LAST week, at Blechington, Oxfordshire, Mr. JOHN PAINTER, Farmer, aged 46. He was a very tall man, measuring, when dead, six feet eight inches.

Lately, at Strabane, Sir JOHN STEWART HAMILTON, Bart. many years Member of Parliament for that town.

April 20, at the Priory, at Hitchin, Herts, Lady PENELOPE FARNABY RADCLIFFE, widow and relict of the late Sir Charles Farnaby Radcliffe, Bart.

April 24, in Newman-street, in the 84th year of her age, Mrs. ELIZABETH HENRY, of Hawthorn Hill, Berks.

April 25, at Wentworth Castle, Mrs. HATFIELD KAYE, sister of the late Earl of Stafford.

Same day, at Hambledon, Bucks, in the 76th year of her age, Mrs. SURTEES, relict of Aubone Surtees, Esq. of Benwell, Northumberland, and mother-in-law of the late Lord Chancellor.

April 26, the Rev. J. RUSSEL, B. D. Rector of Helmdon, Northamptonshire, of Ilmington, Warwickshire, and formerly Fellow of Corpus Christi College, Oxford.

May 2, at Brighthelmstone, in the 67th year of his age, Mr. PETER ELMSLY, formerly a Bookseller in the Strand.

[illegible]12, at Boskenna, in Cornwall, the [illegible]OMAS WILLS, B. A. aged 62, many [illegible]inister of Silver-street and Islington.

[illegible]ly, at Norton, JOHN AWDRY, Esq. [illegible]oldest Magistrate in the county of [illegible]s, and Lieutenant-Colonel of the Yeomanry Cavalry.

[illegible] Berwick-upon-Tweed, aged 72, Mrs. [illegible]ZABETH RENWICK, daughter of the [illegible] Sir William Purvis, of Purvis Hall, [illegible]. and niece of the late Earl of Marchmont.

Last week, in the 100th year of her age, the Widow PILMER, of Stamford Baron. Her brother and sister died this year, the former 75, and the latter 87 years; two brothers died last year, the one 95, and the other 77 years old. The father attained the age of 103; and the surviving brother has withstood the blasts of eighty-eight winters.

May 18, at his brother's house, in Great Marlborough-street, the Rev. EDWARD CRANMER, Rector of Quendon, in Essex, and Rector of St. Bride's, London.

May 4, suddenly, at Stamford-Hill, Colonel JUSTLY HILL.

May 5, the Rev. THOMAS BRADBURY, Vicar of Badwell, Bucks.

Lately, at Durham, the Rev. JOHN ROBSON, Vicar of Stockburn.

May 11, at Whitcombe Park, Gloucestershire, in the 87th year of her age, Lady HICKS, relict of Sir Howe Hicks, Bart. of that place.

May 25, at her father's house in St. James's-square, in the 20th year of her age, Miss THORNTON, eldest daughter of Samuel Thornton, Esq. M. P. She caught cold, about a fortnight before her death, which brought on a fever, apparently mild in its nature; but after a short time, a delirium came on, which continued, with few intervals, to the time of her dissolution. This young lady was possessed of those engaging and valuable endowments which endeared her to her relatives, and secured to her the respect and affection of those who knew her. She had cultivated those usual elegant accomplishments, which are deemed necessary in the superior ranks of life: but though accustomed to appear in the higher circles in the Metropolis, she preserved a remarkable simplicity and purity of mind. She felt an indifference for the pomps and vanities of the world, preferring study and retirement to the tumult and dissipation of a fashionable course of life. This disposition was connected with that fear of God, which constitutes the ornament and crown of all human excellence; and without which, indeed, no external or intellectual acquisition is of any real value.

Many useful reflections might be suggested to our young readers on this awful and affecting event; but the limits of our work will only permit us to offer one or two with great brevity.

1. The subject of this article was summoned into the eternal world in the prime of her youth; and she was in the full vigour of health when it pleased God to visit her with this mortal disease. Let this teach the young, the healthy, and the gay, that no period of life, no strength of constitution, no vivacity of mind, can justify the least presumption of security against a call from God, equally early and unexpected. The language of this dispensation of Divine Providence to the young is this! "Remember now thy Creator in the days of thy youth!"—and to all, of every age and under every circumstance—"Be ye also ready—Prepare to meet your God."

2. This young lady was very little capable of exerting her mental powers during the progress of her disease. The consideration of this circumstance should operate as a loud and impressive admonition to those inconsiderate persons, who postpone the great work of repentance, and preparation for death, to the supposed leisure of a sick-bed.

Amongst various and conclusive argu-

ments which might be adduced, to shew the hazard and folly of such procrastination, the probability of an early and permanent state of delirium, ought to subvert the very foundation of all such delusive reasoning, and dash in pieces the presumptuous hopes of every self-deceiver. "To-day, while it is called to-day, harden not your hearts." The messenger of death, who is commanded to enkindle the flame of a fever, may be at the same time commissioned to touch the secret strings of reason and intelligence; and how often this is inflicted judicially upon those who deliberately defer the works of conversion to a death-bed, is only known to God, who can never want the means of punishing those who abuse his mercy, and insult his patience and forbearance.

3. This event may afford to parents a striking lesson of the importance of educating their children not merely for this world, but for that eternal state to which they may perhaps be no less suddenly called away. Of how little moment are those qualifications now become which fitted this young lady for the admiration of the world; and of what infinite importance those Christian graces which form the preparation for heaven?

ERRATA in the present Number.

On the occasional Candour of Anti-Christian Writers,
Page 300, 1st. column, line 7, for *those* read *one*.
line 8, for *thing* read *mark*.
Review of Overton's True Churchmen,
Page 312, 2nd column, 15 lines from bottom, dele *very*.

ANSWERS TO CORRESPONDENTS.

We intimated in our last Number, that we had received a letter from Mr. Da... complaining of unfairness in the representation given of his sentiments at p... of No. 3. It is there said Mr. Daubeny has maintained, "that the spiri...ality ...vine worship is not *essential* to the being of the Church of Christ." The pas... Mr. Daubeny's writings, which gave occasion to this remark, will be found ... Appendix to the Guide to the Church, page 482, and is as follows, viz. "Tha... spirituality of divine worship is essential to the *very being* and *constitution* ... Church, is more than will be granted, because the Church of Christ has at dif... times been permitted to exist without it."

Considerable light seemed to us to be thrown on the author's meaning, in the ab... extract, by what he says at page 404 of the same work. He there observes, a... dressing himself to his opponent, "I mean neither to disparage nor offend you, whe... I take upon me to assert, that you are but a sciolist in theology, if you are yet to learn, that however bold the position may seem, that may be a *true Church* in which the pure word of God is not preached*."

It will scarcely surprize any unprejudiced person, that, on the authority of those passages, which are in unison with the general tenor of Mr. Daubeny's book, we should have asserted (an assertion which Mr. Daubeny has not contradicted) that his opinion was; that "the spirituality of divine worship is not *essential* to the being of the Church of Christ." Nay, it may even be fairly inferred from his writings, that while he regards an episcopal form of government to be essential, he considers sound doctrine

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* Without meaning, at present, particularly to examine whether Mr. Daubeny be right or wrong in the sentiments contained in the above extracts, we think it right to request our readers to compare them with the nineteenth article, which contains, as we have already said, our opinion upon the point. "The visible Church of Christ is a congregation of faithful men, in which the true word of God is preached, and the sacraments be duly ministered," &c.

worship, as not essential to the being and constitution of the Church. tention of imputing to Mr. Daubeny that he did not consider both sound spirituality of worship to be of very high importance, and even, to use , essential to the *perfection* of a Church, but merely, as we have dis- , that he maintained *that the spirituality of divine worship is not essential of the Church of Christ.* Wishing, however, to furnish Mr. Daubeny with ity he requests, of publicly and effectually counteracting the prevalence t fatal delusion into which unguarded language may have been instru- ading his readers, we fully intended, even before we were favoured with tter, to lay his explanation upon the subject before the public. It is as I say, Sir, that the spirituality of divine worship is *essential* to the *perfection* ch; so far then from Christianity being an external thing, a mere form, ituality of divine worship a matter of no great importance*, I consider pirituality of it is that thing of *primary importance* which the Being of the as designed to preserve; that valuable kernel, if I may so say, of which ution of the Church is the shell; and, consequently, (to make use of your on the subject) that 'every kind of religion but *spiritual*, is not only de- ninous'."

decline all personal controversy, prevents our making any comment on ing explanation, which is given in Mr. Daubeny's own words. It is with view, as conceiving it can answer no good purpose to any of the parties , and not from any disrespect to Mr. Daubeny, or from any desire to avoid , (as we trust we have already done him) the most ample justice, that we ublishing his two letters.

RY CLERGYMAN; C. I. H.; PILGRIM; A FOE TO BRIBERY; L. I. H.; *Lark Singing*; *The Extract from St. Chrysostom*; A. Z.; CARTHUSIENSIS; INISTIC DISSENTER; J. G. *on Friendly Societies*; and THOMAS COMBER'S have come to hand.

not discover from D's Letter what is the point on which he desires information.

ould have any opportunity of doing so, we will gladly second T. P.'s request, e Editor of Mr. Milner's Church History, would republish the Second Volume t valuable work.

obliged to apologize to our valuable correspondents, the authors of *Horæ Vec-* , and *Thoughts on the Sabbath*, for the delay which has unavoidably taken place insertion of their communications.

d to Humanity, who writes respecting the Vaccine Innoculation, has pointed o us some mistakes on the subject, in our first number, page 37 and 44, but re is nothing in the first-mentioned passage inconsistent with his information, that ar 200 persons have subscribed for the purchase of a piece of plate, to be present- to Dr. Jenner; and the second passage merely mentions the Report of the Danish mmission, which we think highly honourable to Dr. Jenner. We are happy to rn that that Commission has since borne a still more unequivocal testimony to the lity of his Invention.

e are certainly very willing, at the request of PHILALETHES, to *disavow* all intention of *hostilities* to any body of Christians; and we do not scruple to express our regret, if through our means, that Charity should have been wounded, which it is our great object to promote. We decline, however, asserting the negative proposition contained in his letter.

We wish it to be fully understood, that it is altogether foreign to our purpose to make the CHRISTIAN OBSERVER an *arena* for any thing like personal controversy and debate. This remark will serve as a reply to many of our correspondents.

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* Neither of which opinions have we attributed, or even had any intention of attributing to Mr. Daubeny.

May 28.

P. S. Very important intelligence has been received from St. Domingo, which seems to verify, to a considerable degree, the expectations we were led to form of successful resistance on the part of Toussaint.

THE

[illegible]TIAN OBSERVER.

JUNE, 1802. [No. 6. Vol. I.

Religious Communications.

THE LIVES OF JAMES AND JOHN, THE APOSTLES.

JAMES and John were sons of Zebidee, and inhabitants of Bethsaida; they were also the friends of Simon and Andrew, and partners in their fishery. By their mother Mary, surnamed Salome, they are supposed to have been related to our Lord; a distinction which can confer no additional dignity on men who were avowed by him as his chosen Apostles. A tradition, on which the Gospel throws no light, reports the younger brother John to have been that other disciple of the Baptist's, who, together with Andrew, upon his testimony, followed Jesus, and was satisfied with the credentials of the lowly Messiah. John's connection with Andrew inclines us to think that all these friends were of the same school, and renders, therefore, this tradition less improbable.

The sons of Zebidee were called to [illegible] Disciples of our Lord at the same [illegible]me with the sons of Jonah. With [illegible] they were witnesses of the mi[illegible]ous draught of fishes, and from [illegible]me forsook their ordinary occu[illegible], that they might learn of Jesus [illegible] *fishers of men*; and when the [illegible]les were chosen, they were next [illegible]nination to Simo[illegible]ter. With [illegible]eat man, they [illegible] the depo[illegible] of those secrets, [illegible] the witnes[illegible]ose private tra[illegible]tions of our [illegible]s life, which w[illegible]e not con[illegible]is other Apostles; such as the [illegible]ion of the daughter of Jai[illegible]xhibition of the glories of [illegible]on Mount Tabor, and the [illegible]e experienced in Gethse[illegible]ke Peter, they also received [illegible]ord, a new and illustrious [illegible] of Boanerges, or Sons of [illegible] An appellation probably [illegible]not so much of their con[illegible]e and vehemence, as of [illegible] courage and zeal of their ministry, and the energy of their eloquence, which, like the bolt of heaven, should flash conviction on the darkest minds, penetrate the most obdurate hearts, and bear down all opposition before it.

The first incident in which St. John is brought forward to particular notice is the following. John said, *Master, we saw one casting out devils in thy name, and he followeth not us, and we forbad him, because he followed not us.* But Jesus said, *Forbid him not, for there is no man shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part.* It is here acknowledged, that the person in question cast out devils in the name of Jesus, thereby glorifying the Redeemer, as the gracious source of the power he exercised. What offended the Apostles seems to have been, that this worker of miracles acted under no public commission from Jesus, and tended by his successful labours to depreciate the high powers delegated to themselves: in a word, this well meaning man was guilty of irregularity. We say, well meaning man, for otherwise, his conduct would have been equally liable to reprehension with that of the sons of Scæva. (See Acts xix. 16.) But what excited the indignation of the Apostles was tolerated and excused by the expansive wisdom of their Lord: nay, it could only have been through his co-operation that the miracle was at all effected. The ejection of devils, in the name of Jesus, plainly evinced the finger of God, since Christ himself shews the absurdity of supposing that Satan will be an agent in subverting his own kingdom. How much more strongly will this reasoning apply to the conversion of sinners! We learn from our Saviour's reply, that no man thus assisted

by him will lightly vilify the power by which he is supported. God, who is amenable to none, is best able to estimate the good and the evil resulting from irregular ministrations; and it may be his pleasure at times to countenance them, in order to reprove the negligence and wake the zeal of any of his churches. He teaches us to judge of principles by their great, obvious, and immediate consequences. Upon the whole, therefore, if the milder methods of argument and persuasion fail to reclaim irregular men, we are bound neither to persecute their persons, to stab their characters, nor to anathematize their souls. While we lament the evils which do, or may arise from their irregularity, and endeavour by every *Christian* means to obviate them; we are taught to honour their good will, their zeal and labours, and to bid them God speed, *so far as they follow Christ.*

The next act of the brother Apostles is a more direct and open avowal of their worldly and ambitious views, than is recorded of the rest. Salome came to Jesus with her sons, *worshipping him, and requesting that they might sit, the one on his right hand and the other on his left, in his kingdom.* To this Jesus answered, *Ye know not what ye ask. Are ye able to drink of my cup and to be baptized with my baptism?* Prompted by love and fired with ambition, they answered boldly, *We are able*—we are ready to share thy fortunes. Our Saviour, through this dark cloud of ambition, perceiving the integrity of their hearts, replied; *ye shall drink, indeed, of my cup, and be baptized with my baptism; but to sit on my right hand and on my left is not mine to give* by partial favour, and much less to those who are actuated by the motives ye now betray; *but it shall be given to them,* for whom, in the perfect harmony of grace and justice, wisdom and holiness, *it is prepared of my Father.* If to drink of the Saviour's cup, and to be baptized with his baptism, be the path appointed to the honours of his kingdom; what sincere Christian will decline them? Our's, in that case, be the cross and reproach on earth! our's the fellowship of the man of sorrows! In any and in every way may we be conformed to Christ, so that we may have a name in his kingdom, and behold his glory!

In our Lord's last journey to Jeru-

salem, as l[illegible]
of the Samari[illegible]
to the Jews bet[illegible]
to Jesus and his[illegible]
mon refreshment [illegible]
traveller. Stung by th[illegible]
fered to their Lord by th[illegible]
tans, against whom, as sc[illegible]
they probably gloried in indu[illegible]
most violent resentment; the [illegible]
Zebidee said, *Lord, wilt thou we should command fire from hea[illegible] to consume them, as did Elias?* J[illegible] Jesus answered, *Ye know not wh[illegible] manner of spirit ye are of. The Son man is not come to destroy men's live[illegible] but to save them.* Let not this violence be deemed characteristic of thes[illegible] Apostles; but let us at least learn fro[illegible] it to beware of cherishing unhallowe[illegible] tempers, and holding proud an[illegible] threatening language, under the specious veil of love to Christ, and zeal for his glory. We turn with disgust from the execrations of the profane; but when good men, and even ministers of the Gospel of Peace, launch vindictive anathemas from the pulpit and the press in the name of the Lord, we are filled with fear and grief. O that before they endeavour to excite the flame of persecuting zeal, they would so far curb their spirits as to inquire with the sons of Zebidee, in[illegible] to the pleasure of him whom they profess to serve.

When our Saviour was apprehend[illegible] ed, James and John forsook him an[illegible] fled, like the rest of the Apostles; b[illegible] John soon returning, followed him [illegible] the palace of the High Priest; pr[illegible] bly attended him to the judgmen[illegible] of Pilate; and took his post ne[illegible] cross of his expiring master. [illegible] dreadful moment, when our Lo[illegible] enduring for our sakes the extr[illegible] of sufferin[illegible]hn received an [illegible] ing testim[illegible]of his peculia[illegible] for looking [illegible]his mother and [illegible] ciple whom [illegible]e loved, (wh[illegible] arm, perhaps, sustained the v[illegible] woman, while a sword, as [illegible] Simeon had prophesied, wa[illegible] through her soul) he said, *[illegible] hold thy son!* and to the di[illegible] *hold thy mother! and from [illegible] that disciple took her to his* [illegible] No comment can impress [illegible] which is insensible to th[illegible] beauty of the text.

On the morning of the [illegible] John, first of all the Apo[illegible] the grave of his Lord;

[redacted]at on view-
ist's resurrec-
ned, John be-
s of Gennesareth,
venerable stranger,
to recognize his Lord.
asion our Saviour used an
n which was construed by
ostles in such a manner as
have injured a mind less pure
that of St. John; for they ap-
ar to have conceived the idea that
e should not die; an idea which, at
the time St. John wrote his Gospel,
had probably gained ground in the
Church from his advanced age, but
which he evidently discourages; ob-
serving, that Jesus did not say, *he
shall not die, but if I will that he tarry
till I come, what is that to thee?*

After the day of Pentecost we find the beloved John always associated with Peter in every important transaction: they stand conspicuous in the front of that immortal phalanx, which conquered the world, and taught us to conquer it; the first brave confessors and joyful prisoners of the Pacificator and Liberator of mankind. Did they formerly contend for worldly pre-eminence? A baptism of fire has pointed out to them the pursuit of nobler dignities, to be attained by nobler means. Neither wealth nor honour were now the objects of their ambition, but the glory of their God and Saviour: and corresponding fears, hopes, and affections united them, and shall for ever unite all who are actuated by the same motives, though [redacted] may be with some intervening clouds of occasional misconstruction; bonds of amity, which neither life r death shall sever.

From St. John we now return to martyrdom of his elder brother, d by the Church, James the t; to distinguish him from an- Apostle of the same name, called the Less, the son of Alpheus, e brother of our Lord. Ten were now elapsed from Pente- d yet the Scriptures record action of James, nor of any of stles except Peter and John; they all of the same spirit, ity in their conversation and The conduct of St. James lar was, no doubt, conso- name of Boanerges, and stified the peculiar honour by our Lord; but proba-bly the sphere of his labours was confined to Jerusalem, and to occasional visits to the rising churches of Judea, Samaria, and Gallilee. From the sword of Herod Agrippa first striking at him, we may infer his authority in the Church, and the efficacy of his testimony among the people. St. Luke records his martyrdom without detailing any circumstances of it, or adding one remark to throw light upon his character, or as the eulogy of his virtues. Why was so great an Apostle as St. James taken away in the prime of life, in the midst of his successful labours? and why are the particulars of his life and labours unrecorded? God knoweth, though we know not. Incapable as we are of reconciling apparent difficulties, we may rest assured, that the works of nature and the dispensations of Providence, proceeding from the grand source of wisdom and order, have all a fitness and harmony which escape our limited faculties. Hereafter what we deem a blemish will appear a beauty; and we shall learn to adore what now we question. Some noble blood might be wanting to witness to the infidelity of the world, and to invigorate the zeal of the Church. And what victim could have been selected more proper, than he who had declared his readiness to be baptized with the baptism of his Lord; or what blood more precious than that of this Son of Thunder? His life and labours, unrecorded on earth, are emblazoned in the annals of eternity, and shall be hereafter published to an assembled world.

After the martyrdom of his brother, St. John is thought to have continued in Judea, until about the fifteenth year after the death of our Lord; discharging every office of filial duty to the pious mother of Jesus until she was admitted to the glorious presence of her Son and Saviour. By her decease being free to discharge his apostolic office to the world at large, he appears to have quitted Jerusalem, and to have entered on the work of converting the Gentiles to the faith of Christ. Where first he exercised his office is not recorded; but after the death of St. Paul, who first planted the Gospel in those parts, we are authorized to say that he was much conversant in the Lesser Asia. The churches of Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia, are said to have

been planted by him. These cities, with the addition of Ephesus and Laodicea, were the most flourishing of the Asiatic churches; and from the circumstance of the seven epistles in the Revelations being addressed to them, we may conclude that they stood in a peculiar relation to St. John. From Ephesus, as a central situation, St. John is said, for many years, to have exercised his ministry with indefatigable labour and great success in various parts of the East and West.

In the reign of the Emperor Domitian, long after Peter, Paul, and most, if not all, of the Apostles had rested from their labours; he was sent a prisoner to Rome, as a subverter of the religion of the empire, and an asserter of atheism. By the command of that barbarous prince he is said to have been thrown into a cauldron of boiling oil, from whence the Lord delivered him uninjured. The truth of this miracle we neither affirm nor deny, referring the curious reader to the disquisitions of the learned upon the subject. It is, however, uncontroverted, that Domitian banished this Apostle to the Isle of Patmos; where he received from our Lord those Revelations which close the testimony of Jesus and the canon of Scripture.

A few years after his exile, Nerva recalled the persecuting edicts of his predecessor, and St. John was permitted to return to the service of the Asiatic churches. Jerusalem was now rased from its foundation, after having shed much Christian blood, especially that of two Apostles, James the Great, and James the Less the brother of our Lord. Nothing more could be done for the beloved city, and for that once favoured, but now rejected, nation. In Rome Christ had been fully preached by St. Peter and St. Paul, and glorified by their faithfulness unto death. St. John also had borne his testimony there. The divine wisdom is therefore seen in reserving to the Asiatic churches, a station from which his peaceful ministry might, with most advantage, be extended on every side, as the necessities of the Church should require; the lengthened labours of this only surviving Apostle. In this blessed service he continued, until full of years labours and every good work, the weakness of nature put a period to his life, in the midst of

in the ninety

Eusebius tells

interred at Ephes

The character of

delineated, and his eulog

the Holy Spirit, in one em

He was THE DISCIPLE WHO

LOVED. What can man or an

more of human character? a

John himself seems to have va

this distinction above all others, a

to have dwelt upon it with honest de-

light. He mentions it thrice, with

complacency, in the close of his Gos-

pel; and while he declines the sub-

scription of his name, to give authen-

ticity to his testimony, he concludes,

This is the Disciple which testifieth and

wrote these things; and we know that

his testimony is true. Heavenly cha-

rity, in other words, the love of God

in Christ; which purifies the heart,

and binds all the affections to truth,

purity, and peace; which clears, ex-

pands, and invigorates the under-

standing; tranquillizes the mind; glad-

dens the spirit; softens the manners;

humbles the soul beneath the mean-

ness of pride, and exalts it beyond the

littleness of created enjoyment; which

gives meekness to wisdom, and tem-

perance to zeal; the darling attribute

by which Jehovah chuses to be

known; the generous principle by

which he requires to be served; seems

to have formed the basis of St. John's

temper, breathes through all his writ-

ings, and gives him those gentler

shades of character, in which

appears peculiarly to resemble

divine master.

Every honour of the Church w

accumulated on his favoured hea

He alone united the characters

Evangelist, Prophet, and Apos

and in each he maintains a pre-

nence which marks the beloved

ciple. The divinity of Jesus

doctrines of atonement and reg

tion, union and fellowship wi

Saviour, the work and offices

spirit, the deepest and most

getic truths of Religion, are di

in his Gospel with peculiar

A richer vein of piety, and a

er spirit, seems to charact

The simplicity of his diction,

limity of his thoughts, and

perate wisdom of his mind,

to have been formed upon

est model of his Lord.

...n's Epistle ... his Gospel. ...nd fellowship ...; the faith which ... world; the love of ...n, evidencing itself in ... fruits of a holy and bene- ...; and the anointing of the ...irit; are the important sub- ... which he treats. His Revela- ..., which carry us beyond the li- ...s of humanity and the end of time, ... a succession of illustrious prophe- ...ies, clothed in the boldest and most ...lendid imagery; exhibit him as the ...reatest as well as the last of the pro- ...hets. His extensive age seems to have ...ven him a double Apostleship: and ... Jesus had before entrusted to his ...re his venerable mother, so to the ...me beloved disciple, in a peculiar ...anner, *he appears to have committed the Church purchased with his blood.*

To the Editor of the Christian Observer.

WITH the view of cherishing the dispositions and exemplifying the qualifications necessary for those who undertake the arduous service of Missionaries, I send for your insertion a few further particulars respecting the ...e Reverend C. F. Swartz, in addition to the interesting account of his death, extracted in your Second Number, from the Report of the Society for Promoting Christian Knowledge. That Society has, indeed, conferred a singular ...ur upon their subscribers, and ... the Christian world at large, ...iving, in detail, a narrative of the ...g behaviour of this truly apostolic ... written in a strain of pathetic ...icity and unaffected piety.

... Swartz was born in Germany, ... year 1726. On the 17th of ...50, he arrived at Madras, at ... of twenty-four, to preach "to ...tiles" of Indostan "the un- ...le riches of Christ." That ... be more extensively useful, ...himself master of four diffe- ...ges. His labours were va- ... immense. He preached ... often several times in a ...requently visited the dif- ...hes planted on the south- ... India. He instructed the ... Malabar children. He ...ck; and he was often ...ecular transactions of a ...nfidential nature for the government and for individuals*. Even in his sixty-eighth year, when on a visit to the Churches of Cuddalore and Negapatnam, he commonly preached three times every day, in English, Portuguese, and Malabar. In this "labour of love" he was actuated by the purest motives. Salvation by grace, through the atonement of Christ, embraced by faith, and evidenced by a life of holiness and devotedness to God, was the theme on which he dwelt with peculiar pleasure, energy, and effect. He was himself a shining example of primitive Christianity, and might justly have said, "Be ye followers of me as I am of Christ." So established was his character for integrity, that he was honoured with the confidence, not only of the Europeans within his extensive sphere, but also of the native princes and their subjects. When Tanjore was besieged, and the garrison perishing with hunger, and when the Rajah solicited and promised in vain; Mr. Swartz, by merely giving his own personal promise of payment to the country people, prevailed on them to bring in corn by night, and thus saved that important fortress. The late Rajah of Tanjore, though a heathen, frequently consulted Mr. Swartz on affairs of magnitude, and also committed to the care of Mr. Swartz his adopted son, the present Rajah; a young Prince who favours the Christians in consequence of the impressions made upon his mind by his revered guardian.

The labours of Mr. Swartz were not confined to the instruction and conversion of the Hindoos; but with equal earnestness and fidelity he exhorted nominal Christians, whenever they came in his way; English, Portuguese, and German; to "repentance towards God, and faith in our Lord Jesus Christ," in order to forgiveness and salvation. After near half a century of uninterrupted and excessive labours and self-denial in the service of Christ, I find him, in a series of confidential letters, which are now before me, exulting, at the close of his days, in the prospect of a happy eternity; not building, however, his hope of acceptance with God upon his own labours and merits; but on the undeserved grace of God, and the meritorious sacrifice of his beloved Son.

* See the Society's Report for 1795, and the testimony of the Marquis Cornwallis, p. 114.

It must afford sincere gratification to the Christian, that whilst adventurers will cheerfully expose themselves to the multiplied dangers of distant voyages and unhealthy climates in pursuit of gain—

> ——— quem "neque fervidus æstus
> Demoveat lucro, neque hyems, ignis, mare, ferrum—
> Nil obstet," *sibi*; "dum ne sit" *se*
> "ditior alter:—

Men are not wanting, who are ready "to forsake all," and freely and voluntarily to encounter as great dangers and greater hardships, for Christ's sake and the Gospels.

It is a great consolation that, whilst the conduct of many Europeans might induce the Gentoos to suspect that the God whom Christians worship is Mammon, a Swartz has been raised up there, the excellence and lustre of whose Christian character and conduct have subdued prejudice, and enforced conviction; have filled the people with love, the Bramins with admiration, and the Rajah with reverence.

I am, &c.

PHILOCHRISTOS.

To the Editor of the Christian Observer.

SIR,

HAVING mentioned some instances which I had not before seen noticed, of Scripture history receiving confirmation and illustration from antient remains and modern travels, I beg leave to add some further observations on the same subject.

The word Tattoo, and the custom of tattooing among many rude tribes or nations of the East, is certainly coeval with the Hebrew Scriptures. The word itself is Hebrew, and occurs in Ezekiel, chap. ix. ver. 4, both as a verb and a noun, which we translate, "Set a mark upon the foreheads of the men that sigh:" but Grotious on the place, renders it, "Et signa Thau, &c. not," says he, "any sign or mark, but the letter Thau is understood here by the Chaldee interpreter: and the letter T, he observes from Jerome, in his commentary on this place, according to the more ancient method of writing among the Hebrews and Samaritans, was of the form of a cross." Isaiah has a reference to a similar practice to that of tat[illegible] "I have g[illegible] my hands; [illegible] ally before me. [illegible] on the word here [illegible] phet (תו) that it is an [illegible] eastern custom of tracing [illegible] on the hand, and then rub[illegible] with the powder of henna, o[illegible] and thereby making marks pe[illegible] —See Michaelis on Lowth Pr[illegible] tion. p. 399; and Russel's Ale[illegible] p. 103, 4. But what I wish chiefl[illegible] to observe is, that the word expre[illegible] sive of this custom being strictly He[illegible] brew, and as such used by Ezekie[illegible] gives room for conjecture*, that th[illegible] eastern isles, cut off from the rest [illegible] the world, may originally have bee[illegible] peopled by Jews of the first dispe[illegible] sion; and consequently, this shew[illegible] the high antiquity of the Hebrew Scriptures, which, indeed, seems further probable from what is observed in Cook's Voyages, that what the people of Otaheite preserved with sacred care, and called "the House of God," exactly corresponded with the description of the "Ark of the Covenant," in the first temple.

It is very observable in the History of the Pelew Islands by Wilson, that there were no traces of idolatry among them; their manner were mild and humane, and their King had on his breast (as appears in the print) a St. Andrew's cross tattooed. As Christianity reached In[illegible] dostan very early, and the Portugue[illegible] found some traces of it in Ceylo[illegible] is not improbable it may, in a [illegible] early age, have reached the P[illegible] Islands, and some vestiges remai[illegible] its principles, though its doctrines [illegible] have been lost.

To revert to Jewish antiqu[illegible] Broderick, who travelled into [illegible] half a century ago, has observ[illegible] those ornaments of the templ[illegible] rusalem, which Titus broug[illegible] thence to Rome, the Table [illegible] Bread, and the Golden Can[illegible] remain figured on the inside [illegible] triumphal arch; and that [illegible] coeval representation of t[illegible] As they exactly corresp[illegible] description in the books [illegible] by which they were or[illegible] framed, they so far cor[illegible] history. These spoils [illegible]

* We think a very dou[illegible] —*Editors.*

a magni-
espasian, and
mediately after
em. This Tem-
was destroyed by light-
reign of Commodus.
Jewish treasure escaped
gration; yet it was doomed
ther species of destruction.
ric, the Vandal, carried it off;
the ship in which the greater part
t was embarked perished on the
oast of Africa. A similar fate at-
ended the French ship, l'Orient, at
he battle of the Nile; where that
hip, loaded with the spoils of Italian
hurches, perished. Herodotus re-
ates, that it was written on Senna-
herib's tomb,

Εις εμε τις εραων ευσεβης ισετω.

The fate of sacrilege teaches this lesson, but it is not remembered. It were to be wished, Sir, that some person of leisure, who has books for the purpose, would give a connected view of the history and tradition of the nations of the East, as far as they relate to Scripture history and facts; beginning with the Exodus from Egypt, and ending where Sir William Jones and Mr. Maurice have ended their valuable labours, thus forming a chain of historical and heathen evidence.

The passage through the Red Sea by the Israelites, and their miraculous escape from the host of Pharaoh which was drowned, has been preserved in the tradition of the natives the very coast, from the time of odorus to Mr. Bruce. Thevenot cribes the rock out of which Moses ught water, as retaining the worn vestiges of the stream, now no er running. Le Brun observes ntire destruction of Capernaum, atened by our Lord; while Ti- and other villages of the Lake, existence. That Capernaum be brought down to hell, so as to become invisible, is so lfilled, that Le Brun assures *on perire ruinæ.*" The Seven of Asia should not be , and all these with an view of Sir William Jones ce, would afford evidence ken geographical line.

ORTH RIDING CLERGYMAN.

kiel xxi. 27. which is ed in the text, but better in the margin, may be beautifully illustrated from the turbans of antiquity. Those of independent sovereigns (even to this day in Persia, see a copy of one in Chardin's Travels) had their apex upright; *inferior and subordinate* princes wore their's *bent backwards*. To this the prophecy refers, declaring that the crown of Judea should thenceforward be dependent and subordinate, as it was under the Persians, Greeks, and Romans.—As the text stands, the prophecy would not be true in our translation. Montfaucon exhibits several turbans or caps bent backward. Judea was *subordinate* to those powers, but not *overthrown*, till he (Messiah) came, whose right it was, which is also a completion of Micah, v. 2, 3.

For the Christian Observer.

THOUGHTS ON THE SABBATH.

When we take up the Bible with the view of ascertaining its true meaning, and the extent of our duty; we ought to consider that God speaks to us as intelligent creatures, who are bound to make the best use of our understanding for the discovery of his will. We must not presume to limit the Almighty as to the manner in which he shall make known his will to us: in whatever way this is done, we are called to implicit obedience.

Express command is not the only method by which our great Creator and Governor has pointed out our duty; he has also revealed his will by symbols, by prophetic and somewhat obscure declarations, by significant actions of men divinely inspired, and by parables; and in these the obscurity we sometimes meet with may be designed to excite us to diligent inquiries after the will of God, and to be a test of our humility and sincerity.

Under the impression of these considerations, let us inquire, whether it be not the will of God that mankind, in all ages, should dedicate one day in seven to the more immediate worship of the Almighty, and other religious exercises; subject to certain limitations which the Bible has pointed out, and which our present condition in this world has rendered necessary.

If, in our researches, we should meet with some passages of Scrip-

ture, which at first sight appear contradictory; let us apply the following rules of interpretation.

1. Let us endeavour to find out some sense in which the apparently contradictory passages will agree, without doing violence to the expressions on either side.

2. Let us interpret obscure passages by those which are plain; instead of forcing the plain passages to bend to those which are obscure.

3. Let us, in all doubtful cases, choose that side which is practically the most safe, and agreeable to the general tenor of Scripture.

I shall consider the nature and extent of the command to sanctify the Sabbath, as it stood before the promulgation of the law on Mount Sinai; as it was explained and enforced during the Jewish dispensation; and as it continues obligatory upon the disciples of Christ to the end of the world.

The first intimation respecting the Sabbath is given in the second chapter of the Book of Genesis. This is a very important passage of Scripture, and deserves our most serious attention, both as it respects the meaning of the words, and the period at which they were delivered. The second verse informs us what the Almighty did with regard to his own work. *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.* The third verse proceeds to state, *And God blessed the seventh day and sanctified it*; that is, he set it apart for holy purposes; for such is the meaning of the word *sanctified* in the Old Testament, when applied to inanimate things, or to persons with relation to any office or function. Thus the priests, the tabernacle, and all its furniture, were said to be sanctified, when they were set apart for the service of God. In no other sense can the word *sanctified* be understood with relation to the seventh day, without forsaking the scriptural meaning of the term, and falling into absurdity.

This command, to set apart the seventh day for sacred purposes, was given to man in his primæval purity. Being created upright, he loved the Lord his God with all his heart, and mind, and soul, and strength. The hours of each day, in this happy state of mind, w[illegible] service. T[illegible] of sacred rest [illegible] from the carnal [illegible] pursuits, or to rec[illegible] oppressive labour. Ma[illegible] perpetual communion wi[illegible] labour was light. *The Lor[illegible] the man, and put him into the g[illegible] Eden, to dress it and to keep it.* v. 15.) Thorns and thistles had yet sprung up to create the neces[illegible] of laborious exertions.—For *out of th[illegible] ground made the Lord God to gro[illegible] every tree that is pleasant to the sigh[illegible] and good for food.* (v. 9.) The earth had not yet received the curse whic[illegible] caused man to *eat bread in the swea[illegible] of his face.*

If in this state the sacred rest of [illegible] seventh day was ordained by infinite wisdom, in what period of time ca[illegible] it become unnecessary to fallen man? Shall the consecration of a seventh day for the cultivation of our minds blinded by sin, and distracted by corrupt affections, be thought needless; when it was appointed to man in innocence and perfect holiness? Shall the mercies of creation require a frequently returning day for their celebration; and shall not those of redemption, in addition, call for an equal attention? In short, when we compare the state of fallen man with that of our first parents, during whose original purity this command was given, we shall find a variety of considerations urging upon him the superior necessity o[illegible] sanctifying a seventh day.

Besides, a general command [illegible] given to the representatives of [illegible] whole species, must continue in f[illegible] for ever; unless it be abrogated by same authority by which it was acted.

Whether there be any passag[illegible] Scripture which abrogate the la[illegible] Sabbath, with a clearness e[illegible] that with which it was enacte[illegible] be the subject of our future c[illegible] ration.

The observance of a Sabb[illegible] not be opposed with reason, shall appear that there is a [illegible] gation of this command. be said with decency, that t[illegible] of the Sabbath is a more s[illegible] vice to God than the ob[illegible] it.

To attach any ideas of [illegible] to the observance of a S[illegible] scarcely fall short of blasp[illegible]

ghty, whose wisdom made
ppointment before sin had
the world.
luty of man at all times,
period of the world, to
h all his heart, and mind,
d strength; but particular
and proofs of this love may
ed at different periods. The
p of God, however, is required
permanent obligation; and the
rcise of this worship, especially
hen it is social, requires a cessation
from other employments; and seasons
ppropriated to itself. Is it not then
h the highest degree improbable, that
man, when employed in the innocent
abour of cultivating the garden of
den, should be required to with-
g a seventh portion of his
in this pleasing employment,
ise himself in one still more
to a holy soul; yet that we,
d it so difficult to abstract our
from the too eager pursuits of
y things, should be left to fol-
r own ways on the day origi-
set apart for the solemn services
igion? Such a supposition I can-
elp thinking to be highly impro-
, whether I consider the sancti-
on of the Sabbath in the light of a
, or a privilege.
whatever point of view we con-
ate it, the Sabbath was instituted
mankind stood the least in need
institution. Was the Sabbath
ed to be a day of rest? It was
ed when the labour of our first
was merely to keep and dress
en of Eden. Was it designed
eason of instruction? The law
as then written upon the heart
He was made after the image
righteousness a true holi-
s it designed t off the
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ppointed for more in-
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nagine, that an insti-
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for such an institution? How greatly do the incessant toils of many require a day of rest! What a powerful tendency have the anxious cares of life to shut out the due consideration of the world to come! The ignorance of many, especially of the lower classes of mankind, requires that time for instruction, which no other day, except the Sabbath, will afford; and without stated periods for the public worship of God, the very idea of religion would vanish out of the world.

These considerations forcibly impress my mind with the persuasion, that the sanctification of a Seventh day, that is, the setting it apart for holy purposes, was an appointment of God, and is of perpetual obligation.

W. H.

For the Christian Observer.

HORÆ VECTENSES.

The Papers under this title will principally (though not exclusively) consist of Essays and Remarks on the Reformation; with some Account of the Lives, Writings, and Sentiments, of the earliest Divines of the English Protestant Church.

No. I.

NEXT to the study of the Holy Scriptures there is hardly any investigation of a more important nature than that of the lives and writings of the principal Reformers of our Church; and to the English Protestant, there is no period of ecclesiastical history so interesting to his feelings, and which calls forth such lively effusions of gratitude, as that wherein our forefathers emancipated the Church of Christ from the spiritual tyranny under which she had groaned for so many ages. If we would form any adequate idea of that gross mass of darkness, superstition, and error, wherewith the Church was involved during the reign of Popery, or if we would learn rightly to appreciate the excellence of that pure Protestant system which was so happily established on its ruins, we must investigate the writings and memorials of those times with accuracy and impartiality. Whether it be our object to estimate the real standard of orthodoxy, as then believed and taught, or to strengthen our own faith, hope, and love, by the contemplation of the holy perseverance and fortitude with which the martyrs and confessors bore testi-

mony to the truth as it is in Jesus, we ought to make ourselves familiarly acquainted with those genuine records of their doctrines and actions, which they themselves bequeathed to posterity. To the pious and humble inquirer after truth, this task will amply furnish its own recompence. But in order to reap permanent and solid advantage from the study of primitive Christianity, either as taught by the apostolical Fathers, or as revived by the English Reformers, we must bring with us some portion of that pious simplicity and fervent love for evangelical truth which so abundantly shone forth in them.

To the want of a more intimate acquaintance with the writings in question, is very principally to be attributed that diversity of sentiment on some of the most important points of theology, and even alarming departure from sound doctrine, which is too prominent a feature in modern divinity. An attentive peruser of the works of our most eminent divines for the last two centuries, will perceive that each generation seems gradually, and in some instances almost imperceptibly, to have deviated from the principles of their immediate predecessors, till at length, when we compare the now commonly prevailing conceptions of Christianity with those of elder times, we startle at the contrast.

The foregoing remark is subject to many exceptions, but is certainly too generally applicable. The sentiments of our earlier writers, and many of the present day, being thus manifestly at variance, it would be impossible to reconcile both to the same unerring standard of divine truth. We are, therefore, brought to the dilemma, either of relinquishing several of the tenets, in favour of which, through the influence of education and their general acceptance amongst those with whom we have been most conversant, we may be strongly prejudiced; and in their stead embracing the system which our forefathers believed and taught: or else of pronouncing sentence against the principles of the Reformers, and adopting those interpretations of Scripture which the more modern refinements in learning and philosophy have introduced. Where they materially differ in their effects upon Christian faith and practice, both systems cannot be right; nor is it safe to halt betw
opinions. Too much is at st
low us long to remain eith
less indifference or doub
on the subject. As me
Establishment, we natura
great deference and venet
sentiments of those who refo
established the Church. An
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has bound the clergy, and the g
ates of the universities in partic
to maintain the principles of the R
formation, I am persuaded that the
more accurately we investigate the
lives and writings of the Reformers,
the stronger ground for confidence in
their expositions and interpretations
of Scripture we shall derive from th
discovery of their high a
both in learning and piety.
school, therefore, we may stu
safety, and must do so with e
advantage both to our head and
if not blinded by ignorance,
dice, or pride.

In this view the present
of papers, which is intended to
tain some account of the lives
writings of the principal Refor
and their more immediate succes
intermingled with extracts from t
works, it is to be hoped, may pr
useful to the readers of the Chri
Observer. The real principles o
English reformed Church will th
clearly ascertained; and the int
of Christianity will be promot
thus recommending to universa
tation that holy simplicity of st
that care inseparably to comm
peculiar doctrines of the Gosp
practical virtue, which so disti
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better days. Nothing can be far
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to be' n. For gloomy and reading as the darkness of Po- vas, there always existed a few witnesses whom God raised ccession from age to age; who, thinly scattered over the face visible Church, yet firmly with- the abominations of Antichrist, ore testimony in their lives and rsation to the truth of the Gos- of Christ. These stars shone, in- d, with individual brightness, yet their influence did not extend far; louds and darkness extensively pre- iled, and the light of evangelical th was thereby greatly obscured. e Morning Star of the Reformation s John Wyckliffe, Rector of Lut- erworth, in Leicestershire—" the onour of his own, and the admira- on of all succeeding times." Of the ritings of this eminent Reformer we ve now very imperfect means of ging, as the two hundred books, hich he is said to have written, re publicly burned by the Pa- and the principal account of octrines is handed down to us gh the medium of his adversa- not improbal mingled with misrepresent n. We can- herefore, form a decisive opinion the whole system which he pro- l; but many parts of it evidently spond with the doctrines after- established at the Reformation. ffects produced by his writings reaching were very great, not his native country, but through- Europe; and it is a just subject nal gratitude and satisfaction , that the first man who, with derable succ opposed the ns of the P ; and the s of the Ch n of Rome, f an English Divine. Had inting, to th happy and discovery which is God, to be scribed the subsequent Reforma- vented in the days of ere is much reason to his boldness, learning, ld, in a great measure, hed the mighty work, l reserved for Martin ne hundred and thirty

s reason to believe, pinions were inter- doctrines of Wyck- ther to admire that he discovered so ths, than be surprised that in some things he erred. Dr. Fuller, in his very interesting Church History of Britain, speaking of Wyckliffe's sentiments, says, "And here we will acquaint the reader, that being to write an history of Wyckliffe, I intend neither to deny, dissemble, defend, or excuse any of his faults. *We have this treasure* (saith the Apostle) *in earthen vessels;* and he that shall endeavour to prove a pitcher of clay to be a pot of gold, will take great pains to small purpose. Yea, should I be over officious to retain myself to plead for Wyckliffe's faults, that glorious saint would sooner chide than thank me, unwilling that in favour of him truth should suffer prejudice. He was a man, and so subject to error; living in a dark age, more obnoxious to stumble; vexed with opposition, which makes men reel into violence; and, therefore, it is unreasonable that the constitution and temper of his positive opinions should be guessed by his polemical heat, when he was chafed in disputation; but, besides all these, envy hath fathered many foul aspersions upon him." (Page 129.)

Several manuscript copies of Wyckliffe's translation of the New Testament are still in existence; and as it may not be uninteresting to the pious reader to see a specimen of so early an attempt to make the word of God known to the people of this country in their own language (for to them it had at that period been, for many centuries, in every sense of the word, a sealed book) the following passages are selected and exhibited in the antique and venerable dress of the original copy. Mat. xi. 25, 26. In thilke tyme Jhesus answeride & seid, I knowleche to thee, Fadir, Lord of Hevene & earthe, for thou hast hid these thingis fro wise men & redy, & hast schewid hem to litil children. So, Fadir: for so it was plesynge to fore thee.

John x. 26—30. Ye beleven not, for ye ben not of my scheep. My scheep heren my vois & I know hem, & their suen me. And I gyve to hem everlastynge life, & their schulen not perische, withouten end: & noon schal rauysche hem fro myn hond. That thing that my Fadir gaf to me, is more than alle thingis: & no man may rauysche from my Fadris hond. I & the Fadir ben oon.

Wyckliffe ended a life of trouble and persecution, in 1383. Forty-one

years after his death his bones were taken up by a decree of the council of Constance and burnt, and his ashes thrown into the river. Such was the revenge which the Papists wreaked on the dead body of him whom, when living, the Lord protected from their fury. "But," says the excellent Fox, "these and all other must know, that as there is no counsell against the Lord; so there is no keeping downe of veritie, but it will spring and come out of dust and ashes, as appeared right well of this man. For though they digged up his body, burnt his bones, and drowned his ashes; yet the word of God and truth of his doctrine, with the fruit and success thereof, they could not burn, which yet to this day, notwithstanding the transitory body and bones of the man were thus consumed and dispersed, doe remaine."

As the remarks in this series of papers are intended chiefly to apply to the period of the actual and general Reformation of our Church from the tyranny and corruption of Popery, it is unnecessary, at present, to dwell any further upon the writings and doctrines of this good and great man: it shall suffice to select the following sentiment of his, which is yet preserved, and will evince the purity of his tenets on one point, which, above all others, the Papists had obscured and depraved. "The merit of Christ," says he, "is of itself sufficient to redeem every man from hell. It is to be understood of a sufficiency of itself, without any other concurring cause. All that follow Christ, being justified by his righteousness, shall be saved as his offspring."

Thus far indeed we have thought it right to take notice of Wycklifte; for every member of the English Protestant Church should be taught to look back with gratitude and veneration to the memory of a fellow countryman, whose praise will ever be so justly maintained in all the Churches of God. L. R.

Extracts from the Common-Place Book of a Country Clergyman.

(Continued from p. 298.)

ON HUMAN CORRUPTION.

It is strange that men of sense and reflection should object to the doctrine of human depravity, when it is represented as implying a total incapacity to perform works intrinsica[illegible] on the ground of its destro[illegible] sinner's responsibility, and ta[illegible] way his obligation to serve Go[illegible] strange as it may seem, it is [illegible] of objection which lies at the [illegible] of that opposition perpetually [illegible] from the pulpit and the press [illegible] doctrine; or, at least, to that fi[illegible] strong exhibition of it, which i[illegible] known to be one of the peculi[illegible] of the doctrinal articles of the Ch[illegible] of England. The objection, in oth[illegible] words, is simply this, "How can [illegible] man be blamed for *not* doing what [illegible] *cannot* do? Consequently, if you tea[illegible] men that they have no power to [illegible] what is good, do you not furnish th[illegible] with an excuse for *not* doing it, an[illegible] encourage them to continue in si[illegible] and impenitence?"

But is not this being imposed up[illegible] by the mere sound of words? [illegible] what is the reason that a man *ca*[illegible] do what is good? Is he under a[illegible] *physical* incapacity to exercise his r[illegible] son or regulate his affections, as i[illegible] case with an ideot or a lunatic? [illegible] indeed, he would be blameless. [illegible] he experiences a *moral* inca[illegible] only, the effec[illegible] his depravity [illegible] can not *do g*[illegible]*d*, because he [illegible] *evil*. And this surely is not h[illegible] cuse but his *fault*; and the great[illegible] incapacity arising from this caus[illegible] greater the guilt.

God acts righteously by a ho[illegible] cessity of nature, and yet do[illegible] lose his *praise*; and so the [illegible] acting unrighteously from an[illegible] rate bias to evil in his nature[illegible] exempted from *blame*. The[illegible] of a rational [illegible]ent, and con[illegible] his accoun[illegible]ness, canno[illegible] upon his fe[illegible] *no* bias to [illegible] or evil, or o[illegible] his having [illegible] tion exactl[illegible] poised bet[illegible] for there is [illegible]o intelligent [illegible] universe i[illegible]his situation [illegible] this be freedom, as som[illegible] to think, it is merely [illegible] mind, and has no real [illegible] so far is it from being [illegible] that in order to put cre[illegible] accountable condition, [illegible] there should be *no bia*[illegible] that it is in proportio[illegible] greater to good or t[illegible] consider them deser[illegible] tion or censure, estee[illegible] A moral impossibilit[illegible] portionably elevates [illegible] character in the sc[illegible]

We adore God, because the
ss of his nature makes it abso-
impossible for him to do evil;
bhor the devil, because his de-
ty renders it equally impossible
im to do well.

ON JUSTIFICATION BY WORKS.

w is it that men keep on terms of
ace with conscience, while they ex-
ect to be saved on the meritorious
condition of their own innocence and
rectitude? Alas! When I look around,
and take a survey of the manifold du-
ties which press upon me on all sides,
as a man and a Christian; as a minis-
ter, a husband, a father, a master, a
eighbour, &c.; when I consider the
wisdom which is necessary to arrange
all these duties, so that one shall not
encroach upon another, and that there
may be time for all; when I look at my
own slothfulness, at the frequent indis-
position of my mind to the perform-
nce of my duty; at my great want
wisdom and of strength to bear up
h holy fortitude against all the
s and impediments which
when from *past*
rely presage *fu-*
s palsied at the
of my duty; and
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exceeding great
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he Christian Observer.

ORDER OF THE PRIMITIVE CHURCH.

of the Apostles, the vast
Roman empire facilitat-
propagation of the Gos-
ly various provinces of
sia were visited by the
lso several of the islands
scattered about in the Mediterranean sea. Among the rest, the large and populous island of *Crete*, now called *Candia*, was not neglected. There were *Cretes* as well as Arabians at Jerusalem on the day of Pentecost, when the Holy Ghost was poured largely on the disciples of Jesus. (Acts ii. 11.) These men returned, and reported in their native country, the things which they had heard and seen. St. Paul visited the island in company with Titus, at an early period of his ministry, before he was made a prisoner; and he left Titus among the islanders, to water the Church which he had planted. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Tit. i. 5.) We derive much information from various incidental hints which are given in different parts of the New Testament. Here, for instance, is a fair specimen of the order of the primitive Church, left us by an inspired writer.

The island of Crete is celebrated by the ancient classical authors, for containing an hundred cities*. Titus had the government of Christian assemblies throughout the district, as St. Paul "had appointed him." *He* was to set in order the things that were wanting in every city. And *he* was to ordain elders or presbyters for the whole island. Individual Christian societies in Crete seem to have claimed no right to set in order their own affairs, independently of Titus; nor were the neighbouring pastors called in by the different congregations, to ordain such as they had chosen. Whatever assistance Titus might require from other pastors, the whole management of their affairs seems to have been committed to him alone. It avails nothing to say, that Titus is never called exclusively the Bishop of the island, or that he was an Evangelist, and an assistant to the Apostle. The word bishop signifies nothing more than an overseer. Common ministers were overseers of the flock, and Titus was their overseer. He is no where called an Evangelist in the New Testament. But it is not the

* Called Κρητη εκατομπολιν. Hom. Il. ii. 649. Centum urbes habitant magnas, Virg. Æn. iii. 106. Vid. Hor. iii. Ode xxvii. 33. Epod. ix. 29.

name or the title, but the office, which is under consideration. Were Titus to rise from the dead, and visit the Church militant again, we could find an office in the English Church, which, when stript of those appendages which a change of times and circumstances has introduced, would be very similar to that which he sustained in the island of Crete. His ancient diocese was as large as some modern dioceses in England; and had the writer of this paper lived under the government of Titus, in primitive times, he would probably have found himself in a situation not much different from that which he now [illegible] an English clergyman, under h[illegible] per diocesan. He must then [illegible] been subject to the authority o[illegible] Bishop, in spiritual matters, a[illegible] therefore submits with pleasure [illegible] mild ecclesiastical authority i[illegible] own country.

These reflections are made wit[illegible] the least intention to offend per[illegible] of any denomination or professio[illegible] but we certainly have a pleasure i[illegible] being able to derive from the word of God a sanction for own system.

WAYRING.

MISCELLANEOUS.

For the Christian Observer.

PROPOSAL FOR A FURTHER VOYAGE TO DISCOVER THE NORTH-WEST PASSAGE FROM THE ATLANTIC TO THE PACIFIC OCEAN.

The discovery of a passage by sea, from the North Atlantic Ocean to the North Pacific Ocean, is a subject of such immense importance, that I should imagine it is not foreign to the purpose of the Christian Observer, inasmuch as what may tend to the promotion of commerce, may prove of considerable advantage in the accomplishment of many of the views of those associations of Christians who desire to communicate to heathen nations the light of Revelation.

The first notion of a passage to the Pacific Ocean, by the sea or straits near the North Pole, was formed as early as the commencement of the sixteenth century; but nothing of any importance appears to have been attempted until the voyage of Forbisher, in 1557, in which he sailed as far as sixty-two degrees of north latitude; no attempt, however, was made to sail direct to India by the north-west, until Hudson's voyage in 1607. Hudson made three unsuccessful voyages, the last in 1610; he was then persuaded that the bay he had discovered, and which he called Hudson's Bay, must lead to the North-west Passage, and he had determined to prosecute his object in the spring of 1611; but his death put an end to the project.

Other voyages on the western a[illegible] well as the eastern coast of America [illegible] were made by Pool, Fox, Jam[illegible] Baffin, and Fotherby, down to [illegible] year 1616; but all at the[illegible] private persons; [illegible] was attempted, [illegible] age was undert[illegible] rity of governme[illegible], [illegible] who explored his w[illegible] eighty degrees, w[illegible] structed by solid ic[illegible] information was [illegible] ward the discov[illegible] Passage, his l[illegible] being limited [illegible] North Pole as [illegible] one meridian.

Captain C[illegible] tempts, firm[illegible] the impract[illegible]

But since[illegible] Cook a voy[illegible] by Captain [illegible] they discov[illegible] Cook had la[illegible] of the north-[illegible] part [illegible] rican continent, is a great[illegible] islands inhabited by India[illegible] tain Mears sailed in a [illegible] course among those islan[illegible] arrived within two hund[illegible] of Hudson's House, on [illegible] extremity of Hudson's [illegible] believes that he should h[illegible] ed the North-west Pass[illegible] structions had not oblig[illegible] turn to Canton for the [illegible] Chinese market.

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degree
outhward, should be
to reach across the continent,
hat the land barrier must be very
siderable; and they determined.
from all the circumstances of
r approach to within two hundred
gues of Hudson's House, a practi-
ble passage to Hudson's Bay, either
a strait, or by lakes or rivers, is
cely, by perseverance, to be found.
Mr. Wilby, one of the voyagers who
companied Captain Meares, and
ith whom I have had several conver-
ons on the practicability of a North-
t Passage, thinks that Captain
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n of Sir Francis
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hundred and thirty-five, (counting from the first meridian) he found a strait, which separates Asia from America, and through which he sailed into the Pacific Ocean. M. Bauche, first geographer to the late king of France, calls this passage the Straits of Ferrer, and places it between William's Sound, and Mount Saint Elias.

The correspondency between this curious document, which has the signature of Dr. Franklin for its authority, and the account given by Captain Mears, with respect to the degree of latitude in which the North-west Passage is to be looked for, is singular and striking; and notwithstanding what has been advanced by Captain Cook and the Russian navigators, it has led many to think that the North-west Passage does exist. Dr. Franklin was one of those who entertained this opinion, and always conceived that the passage was sought for in latitudes too near the Pole. An argument has been employed to the contrary, founded upon the fact of a Dutch merchantman having sailed within one degree of the Pole, and having found the climate temperate, and that had the time and continuance of the temperate season allowed of it, he would have sailed round the northern part of the American continent to the Pacific; but I cannot but entertain the opinion, from all the evidence I have read and all I have heard, that the North Pole consists of land, and from thence southward continues either as a continent, or intersected only by large islands; and that the passage must be a strait or large river, communicating with the Archipelago discovered by Messrs. Meares, Etches, and Company. Many navigators and geographers of my acquaintance have embraced the same opinion, and consequently that the North-west Passage may, by proper perseverance, be ascertained; for the doubt respecting its existence seems to have, in some degree, subsided.

The means I would propose for conducting future attempts at discovery are as follows:

That the Admiralty, under the authority of the King, should fit out two ships, of proper dimensions and strength, to sail round Cape Horn into the Pacific Ocean, and attempt the discovery by the north-west coast of

America; and the Merchants of the United Kingdom open a subscription for fitting out two other vessels, to sail to Hudson's Bay, and attempt the discovery on that side.

That on gaining the coast, at about sixty degrees north-latitude, endeavours should be made among the natives of those coasts, to ascertain how far they are in the habit of journeying, i. e. the natives westward going eastward, and the natives eastward going westward, inclining northward from the western coast, and southward from the eastern.

That such natives of either coast, as may go far from their homes, should be instructed to forward, from one place to another, any letters or tokens (which may be multiplied *ad infinitum.*)

That the voyagers in these four ships should endeavour to find such letters or tokens, the marks of which may be previously agreed upon, on the opposite coast to that from which they were sent.

That the vessels should all quit England at such times as would render their arrival in about sixty degrees north latitude as near the same time as possible, and then commence their attempts.

I have observed, that when the wind blew from the sea, Captain Cook always kept at a great distance from the American coast, more to avoid the ice than a lee shore, and that many leagues of coast remain unexplored in consequence of this precaution. Perhaps the season was then too late for that specific attempt, and, as is above remarked, he sailed in very high latitudes; for certainly Messrs. Etches and Meares sailed many hundred leagues farther, in a north-east course, than Captain Cook did, and have discovered that islands exist where Captain Cook thought there was a continuation of the north-west continent of America.

No doubt instructions would be framed to improve upon the facts ascertained by Meares and Company; and from the spirit and perseverance of the government, aided by the merchants of the United Kingdom, there is great reason to hope that very valuable discoveries would be made.

ANGLICANUS.

EXTRACT [illegible]

[illegible]

In the Ye[illegible]

PROCEEDING up th[illegible]y, t[illegible] which the Endless [illegible]mea[illegible] we halted late in the [illegible]evening [illegible] place called the Bavian's Kloof, w[illegible] there is a small establishment of [illegible] ravian Missionaries or Herrnhuter[illegible] called from a village in Saxony, wh[illegible] an asylum was offered to them aft[illegible] their expulsion from Moravia. The[illegible] people have been several years in th[illegible] colony, for the express purpose of in[illegible] structing the Hottentots in the doc[illegible] trines of Christianity; but had me[illegible] with little encouragement in the ob[illegible] ject of their mission under the Dut[illegible] government. The numbers of th[illegible] proselytes have increased of late[illegible] such a degree, that thos[illegible] four[illegible] necessary to send to [illegible] teachers of the Gosp[illegible]

Early in the morn[illegible] ed by the noise of[illegible] voices I had ev[illegible] looking out, saw [illegible] Hottentots sitting[illegible] was Sunday, and[illegible] thus early to [illegible] hymn. They [illegible] in painted cott[illegible] ges different to w[illegible] to been in the h[illegible] with regard to th[illegible] beings, could not[illegible] ful; and, at the [illegible] a degree of curi[illegible] of the establi[illegible] thers, who w[illegible] were well d[illegible] question pu[illegible] men of the [illegible] cent in the[illegible] persons, [illegible] and humb[illegible] intelligent [illegible] zealous in[illegible] but free fr[illegible] Every thing[illegible] of that neatn[illegible] were the strongest [illegible] line of their char[illegible] they had construct[illegible] building; their m[illegible] was superior to [illegible] their garden wa[illegible] produced abund[illegible] the use of the [illegible] thing that had [illegible] labour of their [illegible]

to the rules of the Society, of which they were members, each had learned some useful profession. One was well skilled in every branch of smith's work, the second was a shoemaker, and the third a taylor.

These Missionaries have succeeded in bringing together into one society, more than six hundred Hottentots; and their numbers are daily increasing. These live in small huts, dispersed over the valley, to each of which was attached a patch of ground, for raising vegetables. Those who had first joined the Society, had the choicest situations at the upper end of the valley, near the church, and their houses and gardens were very neat and comfortable; numbers of the poor in England not so good, and few better. Those Hottentots who chuse to learn their respective trades, were paid for their labour as soon as they could earn wages. Some hired themselves out by the week, month, or year, to the neighbouring peasantry; others made mats and brooms for sale; some bred poultry; and others found means to subsist by their cattle, sheep, and horses. Many of the women and children of soldiers, belonging to the Hottentot corps, came at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

On Sunday they all regularly attend divine service; and it is astonishing how ambitious they are to appear at Church neat and clean. Of the three hundred, or thereabout, that composed the congregation, about half were dressed in coarse printed cottons, and the other half in the ancient sheep-skin dresses; and it appeared, on inquiry, that the former were the first who had been brought within the pale of the Church:—a proof that their circumstances, at least, had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons, not only added much to the comforts of life, but was one of the greatest preservatives of health; and that the little trifle of money they had to spare, was much better employed in procuring decent covering for the body, than in the purchase of spirits and tobacco; articles so far from being necessaries, that they might justly be considered as the most pernicious evils.

The deportment of the Hottentot congregation during divine service, was truly devout. The discourse delivered by one of the Fathers was short, but replete with good sense; pathetic and well suited to the occasion: tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females sung in a style that was plaintive and affecting; and their voices were in general sweet and harmonious.

It would be supposed, that men like these, so truly respectable in their missionary character, and irreproachable in their conduct, would be well received, and encouraged in any country; yet such is the brutality and gross depravity of the peasantry of this colony, that a party, consisting of about thirty, had entered into a confederacy to murder the three teachers, and to seize and force into their service all the young Hottentots that might be found at the place. These horrid wretches had actually assembled at a neighbouring house on the Saturday evening, intending in the following day, in the middle of divine service, to carry their murderous purposes into execution.—Luckily for the Missionaries, they had intimation of what was going on, through a Hottentot, who deserted the service of one of the intended assassins for that purpose. They had laid their apprehensions before Sir James Craig, who, in consequence, issued his injunctions, in a letter to the overseer of the post of Zoete Melk Valley, that no inhabitant should in any shape molest the Herrnhuters, on pain of incurring the heaviest displeasure of the government. The letter arrived on the very day they were assembled; and the poltroons, on hearing it read, sneaked off each to his own home; and the Missionaries since that time have continued to exercise their functions unmolested.

The cause of the farmers' hatred to these people, is their having taught the Hottentots the use of their liberty, and the value of their labour, of which they had long been kept in ignorance.

N. B. Since the date of the above account the number of Missionaries has been increased, as well as the number of Hottentot converts.

ON RELIGIOUS CUSTOMS AMONG THE COMMON PEOPLE.

MR. Gilpin, in his Western Tour, gives us the following entertaining description of the Timber Floats, which pass from the interior of Germany, by the Rhine, to Holland. "Some of them are one thousand feet long, and ninety broad, and are each furnished with five hundred men. For the accommodation of such a company, a street of cabins is built upon the surface of the float. When all is ready, and the several men are at their posts, (many of whom are in rafts and boats both behind and before the float, to conduct it properly) the pilot stands up, and taking off his hat, cries out, 'Let us pray;' on which the whole body of the workmen on board fall on their knees, and beg a blessing on the expedition. The anchors and cables are then drawn on board, and the whole machine is put in motion. As it sails majestically down the Rhine, it draws all the inhabitants from the towns and villages on the banks of the river, to see it pass, till it arrive at Dort, in Holland, the place of its destination;" where it is broken up, and its several parts put up to sale.

A pious Englishman, on reading such an account, cannot but recollect with pain, how much unlike such a voyage, on its commencement, would be the outset of a Timber Float on the Thames or the Severn. Those who have any sense of religion, are certain of being shocked by the vociferation of oaths and curses, if they are ever present at any thing in this country that resembles such a scene. It may be thought indeed, that so busy an hour as that to which Mr. Gilpin's account refers, is rather an awkward season for an act of worship. Yet one cannot but take some pleasure in observing the existence of a religious habit among the common people, and the acknowledgment of a Divine Providence in the exercise of their callings. On the other hand, how afflictive to the serious mind, is that entire destitution of all religious habits, observable in the mass of the labouring classes of this country.

It does not appear that the lower orders, at least in some of the continental states of Europe, are in so profligate a condition. We had a specimen of their superiority brought before us, in the behaviour of those poor Palatines, who were encamped in the neighbourhood of Whitechapel, in the year 1764. Six hundred of these poor people were seduced from their native country, by a promise of being settled in the island of St. John, in America, but were abandoned by their seducer, when he had got them to England. Destitute of money, and far from home, they were plunged into the greatest distress; and some of them perished through want. Their distress was at length represented to his present Majesty, who, with that benevolence which has ever marked his character, immediately ordered a sufficient number of tents, with their furniture, to be sent from the Tower, for their accommodation; besides Three Hundred Pounds in money, for the purchase of food. The tents were pitched in a field not far distant from White Chapel Church, and the encampment drew vast numbers of people to the spot. I remember, though but a boy at that time, being greatly struck by observing, that there was scarcely a single tent in which you did not see one or more of these people reading a book, which by its size, and the mode of its division, appeared to be the Bible.

One of my visits to the place was in the evening. I perceived, on a sudden, a general motion throughout the camp. Turning to the upper part of the field, I observed the Rev. Mr. Wachsell, the minister of the German Chapel in Goodman's Fields, entering. They flew to meet him, as if he had been an angel. They clustered round him in a few seconds. A chair was produced, on which he mounted, and gave out a psalm in German, which was sung by all the congregation with an appearance of solemnity and fervour beyond what I had ever witnessed before.

The minister met them thus every evening; and their attendance on this service was kept up to the last with unabated earnestness. In short, the sight of them was always a lesson on the most important of all subjects. Their behaviour at their departure for America, was too interesting to be forgotten.

The ship that was to convey them, lay at anchor in Blackwall Reach. The Palatines took water at Ratcliffe

Cross, and were so many in number as to fill two large lighters. As soon as the lighters had cleared the shore, one of the passengers stood up, and gave out a psalm. Instantly the whole body joined; and with this music the lighters glided down the stream. The singing continued all the way to the ship; and the day being serene, the voices were heard, at the place of embarkation, long after they had quitted it, till at length the sound seemed to die away. Mr. Wachsell, accompanied by several gentlemen belonging to his chapel, followed them to Blackwall. Before the emigrants went on board the ship, the lighters were drawn up close to each other, and Mr. Wachsell, standing up at the head of one of them, closed this impressive scene, by delivering a farewell sermon to his countrymen.

Whether the behaviour of these poor foreigners may be regarded as a specimen of the manners of the lower orders throughout Germany, the writer of this account is not sufficiently informed to say. He is glad, however, to have seen such an instance of piety among the labouring part of society. How much is it to be wished that similar instances were more frequent! It must be a high gratification to enlightened benevolence, to see that part of mankind which is peculiarly liable to the hardships of life, in possession of those resources which Christianity affords to such as know and value its blessed truths; and it is, in this view, a pleasure to recollect that we have among us so many charitable institutions, which have the religious instruction of the common people for their object.

To the Editor of the Christian Observer.

SIR,

I PERCEIVE with pleasure that you set your face against Jacobinism; and to tell you the truth, this has been one of the reasons which determined me to take in your instructive and entertaining Miscellany. I find my children pleased with publications of this description, and I am willing to gratify them; but I am resolved to let nothing come into my house, which does not give me good security for its having no tendency either to infidelity or sedition. Your work being of this description, is quite to my satisfaction.

But give me leave to impart a discovery, which I have lately made, with respect to the latter of these points. I find, from the observations of a member of the House of Commons, in the debate for the Second Reading of the Bill against Bull Baiting, that I have quite mistaken the course which I should have taken with my children, in endeavouring to guard them against the principles and examples of the Jacobins.

Dreading the thought of their joining that atrocious and cruel band, I thought there was no method more likely to operate as a preventive of the evil, than inculcating principles of humanity and habits of manly tenderness. But according to the doctrine of the Right Honourable Gentleman above alluded to, this is not the way to keep my children detached from those who would subvert our excellent constitution. No; let them be taken to a Bull Baiting; let them see the Bull tortured with the goad, to render him furious; let them see half a dozen gored dogs sprawling on the ground in the agonies of death; let them see the bull at length pinned by the nose, or his bleeding tongue torn out by the roots; for these exhibitions "cherish those feelings which are the best support of loyalty, and the best protection both of the Church and State."

Now, Sir, being a retired man, I must yield to the Right Honourable Gentleman, whose speech I have quoted, as having much better opportunities than I have of knowing from what schools those men came on whom we have relied for the support of the state, as well as those against whom we have found it necessary to guard. He knows, without doubt, of many *bloody-minded* devotees to our *mild* government, and of many fomenters of conspiracy and massacre, who cannot bear to see two game cocks fight with each other. "He is pretty confident," he tells you, "that no bull-baiters, cock-fighters, or cudgel-players, were to be found in the Corresponding Society." And whence this confidence? Without doubt, from having always found among those who are entertained with the sufferings of harmless animals, that veneration of order, justice, and benevolence, which makes a Briton say of

the constitution of his country, *Esto perpetua*. As the Corresponding Society had a contrary wish, it follows of course, that they were averse to the sanguinary sports, which "cherish those feelings which are the best support of loyalty."

Indeed, I had a different idea of these fellows. Concerning the *end* they had in view there can now be no diversity of opinion: we know the nefarious purpose for which they associated, and I had thence inferred, that their *dispositions* were ferocious. But I perceive that I am quite out in my conclusions; whether I begin a *priori* or a *posteriori*. The opinion I had formed of the members of the Corresponding Society, is an instance of my error in the latter process; as the apprehensions I had felt, on the supposition of an insurrection, were of a like error in a process of the former kind. The people I most dreaded, should coercion be at an end, were those who had no feelings of humanity to check them: and such I supposed were those who could resort to sanguinary spectacles for pleasure. It was cock-fighters, dog-fighters, bull-baiters, &c. who I expected would make most havock in demolishing churches, burning palaces, destroying libraries, plundering banks, sacking warehouses, and making our sewers run with human blood. I must own to you, that I was not a little terrified, when I thought of their being let loose upon an unprotected people. But not to weary you with a detail of my imaginary fears, suffice it to say, that a new view has opened on my mind, and a new line of conduct must be pursued in my family.

As there is nothing I more deprecate than that my children should become Democrats, I would adopt any plan that I thought had a tendency to preserve them from such a corruption. Now, Sir, I maintain, that to induce proper habits is of the utmost consequence in the formation of character. This being the case, I shall follow the clue which has been given to me, and alter my whole system in the management of my children.

I intend no more to correct them for torturing dumb animals; that would be the way to check the spirit of loyalty. Let them set my dog upon the cat; it will prepare them to worry a Republican. Cock-fighting will "cherish the feelings" their country may have occasion for: my yard will every day afford them this improving sight. But as my domestic circle, it is to be feared, will not yield lessons enough, I shall occasionally take them to my butcher's slaughter house; there they may see how to cut a throat. And as I am a good customer, I shall claim the indulgence of sometimes letting my son run the knife through the neck of a sheep or a lamb. I have no doubt that I shall by these means form a habit, which will supersede the necessity of books, to teach him his duty to his king and country.

I beg you to insert this letter in your useful Miscellany, for the instruction of those parents, who like myself, may have neglected the proper means of forming a patriotic race. You are ready enough, Sir, to furnish the rising generation with instruction; but we must not content ourselves with informing the mind, we must "cherish the feelings" which are favourable to loyalty. It is on this account much to be wished, that as Bull-baiting is so well adapted to such a purpose, the practice of that noble sport were to obtain more generally throughout the kingdom; and that at least in every market town, there were a fund established for the support of it.

To be sure were the practice to become general, there might be now and then a human life lost by it; but what is that, compared with the diffusion of a spirit of allegiance to the king, and of zeal for the constitution? Let not, therefore, these comparatively petty losses, even should they be thought likely to occur, be considered as any objection to an institution pregnant with so many advantages. Should my proposal be patronized by the great, then I shall have the pleasure of seeing my own neighbourhood improved by such an institution. O, Sir, I cannot but anticipate the benefits we shall derive from it. Methinks I see the Bull at the ring. I see the crowds surrounding him, afterwards retiring with their dogs to the alehouse, drinking, singing, roaring, and then staggering forth, full charged with beer and loyalty, and in high order for defending our laws, liberties, and religion.

An occasion of shewing their zeal in so good a cause may indeed be wanting, but their own houses will

afford them an opportunity of indulging those feelings they have been cherishing. There, to the great joy of their wives and children, they will soon arrive, if perchance some meddling magistrate, mistaking the overflowings of their laudable zeal for riot and misrule, and not viewing their behaviour through "a glass large enough to take in all the object at once*," do not stop them by the way, and conceive it to be his duty to lodge them in an apartment fitted for their accommodation, with iron bars to the windows, and a strong lock on the door.

VIATOR.

* See the Debate alluded to.

ANECOTE OF DIDEROT.

In the account which the Abbè Barruel gives of the closing scene of Diderot's life, is the following interesting Anecdote.

This infidel philosopher had a Christian servant, to whom he had been kind, and who waited on him in his last illness. The servant took a tender interest in the melancholy situation of his master, who was just about to leave this world, without any preparation for another. Though a young man, he ventured one day when he was engaged about his master's person, to remind him that he had a soul, and to admonish him in a respectful way, not to lose the last opportunity of attending to its welfare. Diderot heard him with attention, melted into tears, and thanked him. He even consented to let the young man introduce a clergyman; whom he would probably have continued to admit to his chamber, if his infidel friends would have suffered the clergyman to repeat his visits.

This story may furnish us with an useful lesson. We are often deterred from an endeavour to do good, by conceiving that the attempt will be vain. Yet surely it becomes us to beware, that we lose no opportunity of being serviceable to another, especially in his highest concerns, by an idea of the improbability of success. We may be mistaken in that respect. Christian charity, let it also be remembered, is not that cold calculating spirit which weighs exertion before it makes it, and which fears to venture upon an act of benevolence, lest it should be thrown away. True charity has its eye more on what its object may lose for want of assistance, than on what itself may expend in vain.

The Anecdote above related, furnishes a reproof to those over-prudent persons, who are afraid of saying a *word in season*. Such a word, uttered in a becoming spirit, may have more effect than we may think we have reason to expect. The words of truth, spoken in simplicity and love, have power even in cases which appear to be desperate. The hardest heart may be softened by them; the most learned and philosophic man, the man whose mind is fortified by a whole life of prejudice, may not be able to resist their force. Let the Christian remember this, and however low his situation in life, let him be desirous freely to impart *what he has freely received*. But especially when he sees a fellow creature in the last extremity, then let him recollect, that as the dying man's opportunity of receiving is near its close, so is the living man's opportunity of communicating. Let him call to mind the faithful servant of Diderot; and amidst his other kind offices to the sick and dying, let him endeavour to do something for the benefit of the departing soul.

REVIEW OF NEW PUBLICATIONS.

XX. MILNER'S *Sermons.*

(Continued from p. 312.)

The value of these Sermons will be considerably enhanced, in the estimation of a large class of readers, when they are told that the Author exemplified the doctrines he so ably taught, by his own life and conduct. He was not only a very sound scholar, but an eminently holy man. He was no mere theorist in religion, but felt its power, and was mainly influenced by those Christian principles which

he so zealously inculcated. At the same time, his steady, consistent, and regular conduct, and the various writings which he published, clearly prove him to have been exempt from the charge of enthusiasm.

The life of Mr. Milner, written by his brother, the Dean of Carlisle, does equal honour to the character which it delineates, and to the heart of the writer. It affords an interesting view of the progress of real talent, amidst various obstructions, and of its triumphs over the chilling effects of ill health, narrow circumstances, and obscure situation. After a particular account of Mr. Milner's birth and education, some interesting anecdotes are related of his uncommon memory, of his early proficiency in classical learning, and of the difficulties through which he at length made his way to the University of Cambridge, where he seems greatly to have distinguished himself, both by his classical and mathematical acquirements.

Soon after his ordination, Mr. Milner was elected Head-master of the Grammar School, at Hull, and Afternoon Lecturer of the principal Church in the same town. This change of circumstances not only called forth his talents into the service of the public, but enabled him to provide for his mother and sister, and particularly for his brother, the writer of this narrative, who, by his father's death, were left in destitute circumstances.

Those of our readers who are acquainted with the high literary character of Dr. Milner, and know that the dignified stations which he fills and adorns were bestowed on him without solicitation, and as the reward of superior merit; will be much gratified by the unaffected manner in which he relates his own history, and the unfeigned gratitude with which he acknowledges his obligation, under Providence, to the kindness of Mr. Milner, for all he now enjoys.

But exemplary as was the conduct of Mr. Milner in every relative duty, and much as he was distinguished both as a Schoolmaster and as a Preacher, the prominent circumstance in his life was a great revolution which took place in his religious views and conduct, about three years after his removal to Hull.

Mr. Milner, it seems, had in early life, a strong sense of religion; but in the ardour of academical pursuits, his serious impressions had worn off, and left nothing behind which deserved a better name than that of a barren orthodoxy. But "the revolution in question, says his biographer, was a revolution of the WHOLE MAN, in spiritual things: There was an enlightening of the understanding; there was a conversion of the heart."

There may, to superficial readers, appear a considerable degree of obscurity in the account which is given of this change; but one who reads it with attention, will not fail to discover wherein it is really made to consist: not in the mere belief, but in the practical application to the heart* of the doctrines of original sin, justification by faith, and regeneration by the Holy Spirit, which are at once the peculiar truths of Christianity and the distinguishing doctrines of our Church. Instead of his former proud self-sufficiency, "he is humbled and abased before God, not on account of any particularly GREAT or GROSS sins which he has committed, but because with him no sins are little." Instead of the doctrine of Justification by Faith being regarded by him as a merely speculative truth, it takes firm possession, in a practical way, of his understanding, and brings him at length to have peace of conscience and peace with God, whom he wishes to serve in newness of life. Instead of relying on his own exertions for the attainment of holiness, or regarding his own works as the ground of acceptance with God; he regards them only as the necessary fruits of a true and lively faith in Christ, and as the evidence of justification.

That these were important changes no man will be disposed to deny; however he may deem the subject of them to have been liable to the charge of enthusiasm. The following remarks of his Biographer are calculated to obviate that charge.

"Men of the world judge most erroneously of these matters. They ever suppose that persons of Mr. Milner's stamp are enthusiastic, and much given to depend on sudden feelings and impulses.—On the contrary, Mr. Milner justly maintained, that there was no act of a man's life in which he is more rational, or more free from enthusiasm; no act in which a man knows better what he is about, than when, with true penitence and renunciation of all

* See the Christian Observer, No. V. p. 374.

self-dependence, he simply commits himself to Christ by Faith, and relies solely on him for justification and acceptance before God, and for all spiritual blessings both here and hereafter: and he often added, that though warm and grateful affections might very properly accompany this act, yet no sort of reliance was to be placed on sudden feelings, impulses, and transports.

"In touching upon a doctrine of such immense importance, and of course so WORTHY to be remembered, the writer of the Narrative, from a desire of neither burthening nor embarrassing the memory, aims at being as concise as possible; however he feels that he should do injustice to the character of his deceased near relative, if he did not subjoin;—that though Mr. Milner thought it his duty to be remarkably careful, on all occasions, in preserving the above precious doctrine perfectly distinct from all others, yet the nature and the necessity of the fruits of faith, occupied a very large proportion of his most diligent attention in his instructions and exhortations. It was his practice constantly to state, that in justifying faith, the true believer received Christ in all his offices, as King, Priest, and Prophet; committed himself wholly to him; and depended entirely on him, not only for pardon, peace of conscience, and eternal life; but also for deliverance from the dominion of sin, and for all holy affections—in one word, for a NEW HEART." (p. xlv. xlvi. xlvii.)

We also find, that while "he constantly taught the necessity of the efficacious operation of the Holy Ghost, in restoring to the depraved nature of fallen man the lost image of God; at the same time, he steadily inculcated the important duty of employing proper means to obtain the ends in view. He ever maintained, that the Spirit of God did not operate on the minds of men, as though they were inert matter, or mechanical engines, but, that the blessed effects took place always in the use of our rational faculties, and consistently with every notion of the freedom of the human will, to which any clear and satisfactory meaning can be assigned." (p. xlix.)

And it appears that it was by the diligent examination of the Scriptures, by fervent and incessant prayer, and by carefully avoiding every known sin, that he himself endeavoured to grow in grace.

The happy influence of this change in the sentiments and character of the preacher, was soon felt by his numerous hearers.—

"The large Church where he preached was crowded beyond example: the care of the soul became the topic of common conversation: great seriousness prevailed: drunkards and debauchees were reformed: the town assumed a new appearance: great numbers, whose consciences were awakened under his preaching, earnestly enquired, "what must we do to be saved?" The sick sent for him to their chambers for spiritual advice; and when he returned home, he found his house crowded with visitors who had the same object in view." (p. xxiv.)

We are also informed, (p. xxxiii.) that "great numbers of the poorer and of the middle classes of society became truly religious in practice," through his means.

All this, however, did not take place without much of that opposition which every man may expect who sets himself in earnest to convert and reform mankind. If he labour with Mr. Milner to revive the primitive doctrines of his own Church, and to promote vital Christianity, he may lay his account, to be classed as he was, with enthusiasts, sectaries, and hypocrites. Patient continuance, however, in well-doing, under such circumstances, is a strong proof of religious sincerity, and will be likely, as in the case of Mr. Milner, to be rewarded not only with that peace of conscience which the world can neither give nor take away, but with the gradual removal of those aspersions which may have been thrown upon his character, and with the return of public esteem.

We are well aware that it is the custom of many to treat every thing of the kind we have been mentioning, as proceeding from weakness, hypocrisy, or enthusiasm: But what, in the present instance, is the real state of the case? We see a man of great talents and learning, powerfully drawn from the pursuit of literary and worldly honours, to devote his life to the glory of God, and the good of his fellow-creatures. We find him persevering for the space of thirty years, through evil report and good report, in an uninterrupted course of laborious and self-denying services; exhibiting in his life, a striking portrait of primitive Christianity; and extending widely, by his writings, and by his ministerial labours, "the truth as it is in Jesus." These are plain and simple facts; and they cannot be accounted for except on the ground of a real conversion of heart, by the influence of the Holy Spirit.

It was not to be expected that a constitution radically weak, as Mr. Milner's is said to have been, could

endure to old age, amidst the incessant and laborious service which is mentioned in this narrative. "Mr. Milner's health had been visibly on the decline for the space of eight or ten years, and had received, about six years before his death, a severe shock by a fever, from the effect of which he never entirely recovered." He just lived to receive an ample and decisive testimony of the esteem of the Mayor and Corporation of Hull, by whom he was chosen Vicar almost unanimously, a few weeks before his death, which happened November 15, 1797, in the 54th year of his age. But "if lives were to be measured by what men do rather than by the succession of fleeting moments," we agree with his Biographer that "his life would be found sufficiently long."

A list of Mr. Milner's publications is added, with a defence of his writings, particularly against Dr. Hawcis.

The attack made upon the writings of Mr. Milner, by persons of very opposite sentiments in the religious world, shews in how trying a situation those of our clergy are placed, who conscientiously adhere both to the doctrines and to the discipline of the Church of England. In our opinion, however, such characters are her only true and legitimate sons; and it becomes them steadily to pursue their course, without being moved by vague charges either of enthusiasm or of bigotry. Upon this subject some observations are made, which we think it right to lay before our readers.

"Formerly this country abounded with divines who were strenuous and able advocates for the Establishment, who were orthodox in their faith, and who, also, were diligent and zealous in the practical application of their principles. Of later years there have not been wanting orthodox members of the Church, who have also shewn themselves powerful defenders of Ecclesiastical institutions; but the persons of this description have not usually been industrious, earnest, plain, and practical preachers of the essential articles of the Christian faith. They seem to have contented themselves with supporting the outworks of religion, and with occasional declarations of orthodoxy, and almost to have forgotten that whatever, in its aim, stops short of thoroughly awakening the consciences of men, of subduing their natural corruptions, and of producing "a peculiar people zealous of good works,' is not 'the Gospel of Christ, that power of God unto salvation," which St. Paul preached. The evil consequences of this fundamental defect have not been few. Many persons, truly conscientious and sincerely attached both to the doctrine and the discipline of the Church, have often been displeased, and even disgusted, with the defective or erroneous instruction of the pulpit; and this, at the very time that they approved and admired what came from the reading desk. And others, who were less friendly to our Ecclesiastical Establishment, have taken advantage of this want of harmony, and thereby promoted mischievous schisms and separations.

"Certain of the rulers of the Church, a long time ago, took notice of some of these EFFECTS, and expressed sufficient indignation on the account; but, whether they were thoroughly aware of the cause, or whether they took the right method of curing the evils, are questions of great moment, and which call for most serious and dispassionate consideration.

"That some, at least, of our present Ecclesiastical rulers have now their eyes open to the chief cause of many of the irregular practices, and other unpleasing circumstances, which have taken place in the religious concerns of this country, the writer of these pages collects, with great satisfaction, from several excellent charges which of late years have been delivered by eminent and experienced prelates at their respective visitations.

"In regard to himself, he has long been fully persuaded, that the feeble and indistinct statement of fundamental articles of faith, and the almost entire neglect of enforcing the same, and of applying them closely to the consciences of the hearers, has amounted, on the part of many of the clergy, to a DANGEROUS DEPARTURE from sound doctrine; which, if not checked, will, in no great length of time, be found much more pregnant with mischief, than it is generally suspected to be. Already a discerning eye can trace the great havoc of the Church which it has made in various ways.

"The times are awful and threatening: the Church has determined and inveterate enemies: sects and parties daily increase in number; and the endless divisions and separations from the Establishment afford a most melancholy symptom of the decay of real Religion, and of the ascendency of loose principles."

After some further remarks he observes, that "the likeliest method to preserve the unity of the Church, and a consistent harmony among its members, will be, for each individual of the clerical order, according to his ability and situation, to do his utmost; first, to comprehend and thoroughly digest that system of doctrine and practice comprised in the Articles and Homilies of the Church to which he belongs;—then

zealously to inculcate those great truths upon the minds of the people; and lastly, in his own conduct, to exhibit an example of the effects which Christian faith, wherever it is sound and lively, is sure to produce." (p. cv—cviii.)

"The judicious Hooker is a striking instance of a divine, who combined in the same person, and in a very high degree, all the three above mentioned requisites: that is, he was able as a defender of the English ecclesiastical polity; he was sound and clear in his doctrine; and he was impressive, and pointed, and warm in his practical statements and applications to the people." (p. cix.)

The Life of Mr. Milner closes with some remarks on the subject of Conformity, wherein the Editor opposes the notions of Dr. Haweis, whose Church History he alleges to be an apology for schism; and defends from the charge of irregularity the great part of those clergymen who sometimes by way of sneer and reproach are called Evangelical.

"The loose sentiments on the point of Conformity, entertained by Dr. Haweis, and by a few more preachers too fond of popularity, who encourage separate places of worship, and despise the order of the Church in which they are called to minister, ought not to be imputed to the whole body of those, who are called Evangelical Clergy. They love their Church, and conduct themselves according to her rules, for conscience' sake; though they may suffer undeservedly as Methodists or sectaries from one quarter, and as time-servers and bigots from another." (p. cxii.)

XXI. *Sermons by the Reverend* T. Gisborne, M. A. London. Cadell and Davies, 1802. pp. 453.

Mr. Gisborne has dedicated these Sermons to the Bishop of St. Asaph, and in the dedication of them he observes, that

"His efforts have been directed to two points: the elucidation of some fundamental doctrines of our faith; and the inculcation of a practical truth of the highest moment, yet too often fatally undiscerned or disregarded; that nothing short of an avowed and unreserved surrender of the *whole* heart to God through Christ, evinced under the blessing of divine grace, by a zealous and habitual pursuit of universal holiness is Religion.

"Many persons," he adds, "appear to imagine, that when once the researches of an individual into the Christian Revelation, have satisfied him as to its sacred authority, the remainder of his religious course lies plain and easy before him. They perceive not that he has ascended but the first and the least laborious acclivity of the mountain. Surely it requires but a small degree of insight into human nature and the scriptures, to discover with how much greater facility the understanding is convinced of speculative truth, than the heart is subdued to a productive faith and a practical love of holiness."

The first Sermon is on "Jesus Christ, the Corner Stone," who is described as the author and finisher of our faith; the source, as well as the teacher and the pattern of a right practice; the foundation, the sole foundation of our justification and sanctification, of our hopes of pardon and eternal life.

Mr. Gisborne in this discourse, after observing in the language of the New Testament, "that whosoever abideth not in the doctrine of Christ hath not God;" but that "the time will come when they will not endure sound doctrine," proceeds in the following manner:

"That time has long since arrived; numbers at this day, while they profess themselves Christians, exert themselves in opposition to the essential doctrines of the Gospel. Sometimes they exclaim against its mysteries; and presuming to measure, by their unassisted reason, subjects utterly beyond the grasp of human understanding, plunge into the most extravagant wildnesses of interpretation, rather than bend to the plain and repeated declarations of God concerning the nature of his own Godhead. More frequently they take offence at the humiliating facts which lie at the root of the doctrine of redemption; that man is radically corrupt; that the law of God is a law of perfect holiness, and requires perfect obedience; that any breach of that law in any one point, subjects the offender to the penalty of eternal death; that holiness is in no respect the product of the human heart, but altogether the fruit of the Spirit of God; and, consequently, that whoever shall receive remission of punishment, sanctification, and the gift of life eternal, will receive all these blessings solely through the free grace and mercy of God in Christ, and will owe no one of them in the smallest portion or degree to any right or merit of his own.

"Numbers, instead of humbly acknowledging these truths, which are as consistent with reason as they are decidedly inculcated in the Scriptures, proudly rely on their supposed personal righteousness; dare to claim forgiveness and salvation,

as in part at least due to their own excellence and good works; and are so far from looking to Christ as the sole ground of hope of deliverance from the wrath to come, and of admission into the kingdom of glory, that they regard his atoning sacrifice merely, if I may venture to apply the term to so awful a subject, as a sort of make-weight, which may compensate for such of their transgressions, as their own imaginary righteousness may not have been altogether sufficient to wipe away. So blind to their own state; so ignorant of the fundamental principles of Christianity, are many who frequent Christian worship."

The second Sermon is entitled "The Christian Method of Justification explained and vindicated." In this Discourse Mr. Gisborne observes, that

"The primary object of St. Paul, in his Epistle to the Romans, was to convince them that all mankind, Jews and Gentiles, were alike guilty before God, and could look for pardon and eternal happiness only through Jesus Christ.

"St. Paul well knew with what unwillingness men acknowledge a doctrine which stands in direct opposition to the pride of heart so deeply rooted in our fallen nature. He knew the eagerness, the obstinacy, which we are all disposed to manifest in confiding more or less in our own righteousness; the earnestness with which we strain to shut our eyes against unwelcome conviction; the pains which we employ to twist and explain away the meaning of the Scriptures, in order to escape the humiliating necessity of confessing our own utter unworthiness and depravity in the sight of our Lord and Judge. In several of the early chapters, therefore, of this Epistle, and afterwards in the seventh and eighth, he dwells with marked anxiety on this most important truth; that any man who would be tried by his own works, by his own deservings, must inevitably perish. Until an humble recognition of this truth be extorted from us by a consciousness of our guilt, we never shall be persuaded to fly with godly fear and truly penitent hearts to the cross of Christ for salvation.

"But," our Author proceeds to observe, "they whose eyes are opened; they who are penetrated with a true sense of their deplorable condition by nature and by transgression, and feel that they are completely unable to deliver themselves from the just anger of God; will throw themselves with joy at the feet of their Redeemer, and with humble and grateful hearts will accept the blessing which he offers to bestow; they will receive him as their Lord; they will adore him as their Saviour; they, under the guidance of the Spirit of Grace, will believe in him, will love him, and will keep his commandments; they will *walk in Christ Jesus, not after the flesh but after the Spirit; and to them there will be no condemnation.*"

Mr. Gisborne then points out; first, the inherent and perfect and necessary holiness of the divine laws; secondly, that all men have been guilty of breaking this law; and, thirdly, the reasonableness of annexing punishment to disobedience. It is then added,

"Such was by nature the miserable state of man. So truly did the law work wrath. So truly was the commandment which was ordained to be unto life, found to be unto death. So plainly by the law was the knowledge of sin rendered manifest; the knowledge of its heinous guilt, of its universal and deadly influence. Thus condemned, thus helpless, thus destitute of all claim to mercy, thus ignorant whether to human guilt mercy could be extended consistently with the *other* attributes of God, was the whole race of Adam. But God is infinite in mercy, goodness, and wisdom. He saw what man could not discern. He perceived the means of reconciling the offer of forgiveness to fallen man with the demands of his own righteous and violated law.—A Saviour was at hand. By his obedience unto death the great atonement was made.—Pardon through the blood of Christ, sanctification through the Holy Ghost, and everlasting happiness in the world to come, were offered, as purchased by the sacrifice of Christ, to all who should fly for salvation to him.

"How then may we acquire an interest in these blessings? By faith: by faith only.

"Faith is ordained of God to be the instrument, the only instrument by which we may receive and apply to ourselves the mercy of God, the atonement of our Redeemer. *Believe in the Lord Jesus Christ and thou shalt be saved. A man is justified by faith. The law worketh wrath; therefore it is of faith that it might be by grace. Therefore being justified by faith we have peace with God, through our Lord Jesus Christ.*"

We shall not detain the reader by observing in what manner Mr. Gisborne reconciles the words of St. James with those of St. Paul, on the subject in question, and guards this great doctrine of our Church, that of justification by faith alone, against abuse. "Grace," he observes in this discourse, "proscribes and anathematizes continuance in sin." Every part indeed of Mr. Gisborne's book furnishes an answer to the objection of the licentious ten-

dency of the doctrine of justification by faith.

The third, fourth, and fifth Sermons are on the efficacy of divine grace.

In these Mr. Gisborne undertakes to "explain the necessity of the grace of Christ to salvation; to prove that every man is enabled to obtain this grace; to indicate the means by which it is to be acquired; to point out the tests by which the possession of it is to be ascertained; and to evince its complete and unalterable sufficiency." The following passage appears to us to be remarkably clear and excellent.

"How," he proceeds to say, "is sanctification to be obtained? How is the Ethiopian to change his skin, and the leopard his spots? Will you answer, by repentance; by faith in Christ; by perseverance in every good work?" Be it so. Is repentance then, is faith, is perseverance in good works in your own power? Consult the Scriptures on each of these points. The Scriptures call upon every man every where to *repent*. But do they affirm, do they imply that man can repent by his own strength? Do they admit the possibility of such a supposition? What then is the import of the expressions of the prophet Jeremiah? expressions not less wisely than piously interwoven into the liturgy of our church. "*Turn thou us unto thee, O Lord, and we shall be turned. Turn thou me, O Lord, and I shall be turned, for thou art the Lord my God*—what is the import of the following passages? *God hath exalted Jesus to be a Prince and a Saviour to give repentance unto Israel*, &c. Enquire further how the case stands with respect to *faith*—what is the language of the Son of God? *No man can come unto me, except the Father who hath sent me draw him.*—What saith St. Luke? *Apollos helped them much which had believed through grace.* How speaks St. Paul?—*Faith is the fruit of the spirit. No man can say that Jesus is the Lord but by the Holy Ghost. To you, O Philippians, it is given to believe in Christ.* Again, are *Christian tempers and good works* the produce of your own exertions? *It is God that worketh in you both to will and to do. It is God that maketh man perfect in every good work to do his will, working in you that which is well pleasing in his sight*, &c. &c. It is thus that an examination into the natural state of the human heart, and an enquiry into the method by which the different graces of the Christian character are wrought in man, constrain us to ascribe every thing in us which is good to God the author of every good and perfect gift. They constrain us to acknowledge as indispensably necessary to salvation that total change which the Scriptures delineate under a variety of figurative expressions, essentially of the same meaning, and calculated partly to exemplify its magnitude and effect, partly to denote its supreme importance; a change which the word of God attributes exclusively to the sanctifying influence of the Holy Ghost, purchased for us by the sacrifice of Jesus Christ. They constrain us to confess that *except a man be born of water and of the spirit*; emblematically of water by baptism, and substantially of the spirit by the renovation of his corrupt nature unto holiness; *he cannot enter into the kingdom of God.*" (p. 58.)

Mr. Gisborne strenuously defends the position (p. 63) "that the grace of Christ as necessary to salvation is placed within the reach of every man. "Does this assertion," he says, "so full of consolation and encouragement, stand firm on scripture authority? On that authority it stands immoveable. *God hath no pleasure that the wicked should die*, &c. *God our Saviour will have all men to be saved*, &c. *Go ye into all the world, and preach the Gospel to every creature*, &c. But though it is apparent that God freely offers his grace to every man, is it also clear that every man has the power of accepting it? May there not be a natural or a moral impossibility which may disable the perishing sinner from deriving benefit from the means of deliverance when placed before him? Among the numerous doubts and suspicions which have disquieted the breasts of Christians, that which is here presented, if one of the most distressing, is also one of the most extraordinary. Do you ascribe to the Most High delusive offers? To the God of truth do you ascribe shifts, pretences, and evasions, which, in the common transactions of life you would disclaim yourself, which you would condemn in any one of your fellow creatures? Is it thus that you dishonour the Father of mercies, and render nugatory his gracious proposal of universal salvation? *God is no respecter of persons.* The offer which he makes to every man he enables every man to accept."

In proceeding with this subject, Mr. Gisborne opposes the doctrine of rigid predestination, and makes a few observations, in which there will arise some difference of opinion between him and the Calvinist, but we must refer the reader, for the arguments which Mr. Gisborne employs, to the book itself.

Mr. Gisborne, in speaking of the tests by which the effectual possession of divine grace is ascertained, pro-

ceeds to observe, that all Christians are not as yet perfect Christians; and then introduces the following very encouraging passage.

"Christ will not break the bruised reed. His lambs he will carry in his bosom. He beholds with compassion and forbearance; he cheers with consolation and encouragements the mourner who feareth for his soul. He strengthens the weak hands, and confirms the feeble knees. Examine then thine own breast, whosoever thou mayest be who art tempted to despond; examine whether this be the spirit of thy supplications before the throne of grace—"Make me a contrite heart, O God. Lord, I believe, help thou mine unbelief." Examine whether thy sorrow for sin, thy exertions in pursuit of holiness, correspond with thy prayers. If to these enquiries thou receivest the answer of a good conscience, be comforted. Thou art already under the teaching of divine grace. Persevere in thy course, and the Lord Jesus will cause thy *godly sorrow to work repentance to salvation, not to be repented of, and will perfect that which is lacking in thy faith. Blessed are they which hunger and thirst after righteousness, for they shall be filled.*" (p. 82.)

Mr. Gisborne, after a beautiful exemplification of that passage in the 13th of Corinthians, which describes christian charity or love; a grace which he treats of as one of the chief fruits of the spirit, introduces in his last Sermon on divine grace several beautiful illustrations of its gradual efficacy in strengthening the weak, and in forming the christian character.

After adducing the examples of Nicodemus and Joseph of Arimathea, both of which he very happily applies to the point he is endeavouring to establish, he thus proceeds:

"Do you desire another example? Look to the Apostle Peter. You know his shameful fall. You know his denial of his Lord; a denial deliberate, thrice repeated, confirmed by oaths and execrations. When restored by his forgiving master to the rank of an Apostle, he was forewarned of *the death by which he should glorify God.* Did he now display a dread of danger? Did he now shrink from suffering? Did the full prospect of death now move him? The prayer which his Lord had offered for him had prevailed. *His faith failed not. Converted himself, he strengthened his brethren.* He became the rock on which Christ laid the foundation of his church, both among the Jews and among the Gentiles. He was entrusted with the keys of the sheepfold of Christ, and opened the door of admission to both divisions of the flock. And though on one subsequent occasion he was ensnared by some slight remains of natural timidity into an undue compliance with the prejudices of the Jews; and received on that account the merited rebuke from St. Paul, whom he afterwards names with a warmth of affection, probably increased by the recollection of this very event; he persevered with holy fortitude in his christian course, until it conducted him to that cross on which his master had foretold that he should seal his testimony with his blood. Thus effectual was the intercession of Christ. Thus all-sufficient was his grace. Christ now intercedes before the throne of God for you. To you he offers the all-sufficient influence of his spirit. *Having therefore an High Priest which can be touched with the feeling of our infirmities; an High Priest who was in all points tempted like as we are, yet without sin; let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

"But these, you remark, are primeval examples, exhibited in the days of the Apostles. You would derive greater comfort from instances drawn from modern times and ordinary men. Take an instance then from the annals of your own country. Look to the character and conduct of Cranmer. In the general current of his proceedings, during the reign of Henry the Eighth, you behold a struggle between a mind intent on a conscientious adherence to duty, and a disposition naturally characterised by timidity. You behold him at one time strengthening himself with succour sought from above, and steadily pursuing his Christian purposes, regardless of the resentment of a furious and ungovernable monarch; at another, the victim of inherent weakness, tamely subservient to his master's will, overawed into culpable compliances. When danger, after the accession of Mary, mustered its terrors, Cranmer sunk in the conflict. Left to himself, in the hour of temptation he fell away. He renounced his faith. Again he looked to the grace of Christ, and he found it all sufficient. Behold him chained to the stake, as the wind disperses at intervals the volumes of fire and smoke in which he is inveloped. Behold his undaunted demeanour; his face full of peace and joy in the Holy Ghost, as it were the face of an angel. Behold him stretching forth into the flames the hand which had signed the recantation; and surveying with a steadfast eye the flesh wasting from the sinews, bone dropping away from bone. Hear him exclaiming with exulting fervour "This hand offended; this hand shall suffer, this unworthy hand." Contemplate this spectacle; this insensibility to pain, this sacred fortitude, this substantial repentance, this complete subjugation of nature and its besetting sin, and say, whether this is not the triumph of grace, whether this is not the finger of God?"

The sixth, seventh, and eighth Sermons are not inferior to those more doctrinal ones from which we have already made large quotations. The sixth is "on the marks which distinguish a real Christian;" the seventh is "on the duty of openly ranging ourselves on the side of the Lord;" and the eighth is "on the sin of dissembling with God;" a sin which the reader will probably discover to be much more common than he may have supposed.

The topics of the other Sermons, many of which are very striking, appear to be well chosen. In the Sermon "on the guilt of establishing unscriptural principles of conduct," enthusiasm is defined to be "the subjection of the judgment in points of religious faith or practice to the influence of the imagination." "In many instances," Mr. Gisborne observes, "enthusiasm suggests unauthorized ideas of personal communication between the individual and the Deity; of personal inspiration sensibly vouchsafed by the Holy Ghost, in mode or measure different from that divine influence on the heart and understanding which is promised to every Christian," &c. He observes, however, "that enthusiasm is frequently imputed by the careless, the ignorant, and the prejudiced, where it is not." After speaking of the evil effects resulting from this cause, and after insisting that the ignorance of the enthusiast cannot, any more than other religious ignorance, be deemed altogether innocent, he compares the mischief of enthusiasm with that of lukewarmness, and pronounces the latter to be much the more common as well as the greater evil.

In the discourse on the extent of genuine Religion, and in a few others, several branches of morality are dwelt upon, of morality, we mean, which is described as arising out of Christian principles. The Sermon on the character of Naaman, and of Herod Antipas, give variety to the volume, and amuse by the biography which is combined with the religious instruction. The discourse "on the guilt and consequence of despising the divine threatenings," is remarkably able; and that "on the happiness attendant on the paths of Religion," which is the last in the volume, has some large passages which are highly pleasing.

Having enriched our work with such abundant extracts from this important volume, it seems to be almost superfluous to subjoin our testimony to its merit.

Mr. Gisborne's style is clear and nervous; his piety dignified and elevated; his zeal is tempered with mildness and candour; his quotations from Scripture are fair and apposite; and, above all, the doctrinal truths which he inculcates are uniformly and closely connected with their practical effects.

These excellencies render his Sermons a model which young students of divinity, especially those who may have to address congregations of the higher class, would do well to imitate, and will not fail to recommend them strongly to attention.

The reader of this volume will be made to see, that in rejecting the leading doctrines it contains, he rejects the only solid security against ungodliness, self-righteousness, pride, selfishness, and discontent, with all the train of criminal and sensual passions. Does he complain that Mr. Gisborne (to use the ordinary phrase) *carries things too far?* he is made to feel that in effect he complains of too much piety, of too much humility, of too much faith in Christ, of too much circumspection in avoiding sin, of too much dependence on the divine aid, of too much integrity in the various transactions of life, of too much exactness in the performance of its duties, and of too much truth, candour, charity, and love; of being taught to look for too much support from Religion in the present world, and to indulge too lively and exalted hopes of the happiness which is to result from it in a life to come.

The great doctrinal truths of Christianity, when unguardedly exhibited or injudiciously defended, seldom fail to excite opposition and disgust in all who have not already taken their stand on the side of orthodoxy. But as here presented by Mr. Gisborne, we trust they will, by the blessing of God, make their way to the hearts and consciences of a large proportion of his readers. If he had enforced only two or three even of the most important truths of the Gospel, insulated from other truths which serve to qualify and correct them, and clothed in that phraseology which is thought to characterize a sect; if he had deduced them from unsuitable texts, and attempted to confirm them by passages

of scripture somewhat strained and misinterpreted; and, above all, if he had exhibited the doctrines in such a manner, as not *clearly* to point out their practical value; what would have been the effect? A few persons, partial to the tenets in question, might have applauded the discourses; but another and a much larger class would have laid aside the volume, disgusted with the author, and confirmed in their prejudices against the leading truths of Christianity.

These faults Mr. Gisborne happily avoids, and in this every preacher will do well to imitate him.

We would remark, however, that elegance of style and propriety of expression are apt to fascinate even many readers who do not truly assent to the doctrines which are affirmed. It is therefore probable, that not a few may join in the commendation of Mr. Gisborne's Sermons, who are far from being cordially attached to his system of divinity. Let all, therefore, who commend the work before us be reminded, that if they cannot endure the same truths, when clothed in meaner language, or accompanied with some mixture of error or infirmity, they are justly liable to a suspicion of not approving the Religion of Mr. Gisborne, however they may praise it.

A sound and sincere Christian will often rather bear with some things which he disapproves, and incur the reproach of countenancing the very faults which he laments, than lay aside an author of sterling worth, or turn his back on a pious man, on account of weaknesses, or even faults of secondary importance.

These Discourses of Mr. Gisborne, an author already well known and in very general estimation, will furnish, as we trust, a powerful antidote against those errors, both in doctrine and practice, which are contained in the writings of Mr. Fellowes, in some parts of the Letters of Mrs. West, lately reviewed by us, and also in other recent publications.

Our author justly regards true faith as the only foundation of right practice; and in surveying the superstructure which he has erected upon that foundation, we discover that his standard of practice is a very high one. That this high standard is attainable by all, is a point which Mr. Gisborne has taken pains to establish. In the arguments he employs to prove the practicability of every man's becoming consistently and deeply religious, he will appear to some to use language too much opposed to the peculiar doctrines of Calvinism. Even Calvinists, however, will acknowledge, that his Sermons abound in evangelical truth, breathe a remarkably Christian spirit, and exhibit a just and edifying picture of the Religion of Jesus Christ.

We were surprized at the 120th and following page, by a want of simplicity, very unusual in the writings of this pious and respectable author.

XXII. *Critical Remarks on the Hebrew Scriptures, corresponding with a New Translation of the Bible.* By ALEXANDER GEDDES, LL. D. volume I. containing Remarks on the Pentateuch, 4to. pp. viii. and 475. 1800.

THE attempt to poison the very fountains of religious truth, by a continued commentary upon the Holy Scriptures, written upon the evident and unequivocal principles of infidelity, is an instance of profane audacity, which has not been exhibited in this country until the Translation of the Bible, and Critical Remarks, of Dr. Geddes appeared. The Translation has proceeded as far as the Book of Ruth; to which the Prayer of Manasseh is subjoined. The Remarks comprehend the Pentateuch alone. It may betray us into a dangerous security to imagine that works, confessedly beyond the capacity of the common class of readers, are, by that circumstance, prevented from producing any extensive mischief. There never have been wanting men, who were ready, with an officious impiety, to bring forward to the attention, and reduce to the level of the generality of readers, such sentiments in works of this description as might promote the wretched cause in which their abilities and exertions were engaged. Such was the undeserved fate of the valuable labours of Mill in the hands of a Collins. The rash and unwarranted assertion of Dodwell, respecting the Canon of the New Testament, which had as fair a prospect as can well be imagined of remaining in obscurity, from the nature of the work in which it is found, was discovered by a Toland, and, in

his zeal for the degradation of Scripture, introduced to the public attention. These instances, to which others might be added, may lead us to expect that the work before us will not escape a similar treatment; and that the Translation and Remarks of Dr. Geddes will in future be resorted to, as the most complete, and, for reference, the most commodious repository of infidelity, which the English language affords.

In the examination of any work, two methods may be adopted; the *more laborious* one of discussing in order the whole of its contents; or that of reducing the general argument to the principle or principles on which *it is founded*, and making these the subject of examination. The nature of the work must determine which of these two methods is the most eligible; and the nature of that which is now to be examined plainly decides for the latter. If the performance of Dr. Geddes can be reduced to one principle, or to a few principles, it is evident that *the labour of confutation will* be much abridged and facilitated; the result of the argument will be more simple and intelligible, and the whole superstructure of learned and elaborate criticism, which is built upon those principles, will share the fate of its foundation.

It requires no uncommon sagacity to discover, that Dr. Geddes has, throughout the whole of his work, uniformly proceeded upon the supposition, that the writings of Moses are entitled to no higher authority than any human composition; and that, in claiming a divine commission, the Hebrew legislator acted the part of an impostor. That no injustice is done to the Author by this representation, we will prove by an appeal to his work. The account of the Creation is represented as a fiction of Moses; some parts of it as "an admirable device." "Another *end*," he says, "which the cosmologist had in view, when *he distributed* the work of creation into six days, &c." (p. 2[illegible]8.) After observing that it was the general conduct of ancient legislators to feign an intercourse with some divinity, he proposes the question of an objector:—"But was this, it will be said, the case with Moses? Why not? And where is the proof that Moses did not, in this, act like other legislators, &c." (p. 41.) Again, "We have now got to the end of the *mythos* of Moses"—"a most charming political fiction, dressed up for excellent purposes in the garb of history, and adapted to the gross conceptions and limited capacity of a rude, sensual, and unlearned credulous people." (p. 49, 50.) Passages of this description are plentifully interspersed throughout the work: we shall, therefore, content ourselves with the addition of the following alone. "The God of Moses, JEHOVAH, *if* he really *be* such as he [illegible] described in the Pentateuch [illegible] the God whom I adore; no[illegible] whom I could love." (p. [illegible]

But before such a[illegible]on of the character of Mose[illegible] of the history written by hi[illegible]d be established, it was ne[illegible]y, in some manner, to dispose [illegible]ose *miraculous events*, by whi[illegible] the integrity of the one and the [illegible] of the other were attested. If the miracles are once admitted, the whole hypothesis must be abandoned. Of this the Doctor was sufficiently sensible; and, in order to relieve himself [illegible] has adopt[illegible] pedilious imaginable. Rely[illegible] the stability of his assumed principle, that the whole history of Moses is an imposture, he has proceeded, without further ceremony, to resolve all the miracles, as he met with them, into such natural occurrences as most nearly resembled them. So, the burning yet unconsumed bush, out of which Moses was addressed by God, was only "an uncommon luminous appearance in a bush of briars." (p. 164.) The various plagues inflicted upon Egypt are explained in the same manner. It will be sufficient to refer to the observation of Dr. Geddes in the close. "Such were the famous plagues of Egypt, as they are related by the Hebrew historian, &c."—"Is the story then entirely without foundation? Perhaps not. While Moses and Aaron were soliciting the Egyptian King for leave to go with the Israelites into the wilderness, &c. it might very well happen that an extraordinary exundation of the Nile should take place, and be followed by an uncommon brood of frogs, &c. &c." (p. 212.) The Doctor, however, does not appear to have been perfectly satisfied with this solution; for, by his own acknowledgment, the events, al-

though natural, were uncommon; and that they should happen successively at the command of Moses, in attestation of a peculiar claim, must be little less than miraculous. He, therefore, leaves his reader in doubt, whether the whole be not a fiction of the historian. These are his words: "Indeed the intention of the Hebrew historian seems to have been, to assemble every sort of calamity by which a nation, situated like Egypt, could possibly be afflicted; and in [illegible] has been wonderfully sagacious [illegible] successful." (p. 195.) The passage of the Israelites through the Red Sea [illegible] little embarrassment to our adventurous Commentator. It is nothing more than what is performed at the present day [illegible] Suez, or near Suez, is the place fixed upon for the passage. Modern commentators suppose it to be Kolsum, whose ancient name is Clysma. Upon the position of this place two eminent geographers are at variance. D'Anville places it above, Niebuhr below, Suez. But Dr. Geddes is peculiarly unhappy in his attempt [illegible] miracle, [illegible] might, in former times, have been frequently dry." (p. 225.) It is a well established fact, admitted by Niebuhr, and confirmed by one of the first geographical writers of the present age, Major Rennell, that the Red Sea has, from the earliest times, been gradually retiring; particularly that there is a valley, to the extent of four or five miles to the northward of Suez, (Volney says two leagues) which appears, from all accounts, to be the deserted bed of the sea. (See Geography of Herodotus, p. 474, 475.) The first note on Exodus xx. affords a perfect specimen, in addition to those already produced, of the process by which Dr. Geddes converts miracles into natural events; to which the reader may refer, if his reason and piety be not already sufficiently insulted.

If it be asked, as it reasonably may, what authority Dr. Geddes had for this licentious treatment of the sacred volume, almost the only reply that can be given is, that from some unspecified causes he had, in common with other infidels, acquired the habit of regarding the Old Testament as a collection of human compositions, and an imposture. His interpretations have, generally, some such preface as—"I am clearly of opinion;" (p. 182.) or, "for my part, who believe nothing miraculous in the event." (p. 225.) If he had any other reason for his conduct, it might possibly be founded upon the *oriental imagery* ascribed to Scripture, which, as a kind of magic wand, will transform it into any meaning. The indiscriminate manner in which this style is imputed to the writers of the Old Testament might almost lead us to expect it in their genealogical registers. But if the advocates for so convenient an instrument of perversion would attend to the necessary distinction to be made upon the subject, they would avoid some errors; particularly, if Dr. Geddes had noticed the manner in which the passage through the Red Sea is recorded historically, Exodus xiv. and described poetically, chap. xv. he might, possibly, have been induced to be less liberal in the application of this method of solving every difficulty that presented itself. There is another argument, however, occurring at different intervals in the work before us, upon which the Commentator appears to place much reliance. It is the argument of analogy, founded upon parallel incidents recorded by profane writers. The general pretence to inspiration in the ancient legislators is adduced to invalidate the claim of Moses. Josephus compares the passage of the Israelites through the Red Sea to that of Alexander's army through the Pamphylian Sea. But Dr. Geddes should have been better acquainted with the object of the Jewish historian in composing his history; an object to which he made greater sacrifices than could have been wished; than to press into his service an authority which might so justly be disputed. The instance of Scipio's soldiers, who surprised New Carthage, by taking advantage of an ebb, is more to the purpose; and the affair was converted into a *prodigy* by the artful general. The Doctor has adduced some modern testimonies to the same effect. Such is the account of the preservation of Holland by means of the tide, which, Burnet says, was considered as a *miracle*. (p. 226.) And such is the assertion of Bruce respecting Egypt, that "it is a perfect *prodigy* to see rain here." (p. 186.)

It is acknowledged that, in all cases, we must be governed by the preponderating

derating evidence; and that a slender presumption may often be sufficient to oblige us to a certain belief and a certain course of conduct. But to satisfy ourselves with the evidence resulting from faint and partial analogies, in preference to opposing evidence of far superior force, is an argument of that intellectual weakness or perversity, which only belongs to those, who are inflexibly bent on the pursuit or establishment of error; and that the concurring evidence, derived from many independent sources, upon which the divine authority of the sacred writings of the Old Testament is founded, is of force far superior to any argument which can be opposed to it, will be denied by none who consider the subject without an undue bias. In the history of the Old Testament, particularly the former part, the miraculous events are so inseparably interwoven with the ordinary transactions, (as even the inveterate Bolingbroke acknowledged,) that they must stand and fall together. The attestations, therefore, to the truth of the one class, which have been supplied by all parts of the world; by Phœnicia, by Egypt, by Greece, by India, are equally effectual to the establishment of the other*. Let it be likewise considered, that the facts recorded by the Hebrew historian were, many of them, such as did not admit of deception; and that the witnesses of them were, not a select body, but a whole and a numerous nation, whose attention was frequently and statedly called to the supernatural interposition, by which they were delivered from Egypt, and whose civil as well as religious institutions were entirely founded upon that law, which they believed was delivered to them, in a solemn manner, by God himself, in the wilderness in which they sojourned. Upon this subject may be consulted the former part of Leslie's Short Method with the Deists, and Stillingfleet's Orig. Sac. book ii. particularly chap. i. Warburton, likewise, has undertaken to demonstrate, "that the universal pretence to revelation proves the truth of some, and particularly the Jewish." Div. Leg. book iv. § 1.

But were there no other exceptions to be made to the character of Dr. Geddes as an interpreter of the Scripture, the profane levity, which he constantly discovers, would, in the minds of all serious persons, utterly disqualify him for the office. Take only a few instances. Of the Egyptian magicians, he says — "The rogues had got by them a little red earth, &c." (p. 186.) In his account of the Plague of Frogs: — "Poor Chanticleer! to have thy privilege usurped by a nasty frog! &c." The ridiculous and ill-judged substitution of skipover for passover, affords the Divine the opportunity of a pun— "But to skip from the subject all at once, &c." (p. 210.) The parallel, however, which he has drawn between an incident which happened to himself, and that which happened to Balaam, exceeds every other instance, and for irreligious buffoonery would not disgrace a Paine. (p. 393, 394.)

Christian charity would willingly, in some sense, believe the solemn profession made by this author—"*Christian* is my name, and *Catholic* is my surname. Rather than renounce these glorious titles, I would shed my blood." (p. vi.) But in what sense can it be believed? The unhappy man, it is true, has now nothing to fear from the judgment of his fellow-creatures. But the most indulgent principles of our religion hardly permit us to think that he is removed to a more favourable tribunal. Nor can we contemplate, without the most serious apprehensions, the condition of one, called to appear before his Maker, and to give an account of a life, the principal exertions of which had a direct and powerful tendency to destroy the influence of religion in the minds of men, and to plunge them into a state of unreclaimable impiety.

XXIII. *The Excellence of Christian Morality. A Sermon, preached before the Society in Scotland for propagating Christian Knowledge, at their Anniversary Meeting, Thursday, 6th June,* 1799. By the Rev.

* Many other nations might be added; and, concerning the Deluge, Sir William Jones affirms, that it is "an historical fact, admitted as true by every nation to whose literature we have access, and particularly by the ancient Hindus."—*Asiatic Researches*, Ninth Anniversary Discourse.

WM. BENNET, Minister of Duddingston. 8vo. p. 75 and 51. Edinburgh, Creech; and London, Ogle, 1800.

THIS discourse is certainly not a model of parochial instruction; for to say nothing of its length, it is too elaborate a composition for common occasions. Considering how incapable the generality of hearers are of attending to any close contexture of argument, to any refinements of discussion, or any very lengthened enumeration of particulars, those Sermons seem best adapted for edification in which the preacher, selecting a few important and interesting truths, presents them in the most obvious light to the understanding, and without distracting or fatiguing the attention, labours to affect the heart.

Extraordinary occasions, however, will sometimes arise, which afford a greater latitude to the Christian Divine; and these our author has shewn himself well qualified to improve.

The subject of this Sermon, "Christian Morality," is of universal concern, and by our regard to it, that most important of all questions, Am I a real Christian? is to be determined. For what is Christianity but a divine institution for the restoration of fallen man to his primeval purity? Its intention is to recover him through the mediation of Jesus Christ, and by the influence of the Holy Spirit on his heart, not only to a state of hope, but to a state of allegiance to his supreme Lord.

After apprizing the reader that the term morality is used in this discourse, not as descriptive merely of the "conduct of men to each other," but as including likewise what is due to God; and making some just observations on the uncertainty and insufficiency of *human laws*, the principle of *honour*, the influence of *sentiment*, a *moral sense*, and the dictates of unassisted *reason*; he proceeds to shew the superior energy of those principles, from which the true Christian acts; viz. a regard to the *authority of God*, *faith* in his word, *love* to his name, and a *zeal* for his glory.

He then takes a view of the "*extent* of christian morality." We recommend the perusal of this part of Mr. Bennet's Sermon to some modern writers, who, while they pretend to be strenuous asserters of practical Christianity, seem not to have considered *what it is* they contend for, nor to have learned the number, variety, and qualities of those duties which the Scriptures comprehend under that term.

It is on social duties that those writers generally dwell, who attempt to separate the principles and the practice of Christianity, yet few of them seem fully aware of the extent of the divine law, even with respect to such duties.

Among the illusions by which men deceive themselves in this important matter, our author mentions that common but melancholy instance of an undiscerning mind, the appealing with no small degree of self-complacency to our Saviour's Sermon on the Mount, as their acknowledged standard.

"But is it possible," continues Mr. Bennet, "to read that awful sermon of Jesus, with any degree of attention, to believe that the speaker's authority was divine, to know that his words were immutable, and not to tremble while we read? What! is it necessary not only to be poor in spirit, but to be mourners for sin? not only to be merciful, but pure in heart; not only to be meek, but to rejoice in enduring persecution; not only to hunger and thirst after righteousness, but to press on to perfection? What! shall we be in danger of hell fire, not merely for open acts of revenge, but for being angry without a cause; not merely for committing adultery, but for looking upon a woman with impure desire; not merely for swearing falsely, but for swearing at all; not merely for revenging ourselves upon enemies, but for not loving them! not merely for unjust deeds, but even for covetous thoughts; not merely for doing the will of Satan, but for not doing the will of our heavenly Father! Must we never hope to be admitted to heaven, except we not only do not walk in the broad way of the world, but eagerly "strive to enter into the straight gate that leadeth unto life;" except we not only do not break the commandments, but except we do "all the will of God;" except our righteousness not only shall "exceed the righteousness of the Scribes and Pharisees," but except we aspire "to be perfect, as our Father in heaven is perfect!" "What awful ideas are these of the extent and spirituality of the divine laws! Is it conceivable, that human infatuation can be so great, as to pervert these declarations, to nourish security, and to palliate grovelling systems of morals? If the light that is in such men be darkness, how great is that darkness!" If at the last they are to be "judged out of their own mouths," how awful must be that judgment!

"To sober and serious minds two conclu-

sions will appear to arise from the review of this wonderful and appalling sermon. One, that it was designed to be a perpetual standard, by which the "spirit was to convince the world of sin, of righteousness, and judgment; and thus to be at the same time an incentive, guide, or schoolmaster, to bring men to Christ, and to convince them of the indispensable importance of his atonement, of the necessity of repentance, abasement, and regeneration. Another object seems to have been, that it might stand as a model of the extent and purity of christian morality to every age; and at the same time convince men of the necessity of divine power to enable them to rise to the standard, or to realise the character which it prescribes." (p. 38.)

Mr. Bennet next considers the efficacy of Christian principles; and after observing that "it is undeniably of great importance to possess a pure standard of morals," inasmuch as "the more sublime and extensive it is, the more eminent and admirable will those characters appear which are formed *even by the attempt* to reach it," the author allows, "that it is discouraging and melancholy to aspire to objects which we suspect to be unattainable." This concession is made for the sake of introducing that interesting doctrine of Christianity, the *influence of the Holy Spirit*. This sovereign remedy for our distempered nature, through which alone we have any hope of being able to approach that sublime standard of duty, which the Gospel sets before us, is here asserted, and the christian doctrine of regeneration supported by an appeal to the holy Scriptures, and to experience.

Mr. Bennet allows, indeed, that the instances of this great moral transformation are comparatively few, but observes, that the paucity may be accounted for, by the small extent to which the reception of the genuine doctrines of Christianity has obtained among mankind. He maintains, however, that though such instances are rare, yet that the introduction of the christian system of morals has effected so great an amelioration in the conduct of mankind at large, as serves to demonstrate the efficacy of its principles, even when not felt in all their force, nor carried to their full extent.

"The Gospel," says he, "is, in more respects than one, like the principle of light, to which it has been so justly compared. It may be distorted by a false medium, or obscured by the intervention of clouds, yet still it assists vision, still it may be beneficial, still it is light, and preferable in every case to darkness. Or it is like the element of heat, which, though unseen, may latently support and invigorate life. Thus even the worst corruptions of the Christian Religion have not utterly extinguished its beneficial tendency. To what but the influence of the Gospel is Europe indebted for her boasted superiority and civilization? Why do you no longer behold around you the horrors of ferocious barbarism, or degrading superstitions; the impious obscenities of idolatry, and the afflicting miseries of unmitigated slavery; the ravages of merciless cruelty, or the outrages of ungoverned lust; altars stained with human gore, or funerals resounding with the groans of butchered gladiators! It is because at the commanding aspect of Christianity those abominations vanished from the earth. Why are infants no longer exposed to capricious destruction from unfeeling parents? Why are parents now secure from the snares and the murdering designs of ambitious sons? Why are servants now protected from the tyranny and torture of inhuman masters? Why is the wife now respected in her age, and not, as previously, dismissed to make room for the seducing wanton, or tortured with the insolence of rival concubines? What has exalted the whole female sex to respectability, to deference, and to love? Without a question it was Christianity. It was the Gospel that first taught men to abhor these abuses, and still restrains and overawes the most unworthy from relapsing into such enormities. What has mitigated the horrors of war, civilized the manners of nations, attempered the power of the great, and exalted the condition of the poor? It was the same cause. And no system of philosophy, before its appearance, ever produced any similar effects, or ever even *attempted such designs*.

"How wonderful must be the power of this morality, when, even in its foulest and most perverted state, it can operate such effects? And how astonishing would its energy appear, if it were permitted "its free course," and cherished in its peculiar vigour! If such benefits attend its most defective forms, and its indirect influence, in its more perfect condition, what extensive effects would it not produce, on the state of social, domestic, and individual happiness." (p. 47.)

In the remaining head, "the *consequences* of christian morality," the author shews its influence on individual happiness, by the force of its principles in liberating the soul from the dominion of unsanctified passions; by producing a willing mind in the performance of duty; by affording evidence of a state of acceptance with

God; by giving us the true enjoyment of life; yielding us a resource in affliction; enabling us to triumph in death; and rendering us meet for heaven.

From the excellence of Christian Morality, Mr. Bennet observes, that a proof arises of the *truth of Christianity*, level to common understandings. On this argument he at the same time addresses more reflecting minds, reminding them how little has been effected by all the writings of heathen moralists.

His next inference, is that the morality of the Gospel being so excellent, and so convincing a proof of its truth, it ought to be *the standard of our opinions*. Here he exhorts his hearers to make it their rule in judging not only of doctrines and institutions in religion, but of the merit of actions, and the comparative advantages of professions, occupations, and conditions in life.

After shewing that the rule should also be applied to our own character and pursuits, he proceeds to enforce the duty of endeavouring to *propagate and promote its influence*. In this part of the Sermon there is an observation, which we would wish every friend of order and regular government to attend to.

"The diffusion of true religion tends, beyond all other means, to civilize the people, to ensure social peace, to maintain durable order, to strengthen the authority of the laws so limited and impotent in themselves, to dispel anarchy and barbarism, and to instil and foster tranquillity, concord, contentment, beneficence, comfort, and prosperity." (p. 70.)

Having exhorted his hearers to contribute liberally to the support of the institution, for which the Sermon was intended, the Preacher takes leave of his auditory in the true spirit of christian philanthropy.

"How vast, sublime, and constraining, are the motives which should impel the Christian thus ardently to promote every prudent and enlightened plan to diffuse the pure doctrines, and the moral influence of the Gospel of his Saviour! It is not merely their temporal advantages, but their eternal consequences, that he contemplates. It is not the present convenience of his brethren alone that he seeks, but their immortal felicity. The prosperity of his country, however dear, the honour of his church, however respected, the propagation of his peculiar creed, however revered, do not limit nor confine his benevolent designs. With an expanded heart and enlightened soul he can embrace the widest and the best interests of his kind. He looks with delight to the spiritual improvement and moral regeneration of men of every kindred, and tongue, and people, and nation. Confiding in the promises of God, and listening to the suggestions of charity, his soul exults in the prospect of the conversion of nations, and the salvation of a world."

The subject of this Sermon having a relation to one of the most important points of christian theology, has been the principal reason for our going so much farther back than we intended, in order to review it. We recommend it to the perusal of young Clergymen, as a pleasing exhibition of the design of Christianity, and as calculated to remind those who, with a becoming zeal, are endeavouring to enforce its neglected doctrines, to keep in view the great end of every doctrine, the restoration of fallen man to the image of his Maker. He who estimates the importance of doctrines by their bearing on this grand end, will, like our author, give no man reason to charge him with being an abettor of a licentious system. His great *moral object* will be obvious in all his *doctrinal discussions*. On the most theoretical points there will be a practical tincture in his discourse, which will shew to discerning minds that he is aiming not to nourish or to gratify a spirit of theological speculation, but to "turn men from darkness to light, and from the power of Satan unto God."

We do not, however, think the Sermon without fault. In some places the style is turgid, and the reasoning wants logical precision. The frequent and ill-judged recurrence of antitheses has also a very unpleasant effect. But, upon the whole, it certainly has great merit, and is calculated to answer a very useful purpose.

To the Sermon is added an Appendix, containing an interesting account of the Society for propagating Christian Knowledge in the Highlands and Islands of Scotland.

XXIV. *A Call for Union among the Members of the Established Church, enforced by a Brief Review of the injurious Tendency of Controversies*

and Contentions among real Christians. Bristol, Bulgin; London, Matthews, 1802. pp. 16. Price 6d.

THE author of this short and well written tract pleads the cause of Christian unity with force and discrimination; and we sincerely wish that his peaceful counsel may obtain a hearing. To the careful and candid consideration of all men engaged in religious controversy we recommend the following observations:

"Religious dissensions ought to be religiously conducted. Whatever be the character of our adversary, whether he be weak, ignorant, proud, peevish, or even insolent; we are still bound by the obligations of the Gospel to deal with him *charitably*. Surely, then, we ought not to quarrel, for accidental and trivial differences, with those who give us no other offence, than that of not seeing every thing with our eyes. If they follow the same guide with us, observe the same rule, and have the same end in view; let not our charity, which ought to be sufficient to cover a multitude of sins, prove too weak to bear with a few infirmities." (p. 5.)

After shewing, by an induction of particulars, the variety of evils which attend strife and contention in any community, whether civil or religious, he thus proceeds:

"Uncharitable contentions must also incur the anger of the Almighty, inasmuch as they are bitter foes to the power and life of godliness. They exhaust that zeal, consume that time, and waste those talents which ought to be dedicated to far better purposes. They impel us to provoke one another, not to love and good works, but to enmity and every evil work; and hence, instead of uniting in prayer for the peace of our Jerusalem, many seem to vie with each other in introducing the distractions of Babel.

"I am aware of the objection, that we are required to *contend* for the truth, and that *earnestly*. The position is just; and assuredly, when truth is at stake, lukewarmness is cowardice, and neutrality is treachery. Yet, let these two observations accompany and limit the concession: first, that it is not *every* truth, but only *great* and *necessary* truths which demand, or will always warrant, an earnest vindication; and, secondly, that the same lawgiver, who has required us to be *earnest*, has also commanded us to be *gentle*. All Christian graces, like moral virtues, may *consist* together; and it can never be necessary to suspend one, in order to make room for the exercise of another. There is no more occasion that we should cease to be gentle when we wish to be resolute, than that a man should lose sight of the rules of œconomy when he begins to be generous.

"Should any one suppose it possible, that by bitterness of contention some good purpose may perchance sometimes be effected; let him remember, that as "the wrath of man worketh not the righteousness of God," so neither can it accomplish the reformation of his creatures. It is a blind and crooked policy, which teaches us to attempt the cure of one fault in our neighbour by committing another, and perhaps a greater ourselves; and we must be no ordinary adepts to the faculty of self-deception, if we can seriously persuade ourselves, that by indulging against an antagonist the excesses of our passions, we are likely to correct the eccentricities of *his opinions*." (p. 9, 10.)

No one can have paid common attention to the general spirit and style of controversial divinity, without perceiving that the cause of Religion has been thereby deeply injured.

Nor from this censure do we mean to exempt the conduct even of all those who have zealously contended for the soundest doctrines. Not to mention more recent, and therefore more invidious instances, let any one take a superficial view of the volumes written about the year 1772, respecting the Calvinistic and Arminian controversy, and he will feel the full force of the following remarks, with which we shall close our extracts.

"In speaking of religious controversies, it is proper to distinguish, by an especial emphasis of censure, one fault, of which many who engage in them are notoriously guilty; I mean that of charging upon an adversary opinions, which he not only does not maintain, but disavows and abhors. Instances of this common vice of disputants might easily be referred to. The reader will perhaps recal some of them, in which Arminians have arbitrarily branded all Calvinists with the titles of Fatalists and Antinomians; while, on the other hand, some Calvinists have unjustly imputed to some of their Arminian adversaries a presumptuous opinion of human merit, and a total denial of the doctrines of divine grace. It may also be remembered, how frequently a decided preference of the Established Church has been stigmatized as bigotry by one party; while a liberal spirit of toleration is decried by another party as a species of latitudinarianism, which indicates a latent attachment to the conventicle. Indeed, if we were to estimate the sentiments of certain writers, by the spirit which characterizes the more animated periods of their compositions, we should be led to conclude that they considered it as a certain truth,

that all who do not entirely coincide with themselves are at once destitute of understanding, heterodox in their faith, disloyal in their principles, and immoral in their practices.

"Another fault which prevails among controversialists, and which is not less disgraceful to those who are guilty of it, than injurious to those who suffer by it, consists in charging upon the principles of any set or party of men the errors of some few individuals who belong to it. This mode of arguing from particulars to generals is reconcilable neither to good logic, sound morality, nor genuine Christianity. It indicates a grossness of conception in the intellect, or a relaxation of principle in the heart, and must inevitably bring all those who adopt it, into the wretched dilemma of acknowledging either an unfortunate incapacity for discrimination, or a culpable disregard of integrity." (p. 12. 13.)

XXV.—*Sermons, on Evangelical and Practical Subjects; designed chiefly for the Use of Families.* By SAMUEL LOWELL. 8vo. pp. 396. 7s. 6d. Boards. Ogle, &c. 1801.

THESE Sermons are sixteen in number; all of them on subjects of an useful kind, which Mr. Lowell has treated with great seriousness. We have much pleasure in adding, that the doctrines which they inculcate are sound and scriptural, and that they contain much solid and valuable instruction.

We conceive it our duty, however, while we acknowledge that the principles and tendency of these Sermons are excellent, to declare, that we cannot recommend them as good patterns of pulpit composition.

We were led by the title page to expect great plainness of manner in handling the momentous truths of Religion. The Sermons are offered to the public, as "designed chiefly for the use of families." But we much doubt whether there are many families, to all of whom, and particularly to the servants, these discourses would be sufficiently intelligible. If only a few words above the level of their attainments had occurred, to notice them might have savoured more of fastidiousness than of sound criticism; but the Sermons throughout are written in a far too turgid style, and with far too little attention to simplicity of diction. Sometimes, indeed, an idea cannot be expressed by any familiar term: the preacher therefore, from mere necessity, permits the difficult word to stand. But we apprehend that Mr. Lowell is not entitled to this apology for his frequent use of high-sounding terms.

Another objection to many of the Sermons is, that they are encumbered by too much extraneous matter. The discourse on the Parable of the Sower, is a striking instance of this fault. On a text affording so much room for reflection, the Preacher's care ought to have been, to free his Sermon from all irrelevant matter. But, as if the passage were sterile of materials, Mr. Lowell, before he proceeds to the immediate subject of his text, introduces a variety of topics, such as, the labours of Christ as a teacher; the rationality of Christian instruction; the importance of Christian doctrine; the superiority of the teaching of Christ to that of any other instructor, &c.; which, though perhaps not absolutely irrelevant, have no immediate relation to his subject, are unnecessary to the main design, and serve only to distract attention.

Such a mode of procedure is productive of another very serious inconvenience, of which these Discourses afford several instances: it leaves no room for an application of sufficient length.

We infer from the principles which Mr. Lowell has avowed in these Discourses, that he will not be offended with the freedom of our remarks.

We can say with great truth, that we very reluctantly point out the faults of any work, in which the genuine principles of Christianity are maintained, as they are in these Sermons. And we can with equal truth declare, that our strictures would not have been carried so far, if we had not wished to take so fair an opportunity of guarding young Clergymen against the imitation of this author's manner. There is a sort of finery in his compositions, with which some are likely to be captivated, but which all must studiously avoid, who wish to be intelligible and impressive. We would likewise recommend, that Sermon-writers should give a greater degree of prominence to the leading points of Christian doctrine, than has been afforded in this case. It ought not to satisfy a Preacher, that the doctrines of the Gospel are actually to be found in his Sermon; they ought to be placed in such a light that it should be impossible to overlook them.

In order to justify our strictures, we produce the following passages, selected from many of a similar kind:

"Nothing contributes more to raise the gently-pleasing emotions of the heart, than the united affections of a well regulated family; and when those affections are drawn together, by the superior attractions of Christianity, enjoyment has all the security it can receive, in a world of vicissitude." (p. 1.)

"The waters of strife rush in with impetuous violence; and the family, which ought to have been an asylum of peace and love, becomes the horrid haunt of jealousy and contention. The heart is wrung by a thousand pangs—despondency presses down the soul—life becomes a burthen—and the prospect of eternity tremendous. Moralists propose plans of reformation, and urge their advice by all the flowers of rhetoric, and all the soft insinuations of a graceful oratory. Listening throngs attend. They say, "the orator has spoken well," "*Resolve, and re-resolve, but die the same.*" (p. 14.)

"The religion of *Jesus* is a system which opposes the depraved passions of the human heart, and instead of administering consolation to a man devoted to sensual pleasures exhibits a thousand horrors. Various sophisms have been invented against its authenticity; and in proportion as men feel their passions interested in the cause of infidelity, they become unbelievers. Desire and sentiment have a closer connexion than we sometimes imagine; and "our passions resemble prisms, which divide every ray, and colour every object with an artificial hue." (p. 144.)

"The mind overcome by a consciousness of guilt, contemplates the justice of the skies with fearful apprehensions—dreads the forked lightnings—and thrills with horror, lest the encircling flame should enwrap the soul in everlasting perdition." (p. 175.)

Speaking of Belshazzar, he observes,

"Alas! a burning sense of guilt dries up the spring of hope, and abandons his soul to the terrors of despair. Thus conscience maintains not an uniform flame—but occasionally bursts out as an eruption from *Etna*, or *Vesuvius*—presents in one moment a thousand horrors—and opens the abyss of ruin at the sinner's feet. The gloom of midnight strikes him with terror. The lonesome solitude affrights him. He starts at his shadow—hears voices which sound only in the ear of guilt—and lives in dread of his own reflections." (p. 211.)

The following extract comes nearer to the seriousness and simplicity which become the pulpit, and affords a specimen of Mr. Lowell's best style:

"Do you then find this world to be the vale of trouble? Are all its delicacies, and even many of its common comforts, denied? Do you feel the weighty hand of the oppressor, sinking you into the dust? Are you tempted to think your case hard? Is it ever suggested, that the great Governor of the universe is regardless of your sufferings and poverty? O! let not these desponding apprehensions take possession of your mind. Give glory to God. He inspires the sympathetic emotion we feel for your affliction, and therefore, cannot himself be regardless of your sorrows. His ways are unsearchable. These trials form a part of that infinitely wise economy, by which *the redeemed of the Lord* are to be brought to a state of everlasting repose—of inconceivable enjoyment. If present indigence be succeeded by eternal riches, there will be no cause of complaint. Consider your trials as so many lectures, designed to instruct you in the vanity of this world, and the importance of the world to come. Remember that nothing comes to pass independent of the control of God. Yield not to a spirit of discontent. Be assured that happiness, as it respects this life, is not so unequally distributed as a superficial view would lead you to imagine. If you are persuaded, that the proportion of present enjoyment is not in your favour, remember, that by sin you have forfeited every claim. Let it be your grand concern, that present afflictions may be sanctified; and then, whatever may be your outward poverty, you will be "rich in faith, and an heir of the kingdom." Frequently review your various mercies, and you will see much cause for gratitude. Though many of your desires have been crossed, some of your hopes have been realized; and in a thousand interpositions, your God has appeared on your behalf. Your lot is ordained in infinite wisdom, and by this gracious appointment, you escape the fury of those temptations, which might have *hurled* you into the gulph of perdition." (p. 315.)

In Sermons calculated for the use of families, the sneer at *the Doctrinal Doctors of modern times* might have been omitted.

We likewise disapprove of the quotations from poets, which abound in these Sermons, and which seem to darken the subjects they are brought forward to illustrate.

*** *We are obliged to postpone the Review of Marsh's Michaelis, Scott's Sermons, Pearson's Letter to Overton, Granville Sharp on the Greek Definitive Article, &c. &c. &c. for want of room.*

REVIEW OF REVIEWS, &c. &c.

REVIEW OF THE MONTHLY REVIEW.

IT has been frequently and justly observed, that no persons are less patient under the exposure of faults, than those who are most in the habit of censuring others. It may therefore be expected, that some instances of this inconsistency will occur, when Reviewers are themselves reviewed. When it seemeth good to us critics to entertain the public with, what we esteem the errors and absurdities of other writers, we use the greatest freedom, and nothing is to be supposed unbecoming in our strictures; but, when the favour is in any degree returned, it touches the apple of our eye; we are apt to be angry and astonished. Since, however, no royal patent has been obtained, which gives to any journalist an exclusive right to the censorial chair, we shall persist in the exercise of our equal prerogative, and animadvert on what appears to us erroneous and pernicious in the publications of others; well aware, at the same time, that we ourselves are likewise the objects of free criticism.

The subject of our present remarks shall be the *Monthly Review*. This work commenced in 1749; it is the oldest of our regular Reviews, and it has a high claim to attention, whether we regard the subtilty of its plan, or the ability with which it is executed. It is correct in its language, ingenious in its remarks, polite in its manners, and usually *maintains* that appearance of calmness and moderation in its decisions, which is wonderfully adapted to impose on its readers, and to insinuate its tenets. Sorry, however, are we to add, that its conductors can by no means be allowed the praise of being unprejudiced critics; that, not less than their brethren, the Critical Reviewers, *they betray a decided partiality for the friends of innovation; and that, under the affectation of rationality, liberty, reformation, and progressive improvement, they countenance those writers who disparage our established Religion and Government, mutilate the doctrines of Christianity, and lessen men's reverence for the Bible itself.*

An observation naturally recurs here, which was advanced in a preceding instance. It is no refutation of this statement to say, that on many occasions these critics extol our civil and religious institutions, commend writers who support them, and censure their impugners. This conduct would be pursued by all skilful, however hostile, assailants. Besides, some publications are too gross to be openly vindicated; others are too excellent to be absolutely condemned, without forfeiting all claim to credit and character. There is, however, even in such a case, a variety of ways in which a Reviewer may betray his attachment to the cause, which he sometimes seems to oppose. He has the selection of his authors, and of his extracts from them; he can animadvert on their language or their sentiments; he can bring forward the best arguments in support of favourite tenets, and the worst things from works of an opposite description; he can discover affection in reproof, and coldness even in praise.—But let us proceed to substantiate our heavy charge.

And first, in respect to *Politics*. That our critics are dissatisfied with our existing institutions, we are told expressly. "The present system of parliamentary representation," they say, "is demonstrated to be faulty, not only from the *abuse of*, but a *total deviation* from, the original constitution." The Saxon method of representing the people, it is added, "affords sufficient proof of the fundamental right of *universal suffrage*." (Dec. 1797, p. 384.) "Nothing," it is moreover affirmed, "can give sanction and solidity to civil government, but the *voluntary consent* of those who submit to it. To grant or withhold this consent, one man is as free as another." (Dec. 1791, on Letters to Mr. Burke.)

Writers, who have almost uniformly been directly opposed in sentiment to the legislature, are represented as models of political wisdom, prodigies of genius, or, at the least, as actuated by the most benevolent intentions. The friends of ministry are charged with "malignant violence," with writing under the influence of "affectation and hypocrisy," and their able publi-

cations are characterized as "violent, scurrilous, and abusive, yet without force, satire, or humour." (See Feb. 1797, p. 195; Jan. p. 69; July, p. 339; Oct. p. 186, &c.) Abundant pains are taken to discredit the statements of Abbé Barruel and Professor Robinson; and the persons who are the objects of their strictures are styled "the *friends of liberation*." (Vol. xxv. p. 303, 501.) Mr. Wakefield is denominated a "powerful writer and ardent *friend to freedom*;" (Oct. 1797, p. 187.) and great advantages are expected from the works of philosopher Godwin. "In the class of benevolent philosophers and enlightened reformers," our Reviewers say, "we are willing to rank Mr. Godwin; and we readily give him credit for good intentions, as well as for great talents. We have no doubt that the public has been instructed as well as entertained by his writings; and we are not without hope that they may contribute essentially to the correction and improvement of established systems." (July, 1797, p. 292.) Yet what it is that can over-balance the absurdity and wickedness and infidelity displayed by this writer, we must leave these gentlemen to specify. What sort of correction and improvement established systems are likely to receive from his achievements, few persons endowed with common sense can doubt, and must have been pretty obvious to men so enlightened as the Monthly Reviewers.

These critics shew themselves equally dissatisfied with our *ecclesiastical establishment*, and discover equal partiality for its enemies. Thus, after quoting Bishop Watson's observation, "that the superstition of the Church of Rome excited infidelity on the continent," and saying "his statement is not far, perhaps, from being correct," it is added, "admitting this fact, may we not look at home, and discover some *source of infidelity in our own dogmata and religious institutions?* Do we not hold forth some things for Christianity which are not strictly such? Do we not make greater demands on faith than Christ and his Apostles have done?" (Vol. xxv. p. 348.) Our *Test Laws* are represented as offering "*studied insult*," the *most* "*gross and flagrant insult*," to a class of men, and inflicting on them "the *severest injury*." (Vol. xxv. p. 94.) "The leaven of *intolerance*," it is also said, "which was from the first *intimately mixed with the religious and civil constitution of this country*, still remains in the penal laws respecting Religion, with which our civil code continues to be disgraced." (Jan. 1797, p. 82.) And again, "To speak of the members of an enlightened ministry as anxiously studying and patiently explaining the divine oracles, which they have sworn to understand and explain in a sense already fixed by the Church, is a manifest inconsistency." (Ibid.) We are further informed, how these gentlemen would frame a more perfect "scheme of religious worship" than that of the Church of England; (Mar. 1797, p. 317.) and that "*officiating priests*, splendid temples and rites, &c." are only not "*prohibited*" by Christianity. (Oct. 1798, p. 145.)

Yet all this, though it condemn our laws, our articles, our liturgy; and dispenses with our temples and priests, is tolerable in comparison of what follows. Mr. George Dyer writes scurrilous verses on Clergymen of the Establishment, denominates them "*fools* and *boobies*," accuses them of hypocrisy, ignorance, sloth, and sensuality; and compares respect for the profession to that which was formerly entertained for "*witchcraft*." The Monthly Reviewers, who quote the lines as "containing a specimen of the author's judgment of our *established clergy*," "fear that there is *much truth* in his strictures." (Vol. xxv. p. 108.) Similar sentiments are entertained on the subject by Mr. Dyer's friend, Mr. Robinson, of Cambridge. "*Priesthood*," says Mr. Dyer, "in his estimation, was the grand adversary, or, to use his own language, the *great black devil*, whom all good *non-cons* should oppose. Had he known how, he would have destroyed this enemy." (Jan. 1797, p. 14.) And it may be safely concluded, from several of his publications, that a more bitter enemy than Mr. Robinson the Church of England never had. Yet, on reviewing Memoirs of the Life and Writings of Mr. Robinson, by Mr. George Dyer, the highest encomiums, with scarcely a shadow of censure, are bestowed on them by the critics under consideration. "Both as a theologian and a politician," they observe, Mr. Dyer "has given proofs of great integrity, liberality, and benevolence,

and has shewn himself an active and zealous champion in the cause of civil and religious freedom." "Mr. Robinson's characteristic feature," it is also observed, "was the *love of liberty*; and many of his writings were levelled against *civil and ecclesiastical tyranny*." His advances from orthodoxy to socinianism are called "his growing liberality;" and the reader is assured, that he "will find *much to admire* both in the character itself, and in the manner in which it is exhibited." (Ibid. p. 10.) Is it not then pretty clear, what kind of dispositions towards the Church of England these Reviewers entertain? And have we not here also a lamentable proof how very little of that candour and liberality, about which they are perpetually haranguing, this description of writers really possesses? Do they not chiefly seem to mean by liberality, an approbation of, Democracy, Dissent, and Socinianism?

That our critics disapprove of the doctrines of the established Church has been made sufficiently manifest already. The fact, however, is fully confirmed by their treatment of Mr. Fellowes's discourses. In these Sermons, as was proved in a preceding number, several leading doctrines of the national confession are flatly denied and contradicted. Yet his system of divinity is recommended by the Monthly Reviewers, with unusual warmth, and without the smallest qualification. "We are pleased," they observe, "to find that Mr. Fellowes has spoken so *plainly* on this subject; and we could wish that his example were followed by every Clergyman throughout the kingdom. In this instance, they ought to pursue a fearless conduct; and, despising the censure of heterodoxy, which the vulgar and bigotted may cast on them, resolve to give senseless fanaticism no quarter." The greatest advantages would be obtained, they proceed to intimate, "were Clergymen in the establishment, and the liberally educated among Dissenters, to persevere in preaching like Mr. Fellowes." He is therefore "urged to persevere in the same strain;" and their readers are treated with a quotation declaratory of Mr. Fellowes's ardent attachment to "pure, sincere, rational, moral, and benevolent Christianity;" and of his utter "detestation" of "cant," "hypocrisy," and "fanaticism," which he represents as marking the characters of "several writers of the present day, from whom better things might have been expected;" and as extending "from those in low to those in high places." (Oct. 1801, p. 212.) They might have added, as a proof of their own candour, and that of Mr. Fellowes (for the information occurs in the pages immediately adjoining) that these "several writers in low and high places" are "making Christianity itself an instrument for the propagation of vice, and the diffusion of misery!" "through stubborn ignorance or perfidious wickedness sapping the strong foundations of morality;" circulating, "with uncommon industry and zeal, doctrines which tend to deter even good men from the practice of virtue, and which powerfully impel bad men on in the career of wickedness," &c. &c. (See p. 1, 2.) And whose *cant*, we now ask, can be more disgusting than their's, who at the same time boast of their *benevolence* and *liberality*, and make such assertions as these? Do the Monthly Reviewers ever commend such abuse of Deists, Socinians, and Republicans? No; they reproved even the candid Bishop Watson, for being too "*uncharitable to unbelievers*." (Vol. xxv. p. 216.) But, they can endure any severity against another description of characters: the low, senseless, impious, malignant ribaldry of Peter Pindar affords them *entertainment*, when directed against eminent orthodox writers of the Church of England. (Dec. 1799. p. 463.)

Seeing so much amiss then in the established theology, it is natural for our critics to use such language as the following: "We may admire the writings of those who endeavour to correct the misapprehensions of men respecting the Christian Religion, but we can scarcely expect that their effect will be very extensive, at least for the present. The march of truth is slow." (Oct. 1798, p. 145.) This observation occurs in their review of Mr. Belsham's Theological Letters. Let us therefore examine what advances towards a perfect system of our Religion this gentleman has made. Here we find Christianity disencumbered from the perplexing doctrines of *original depravity*," the "*atonement*" of the Son of God, and "the *influence of the spirit* on the mind for moral purposes;" as well as the evil to be

apprehended from Satanic influence, &c. &c. "Original depravity, atonement, and the like," Mr. Belsham says, "constitute no part of the Christianity of the New Testament." And, speaking of the *terms of acceptance with God*, as stated by an orthodox writer, he affirms, "that not a *single word*, no, not *even a trace*, or a *shadow* of them, is to be found in the Christian Scriptures!!" (Ibid. p. 149.) These notions, the attentive reader will perceive, bear a strong resemblance to the principles of Mr. Fellowes, for which our Reviewers have expressed such regard. They are also very nearly allied to the sentiments of their friends Dyer, Robinson, Wakefield, Kentish, and Priestley. (See above, and Jan. 1797, p. 118.) As therefore it might be expected, "all," they say, who peruse Mr. Belsham's book, "must allow that he is *clear in argument, liberal in conception and expression*, and *sincerely desirous of appreciating the value*" of the work he examines; that "taken altogether, Mr. Belsham's Letters are not only *extremely candid*, but evince a *critical knowledge of the Scriptures*, and a *profundity of thought and reflection*." In the following passage the Reviewers say, Mr. Belsham "*has neatly expressed their own ideas on the subject.*" Jesus and his Apostles, says Mr. Belsham, "neither positively affirm nor authoritatively contradict the *existence and agency of an evil spirit*; but express themselves exactly as the rest of their contemporaries did. Happily for us, there is no evidence from reason to prove that any spirit, good or evil, shares with the Supreme in the government of the universe; nor do the Scriptures, carefully studied and rightly understood, authorize any such unphilosophical and mischievous opinion." (Oct. 1798, p. 148.) With the language of the New Testament in view, much of this appears to us extraordinary indeed; and we think we have here good authority for affirming, that the Monthly Reviewers countenance writers who *mutilate the doctrines of Christianity*.

We will only further notice the remarks of these Journalists on the theological works of Dr. Geddes. This Divine appears to have left even Mr. Belsham far behind. At least, as our critics say, "Dr. Geddes leads the way in a new march of *Hebrew* criticism." (Vol. xxv. p. 406.) Dr. *Geddes* has discovered that "the historical books of the Old Testament were not written under the influence of a *divine inspiration*;" that "the Hebrew historians, like all other historians, wrote from such documents as they could find; *popular traditions*, OLD SONGS, or *public registers*; were, like other historians, *liable to mistakes*; were *not more intelligent or judicious*, and were AT LEAST EQUALLY CREDULOUS:" that they "*put into the mouth of the Lord words which he never spake; and assign unto him views and motives which he never had.*" According to Dr. *Geddes*, the three first chapters in Genesis contain only a "PHILOSOPHICAL MYTHOS;" "the voice of the Lord means only *thunder*;" and Elijah, like Romulus, was "carried off by a *thunder storm.*" Dr. *Geddes* says, "*The God of Moses, Jehovah, if he really be such as he is described in the Pentateuch, is not the God whom I adore, nor the God whom I could love.*" Nor would Dr. Geddes change his opinion if *St. Paul* himself should unequivocally contradict it. On the supposition that after his utmost efforts to evade the force of 2 Tim. iii. 16. critics may decide against him, he observes, "I would then say, that the word *inspiration* must, in the language of Paul, have a different meaning from that which our Divines have affixed to it; or, that on this occasion, as on some other occasions, *he spoke the prejudices of the Jews*, or *availed himself of those prejudices* to enforce his doctrine. In short, I would say any thing rather than believe, *even on the authority of Paul*, that every thing recorded in the Hebrew Scriptures was dictated by a divine unerring spirit." (See pref. to vol. ii. and pref. to vol. i.) But our limits forbid us to proceed. A most excellent confutation of these daring positions may be seen in the British Critic, commencing in the number for January, 1802, which, as the learned writer acknowledges, "*amounts to a direct charge of blasphemy against*" *Dr. Geddes**. Yet, on this presumptuous, blasphemous Dr. Geddes, the Monthly Reviewers bestow the very highest encomiums, and not the smallest portion of censure; and exert their utmost ingenuity to give his works celebrity, and to promote its circulation. "The appearance of such a translator and com-

* See also our Review for the present month.

mentator," they say, "will, no doubt, be *hailed by every liberal advocate* for revealed *religion:* for the age of *enlightened criticism* is at hand, if not already arrived; and whatever cannot bear the touch of *Ithuriel's spear* will be considered as belonging to the region of error and darkness." They "cannot but rank the work among the *literary acquisitions* of the present age." They "*admire* the plain unequivocal manner in which he delivers his opinion," however they "may differ from him on many points." "A free and manly judgment, associated with real learning and *rational criticism*" is "found in uniform exertion." "He melts down the hyperbolical phrases of the East to their *genuine* and literal meaning;" and "the biblical scholar has much to expect from the full body of his criticism." The approvers of the Doctor's system are "*judicious Divines:* those whom his observations startle, are *weak minds;*" and it is a *ridiculous* and "*timid* veneration, through the medium of which these sacred books have been viewed by the generality of Christain scholars," and of "Christian Divines." "He *judiciously* observes," our critics say, "that the *Hebrew historians* have a greater resemblance to *Homer* than to Herodotus, and to Herodotus than to Thucydides. To the first of these writers they in many respects bear a striking similitude. *Like him* they are *continually blending real facts with* FANCIFUL MYTHOLOGY, *ascribing natural events to supernatural causes,* and introducing a divine agency on every extraordinary occurrence." They adopt Dr. Geddes's *leading position,* which rejects inspiration, on other occasions; and ridicule the learned author of the "Pursuits of Literature," for censuring him, &c. &c. (See Vol. xxv. p. 282; March 1797, p. 304; Feb. p. 222; Oct. p. 219.)—This then is what we call *countenancing writers who lessen men's veneration for the Bible itself.*

That in all periodical works there must be found occasional, and perhaps unavoidable deviations from their real principles, arising partly from negligence, partly from the necessity of employing the services of different persons whose sentiments may not strictly accord with those of the conductors, and partly from a want of sufficient time to revise and correct the contributions thus furnished, will readily be acknowledged. But it is not of the occasional deviations, but of the uniform and systematic tendency of the Monthly Review that we complain. Their plan is as we have represented it, and their departure from it in some instances may be accounted for from the causes which have just been mentioned. We have said enough, however, to convince our readers of the dangerous nature of the Review in question, and to set parents on their guard against exposing their children to its insidious influence, which is perseveringly, and without doubt ably, employed in undermining that salutary regard for establishments, and that veneration for scriptural truth, which are the best safeguards both of public and individual happiness.

To the Editors of the Christian Observer.

THE inclosed Letter was written soon after the publication of that number of the Anti-Jacobin to which it refers; but for divers reasons the author did not forward it for publication. It is now submitted whether you will think proper to admit the same into your Christian Observer. The object of the letter is to expose the unfairness and disingenuity of the Anti-Jacobin Reviewers, whose reflections upon writers of a certain class are addressed *ad ignorantiam* or *ad invidiam* of the generality of readers.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Audi alteram partem.—HOR.

SIR,

In looking over your original criticism on More's Strictures on Female Education, given in your number for the Month of October last (1799) I observed, that after the very high and just encomiums, which are there bestowed on that work, your Reviewer adds, "We must not, however, pass over wholly without notice page 297, where our author somewhat too hastily commences commentator; and seduced, as it should seem, by her natural partiality towards every thing that appears to be ingenious, gives a novel turn to the Epistle of St. Paul, &c." The passage in Mrs. More's work, to which your Reviewer refers, stands thus: "The apostolical order and method in this respect deserve

notice and imitation; for it is observable, that the earlier parts of most of the Epistles abound in the *doctrines* of Christianity, while those latter chapters, which wind up the subject, exhibit all the duties which grow out of them, as the natural and necessary productions of such a living root."—And then, after stating what she thinks to be the error of those "who would make Christianity to consist of doctrines only," on the one hand; and "of the mere moralists" on the other, Mrs. More proceeds, "But Paul himself, who was at least as sound a theologian as any of his commentators, settles the matter another way, by making the duties of the twelfth [chapter] grow out of the doctrines of the antecedent *eleven*, just as any other consequence grows out of its cause." Now you will pardon me, Mr. Editor, when I assure you, that neither the distribution of the Epistle of St. Paul to the Romans, into its parts, made by Mrs. More; nor the dependence inferred of the moral upon the doctrinal part, appear to me, who am an old clergyman, to be a novel turn given to that Epistle. That such a division of the Epistle is *not* new, your Reviewer, if a Clergyman, ought to know. *Beza*, once accounted a learned and valuable commentator, thus begins his notes upon the twelfth chapter: "*Quarta pars epistolæ, quæ, absolutis Christianæ doctrinæ capitibus, versatur in vitæ Christianæ præceptis explicandis.*" Perhaps you will be startled at the name of a writer of this class; I refer you therefore to *Grotius*, whose opinion appears to me so fully to coincide with Mrs. More's, that your Reviewers might, all circumstances considered, have suggested with some shew of reason, that she had been perusing that learned author. After some preliminary observations, which mark the transition of the apostle from that part of the Epistle which is *chiefly* doctrinal, to that which is *chiefly* practical, Grotius thus enters upon the twelfth chapter:—"Παρακαλω ουν υμας; αδελφοι, *id est, cum quæ dixi ita se habeant, monita vobis dabo doctrinam istam consequentia. Mos est Pauli quem secuti alii veteres, post το δογματικον subjungere solent το ηθικον.*"*

* Mr. D. in his letter to Mrs. More, p. 20, refers to Grotius, and, strange to tell, gives his reader a partial translation of the passage immediately preceding this quotation!

Now I conceive, Sir, that when Grotius represents St. Paul as saying, "*Cum quæ dixi ita se habeant, monita vobis dabo doctrinam itam consequentia;*" i. e. since such is the doctrine which I have stated to you, I will give you those precepts which follow from, or which are the *consequence* of that doctrine; he supposes the Apostle to make "the duties of the *twelfth* chapter to grow out of the doctrines of the antecedent *eleven*, just as any other consequence grows out of its cause."

It appears, I trust, from what has been advanced, that the obnoxious remark of Mrs. More is not quite so novel or ill founded as was imagined. Your Reviewer, however, proceeds to represent it as "one of the favourite, though ill-founded, tenets of some particularly zealous and respectable Christians of our times, who by this and some other similar misconceptions, seem to many, as well as to ourselves, to threaten no less danger to our national Church, than it has to apprehend from avowed separatists." I suspect, Sir, that having been *justly* alarmed by the danger threatened to us by our enemies, we begin to class with them all persons whom the medium of mistake or prejudice represents, in a questionable form, to our affrighted imagination.

"Somnia, terrores magicos, miracula sagas
"Nocturnos lemures!"——

But to be serious. The insinuation of your Reviewer, that the persons referred to have favourite tenets, which seem to threaten danger to the national Church, appears to many, as well as to the present writer, highly invidious. That the tenets referred to are those which relate to faith and justification, the general tenor of your remarks places beyond conjecture. But on these points it would appear, on a fair and impartial investigation, that neither Mr. Wilberforce nor Mrs. More, nor any others, Clergy or Laity, who are of the same sentiments with them, are the disciples of a new school. They are the disciples of a school much more ancient than many of your correspondents seem to apprehend. For my own part, I am fully persuaded, that their tenets on the articles specified are capable of a solid defence both from Scripture and primitive antiquity; and therefore that they cannot threaten any danger

to the national Church, confessedly apostolic both in her doctrine and constitution. But I will not enter upon the main question. I will only ask, is it dangerous to the national Church for either Clergy or Laity, upon the doctrine of Faith and Justification, to approve the sentiments, and to adopt the language of Cranmer—of Latimer—of Hooper—of Ridley—of Philpot—of Bradford, the glorious martyrs of Mary's reign?—or of Jewell the learned apologist of the national Church, and of his contemporaries and successors?—of the judicious Hooker? and of all our great Divines, with very few exceptions, even to the time of Beveridge? Is it dangerous to the Church for a man to state the doctrine of faith, as those pious and learned men supposed it was stated by the Apostles and ancient fathers of the Church from Clement downwards? Is it dangerous to follow such authorities in preference to Hammond, and Bull, and Burnet, and Clarke? These were certainly great and valuable writers, but by no means infallible. Must a man then adopt implicitly every paralogism of these latter writers, and without examination admit all their mis-statements of the opinions of those from whom they differed; and then apply those mis-statements to his contemporaries whom he happens to dislike; and without evidence, and even contrary to evidence, represent them as threatening no less danger to the Church, than is to be apprehended from avowed separatists? Is this Christian charity? Is it candour? Is it common justice?

The compass of a letter does not permit me to multiply quotations. I will only subjoin a few references to certain works, formerly of some credit and account; divers parts of which a man might imagine were written by anticipation, in reply to certain objections lately brought forward with much shew of learning, and of confidence.

With respect to those valuable writers*, whose laudable efforts to promote the practical influence of our holy religion have occasioned these animadversions, suffice it to observe, that it is manifest from almost every page of their writings, that they do not make void the law through faith. They labour to enforce the practical influence of the moral precepts of the Gospel, to an extent, which the greater part of the professors of Christianity account too severe. They enforce the same by the example of their own conduct. *That* meagre and inefficient *opinion* about Religion, which many miscall faith, and with which many persons of an irreligious life content themselves, they do not allow to be the *faith of the Gospel*. They maintain that no wicked man has true Christian faith. If a man believe *with the heart* unto righteousness; if a man have that faith which justifies; they say with Archbishop Cranmer †, that "it is impossible but that he shal fal to work, and be ready to the performance of al such works, as he knoweth to be acceptable to God." They say that good works do *necessarily* spring from such a lively faith: not indeed by a *physical*, but by a *moral* necessity, which, though it secures the certainty of the effect, yet implies the will and exertion of a free and intelligent agent.

That your Reviewer should imagine it likely that Mr. Wilberforce and Mrs. More might pay a sort of implicit deference to Taylor of Norwich, is really astonishing. The most superficial reader of the theology of the age, it might be supposed, would discover, that in fundamental principles the parties differ *toto cœlo*. Wilberforce and More are strenuous advocates for the received and fundamental doctrines of the orthodox creed: Taylor was, at least very nearly, a Socinian.

It is certain that the parliamentary conduct of Mr. Wilberforce, from the question of the Test Act inclusively to this day, has been uniformly directed to the support of the constitution, both in Church and State. Of Mrs. More, the Lord Bishop of London observes, respecting the influence of her Tracts, so seasonably circulated for the instruction of the poor, that "of these no less than two millions were sold in the first year; and they contributed," adds his Lordship, "I am persuaded, very essentially to counteract the poison of those impious and immoral pamphlets, which, as I have already stated, were dispersed over the kingdom in such numbers

* Mr. Wilberforce and Mrs. More, for to the works of both the Reviewers refer.

† Discourses on Justification.—Strype's Appendix to Life of Cranmer, p. 60.

by societies of infidels and republicans."

As to those regular clergymen, whom some of your correspondents, for the reasons above alleged, have represented as threatening no less danger to our national Church than avowed separatists, it is well known that in their several parishes and cures, they have stood forth, in the hour of danger, the firm friends of the Establishment, and the steady opposers of every Jacobinical attempt to disseminate revolutionary maxims in their respective districts. Very many of their sermons and other tracts have been printed, which afford decisive evidence of this assertion. But notwithstanding all their merits, now the storm which threatened us is somewhat blown over, there are certain writers who, to use the words of Bishop Saunderson *, "seek to draw the persons of those who," in some points, "dissent from them, into dislike with the state, as if they were *puritans* or *disciplinarians*, or that way affected." Such an attempt, upon the occasion to which the good Bishop refers, appeared to him so unfair and disingenuous, that he proceeds—"Could that blessed Archbishop *Whitgift*, or the modest and learned *Hooker*, have ever thought so much as by dream, that men concurring with them in opinion should for those very reasons be called *puritans*." The Bishop refers chiefly to the arts employed in the management of the disputes which were then so warmly agitated between Calvinists and Arminians; but these disputes Mr. Wilberforce and Mrs. More appear to have cautiously avoided, though some of your correspondents labour hard, *quâ sponte, quâ vi*, to draw them into that vortex. However, the doctrine of faith, as stated by Wilberforce and More, was, if there be any meaning in language, maintained by Whitgift and Hooker, and it was one of the doctrines to which Bishop Saunderson alludes: and if, instead of *puritans* and *disciplinarians*, we substitute *methodists, fanatics, separatists, men who threaten danger to the Church*, or the like, the words of Bishop Saunderson are perfectly applicable to the present occasion.

I trust, Sir, you will not, for the liberty I have taken with you on this occasion, suspect me to be a Jacobin in disguise. Your observations on "Thoughts on the English Government," cannot, in my opinion, be too highly applauded. *O si sic omnia!* You have shewn, that a worthy and zealous friend of the constitution, Mr. Reeves, who stood forth for its support at a very critical moment, has suffered the rigour of a prosecution from an unfair and partial quotation of his work; when, in fact, it turns out that the obnoxious passage, taken in context and according to the author's original meaning, is really innocent and constitutional. What a pity it is, that upon points of theology, which, though highly important, are, perhaps, as much out of fashion as the true principles of our political constitution are with some modern innovators, certain writers should be quoted in the same manner, and represented in a point of view which has a tendency to provoke against them the same rigour. But however in this respect you have been misled, I assure you, *in verbo sacerdotis*, that in your attempts to oppose *real* Jacobinism, no man wishes you success more heartily than,

Yours, &c.

CLERICUS.

* Pax Ecclesiæ, p. 63, 64; with Sanderson's Life by Walton, 1678.

References and Notes.

I. I begin with a remarkable passage in the First Epistle of Clemens Rom. to the Corinthians. It speaks the language of our own Church and of certain modern writers greatly misrepresented and mis-understood. Καὶ ἡμεῖς οὖν διὰ θελήματος ἦντα ἐν Χριστῷ Ἰησοῦ καλούμενοι, οὐ διὰ ἑαυτῶν δικαιούμεθα, οὐδὲ διὰ τῆς ἡμετέρας σοφίας ἢ συνέσεως, ἢ εὐσεβείας, ἢ ἔργων ὧν κατειργασάμεθα ἐν ὁσιότητι καρδίας· ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' ἀιῶνος, ὁ παντοκράτωρ Θεὸς ἐδικαίωσεν. Clem. ad Cor. Ep. prior. p. 41. Ed. Oxon. 1633.

II. Of the fathers of the Church of England as reformed, I begin with *Latimer*. Vide Sherwood's Letter (latter part) to Latimer, with Latimer's answer, and also his letter to Sir Edward Boynton, &c. Fox, vol. iii. p. 467, et seq. Ed. London, 1641.

III. Discourses by Archbishop Cranmer, on Faith and Justification, printed in the Appendix to Strype's Life of Cranmer, p. 57, et seq. These were written upon the Archbishop's review of the erudition of a christian man. It is strange, that modern writers represent that work as a sort of comment or qualification of our Articles and Homilies, when in truth these were intended to correct its errors.

IV. The opinion of our reformers may be collected from the declarations of those who, for some time, strenuously opposed their doctrine; but were afterwards convinced that it was true. Of these, Dr. Redman, Master of Trinity College, Cambridge, was a remarkable instance. On his death bed, before Dr. Nowell, Dr. Young, and others, as related by Young, in his letter to Cheke, he said, "I lament and repent, beseeching God forgiveness of the same, that too seriously and earnestly I have withstood this proposition *That only faith doth justify;* but I always feared that it should be taken to the liberty of the flesh, and so should defile the innocence of life, which is in Christ. But that proposition, *That only faith doth justify*, is true, (quoth he) sweet and full of spiritual comfort, if it be truly taken and rightly understood. And when he was demanded, what he thought to be the true and very sense thereof, I understand, (quoth he) that to be the lively faith which resteth in our only Saviour Jesus Christ, and embraceth him, so that in our only Saviour Jesus Christ all the hope and trust of our salvation be surely fixed." Fox, vol. ii. p. 740—741.

V. A short Catechism, &c. published by authority, anno 1553, the 7th year of Edward VI.*. This Catechism is re-published by the present Bishop of Oxford, in his very useful Enchiridion, 1792. Vide p. 43 of the Enchiridion. The Bishop justly observes, "that it was the last work of the Reformers of that reign; whence it may be fairly understood to contain, as far as it goes, their ultimate decision, and to represent the sense of the Church of England as it was then established." Preface, p. vi. This Catechism is, p. 43 above referred to, very explicit on the doctrine of faith, and inculcates good works just in the same manner as they are taught by certain modern writers, who have upon that subject given your Reviewers such great offence.

VI. Jewell's Defence of the Apology for the Church of England. Part I. p. 66, et seq. and Part II. p. 301. et seq. Edition 1609. The Bishop's Reply to Harding is so much in point, that in various particulars one would imagine that it was written by anticipation, in reply to certain objections lately brought forward.

VII. It is worthy of notice, that there is scarcely an exception taken against what has been said upon the doctrine of faith, by Wilberforce and More, and other writers of that class, which is not to be found in the Letters of Stephen Gardiner, Bishop of Winchester, written by him to the Protector Somerset, against the Homilies on Salvation, penned by Archbishop Cranmer, and then published to be read in Churches. And yet we are gravely told, by those who now detail the same objections, that they are the only men who rightly understood the doctrine of our reformers.

* See our First Numbers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

An Abridgment of the Philosophical Transactions, which now consist of ninety-two quarto volumes, is about to be published, to consist of a selection of such papers as yet retain their interest, in about fourteen volumes; each volume will contain twenty-six numbers, one of which is to be published weekly.

Dr. R. HAMILTON, of Ipswich, proposes to publish a *History of Health, Longevity, and Population, with the Duration and Value of Life in the County of Suffolk*, deduced from baptismal and obituary tables, formed from parish registers. It will include observations on the influence of the soil and air on living bodies, and on the structure of cottages and buildings erected for the poor.

Dr. JAMIESON, of Edinburgh, has circulated proposals for printing by subscription, in two volumes quarto, *An Etymological Dictionary of the Scottish Language*, price three guineas in boards.

Captain SCHOMBERG, of the Royal Navy, will speedily publish the first four volumes of a work, entitled *Naval Chronology*; or, an Historical Summary of Naval and Maritime Events, from the Romans to the Treaty of Peace in 1802; with an Appendix of Tables, in two volumes.

A Commentary on the Book of Revelations, by the Rev. E. W. WHITAKER, with historical proofs of accomplishment, is in forwardness at the press.

Mr. PEARSON, of Rempstone, intends to publish some Remarks on the Arminian and Calvinistic Controversy, in a second Letter to Mr. Overton.

Mr. CHAMBERLAIN, who has at length completed that magnificent work of *Portraits from Hans Holbein*, is proceeding to publish, under the same royal protection, the *Works of Leonardo de Vinci*.

Notes on the Bible, by the late Rev. C. BULKELEY, in three volumes octavo, will soon make their appearance. They consist of quotations from various writers, Heathen, Jewish, and Christian, tending

by parallels of sentiment and language, or explanations of allusions and customs, or hints of other kinds, to the illustration of the Scriptures.

Mr. HEY, senior surgeon to the General Infirmary, Leeds, has in the press a volume of *Observations on the Practice of Surgery*, illustrated by cases.

A work, intitled, *Intellectual Physics*, is soon expected from the pen of Governor POWNALL.

The conquest of Egypt has enriched this country with a number of ancient and rare monuments; some of them very entire, and of the highest and most undoubted antiquity. The French, in digging up the earth at Fort Elleve, near the Bogar of Rosetta, discovered a black granite, containing inscriptions in Greek, in the vulgar language of the time in which it was executed, and in hieroglyphical characters. These inscriptions appear to contain one decree of the Egyptian Priests, in honour of Ptolemy Epiphanes. Colonel Turner has brought home this valuable monument in his Majesty's ship Egyptienne; and it is now placed in the library of the Society of Antiquaries, at Somerset House, for the inspection of the learned.

The Governors of the Bloomsbury Dispensary, in order to promote the vaccine inoculation among the children of the poor, have given public notice, that all persons desirous of being inoculated for the cow-pox, may, without any expence or letter of recommendation, attend the Dispensary in Great Russell Street, for that purpose, on Saturdays, at twelve o'clock.

Governor POWNALL has communicated to Mr. Tilloch a paper on *Coloured Light*; which he says contains an hypothetic theorem, instituted to prove, not assuming to have proved, that there is but ONE PRIMARY COLOUR in our solar system, and that all the rest in the prismatic image are, on one side of the scale, only gradations of that colour towards pure light; and, on the other side the scale, merely degradations from light towards the actual absence of it; and that green exists only as an intermediate compound between the two. The process of this theorem is founded on the experiments actually made by Sir Isaac Newton, and on some further experiments and reasoning which his queries suggest. See *Tilloch's Phil. Mag.* Vol. XII. Art. 9 and 22.

Mr. DAVY observes, (*Journals of the Royal Institution*, Vol. I. p. 48.) that, in analysing the atmosphere in different places, by means of impregnated solutions, he has never been able to ascertain any notable difference in the proportions of its constituent parts. From a comparison of his own observations with those of others made in different parts of the world, he finds strong reasons for concluding, that the atmosphere, in all places exposed to the influence of the winds, contains very nearly the same proportions of oxygene and nitrogene: a circumstance which he considers of great importance; for, by teaching us that the different degrees of salubrity of air do not depend upon differences in the quantities of its principal constituent parts, it ought to induce us to institute researches concerning the different substances capable of being dissolved or suspended in air, which are noxious to the human constitution: particularly as an accurate knowledge of their nature and properties would probably enable us, in a great measure, to guard against or destroy their baneful effects.

In the year 1799, a few scientific men, lamenting that Englishmen should be almost wholly indebted to foreigners for an acquaintance with their own mineralogical treasures; and, though disclaiming all jealousy of foreign interference, yet regretting that the names of Ferber, Klaproth, Raspe, Jars, and Faujas de St. Fond, should stand the foremost among those who have illustrated the mineralogical geography of Britain, formed themselves into an association for the cultivation of this interesting department in the natural history of their native country, under the name of the BRITISH MINERALOGICAL SOCIETY. Having overcome most of the difficulties which at first presented themselves, the Society has made a public official statement of its objects, and promises to communicate from time to time such abstracts of its proceedings as may contribute to the advancement of science or the arts.

We announced to our readers, p. 125, the discovery of a new planet, by M. PIAZZI, of Palermo, which is named by him *Ceres Ferdinandea*. Another planetary body was discovered on the 28th March, by Dr. OLBERS, of Bremen, to which he has given the name of *Pallas*. Dr. Herschel communicated observations upon these two bodies to the Royal Society, the beginning of last month. He assigns not more than 160 miles for the real diameter of Ceres, nor more than 80 for that of Pallas; from which it appears that out of the quantity of matter which the planet Mercury contains, 73,839 such bodies as Pallas could be formed. The existence of such relatively minute bodies in the solar system, and moving according to the laws of gravitation, is a circumstance altogether new and very interesting, the knowledge of which must still further distinguish the present æra of astronomy, which has already been rendered so illustrious by Dr. Herschel's own labours in the field of discovery. A small coma or haziness surrounded both Ceres and Pallas, the appearance and extent of which seemed to vary according to the state of the air. As these

new celestial bodies differ so much from planets and comets, as scarcely to be distinguished from minute fixed stars, even by very good telescopes, Dr. Herschel has adopted the term *asteroids* to denote them. From their very nature, the discovery of such bodies in the heavens necessarily requires a particular method of observing, which hitherto astronomers have but seldom pursued. On account of their minuteness, they lie so far beyond the power of good telescopes to distinguish them, that Dr. Herschel, in his five different reviews of the zodiac, detected none of those concealed objects. It is therefore, he says, only by an accurate attention to minute stars, in the view of discovering amongst them *such as may be in motion*, that asteroids can successfully be distinguished from the multitudinous collection of telescopical stars, which so much abound in the heaven. He takes honourable notice of an association of twenty-four astronomers in Germany, who have portioned out the zodiac into as many parts, in order more effectually to explore it. As this new method of searching, in the hands of Piazzi and Albers, so quickly produced important discoveries, Dr. Herschel thinks it highly probable that more celestial bodies of the class of asteroids remain concealed, which may sooner or later be found out in consequence of their observed motions. Dr. Olbers, upon the supposition of Pallas being really a planet, has calculated its distance from the sun to be about twice that of the earth, whereas the Ceres is three times that distance, so that both those bodies move between Mars and Jupiter; the periodic time of Pallas is supposed to be about three years; and the inclination of its orbit to the ecliptic must be very considerable, as on April 12, its observed latitude was nearly sixteen degrees.

FRANCE.

LALANDE has presented to the National Institute the sum of 10,000 francs, about 400 guineas, to found an annual prize, to be given by the Institute, to the author of such discovery, observation, or work in astronomy, as shall be thought the most remarkable or useful during the course of the year.

The largest Stereotype work which has been yet printed, is the *Tables of Logarithms*, in 1795. M. Vega has corrected many errors in these tables, which will now probably become faultless, and will be of great advantage to persons engaged in calculations, who sometimes lose many hours in repeating operations which do not agree, on account of an error in a single figure. But as small and portable tables are found very useful to most persons, LALANDE is printing some with extreme care in the stereotype, which he promises shall be the most accurate, convenient, and elegant edition ever published.

LALANDE, in his *History of Astronomy for the Year* 1801, particularly laments our ignorance of the comets of the solar system, and directs the attention of astronomers to this subject, as we know not at present whether we are to reckon them by hundreds or by thousands; whether they return, or are lost in the immensity of the universe. He notices a very rare phenomenon which occurred last year; during the course of it all the planets were eclipsed by the moon. He remarks also, that on the 15th of September, at two minutes after five, all the planets were so near a conjunction as to be between six signs and six signs ten degrees of longitude. Exact conjunctions of all the planets, he says, are incalculable. The last event of this kind occurred in 1186, and the astronomers of that day announced terrible revolutions as the consequence. Lalande has ascertained, that the interval between two exact conjunctions, would be more than seventeen millions of millions of years, if calculated only for the same day. What would be the space required for a complete conjunction, calculated to hours and minutes?

The National Institute have nominated Dr. PRIESTLEY, as Foreign Associate in the Class of Mathematical Sciences; M. Pallas, the naturalist; and Dr. Herschel, the astronomer; being the other candidates. In the class of Moral and Political Sciences, M. NIEBUHR, the celebrated traveller; whose rivals were M. Muller, the historian; and M. Bentham, the publicist. And in that of Literature and the Fine Arts, M. KLOPSTOCK, author of the *Messiah*, &c.; the other candidates being M. Canova, statuary; and M. Calderasi, architect.

COQUEBERT has communicated to the Philomathic Society of Paris, a very simple process for taking a copy of a recent MS. This process is the more interesting, as it requires neither machine nor preparation, and may be employed in any situation. It consists in putting a little sugar in common writing ink, and with this the writing is executed upon common paper, sized as usual. When a copy is required, unsized paper is taken and lightly moistened with a sponge; the wet paper is then applied to the writing, and a flat iron, such as is used by laundresses, of a moderate heat, being lightly passed over the unsized paper, the copy is immediately produced.

BENARD, Member of the Agricultural Society of Seine and Oise, has invented a *Moveable Forcing-frame for Plants*, which possesses considerable advantages. The lower part is a double square of glass panes

in wood, or wood and lead; the upper is the termination of an oblong six-sided prism, and consists of panes of glass in wood. This top may be taken off at pleasure. The whole has the advantage of throwing a great body of light upon the plants; of preventing that pallid and sickly growth, which is called *etiolation*; and of giving the command, by the use of more than one, of a greater variety of temperatures, than is to be obtained in a common hot-house. This frame is heated at a very small expence by the dregs of oil, the smoke of which is conveyed by a flue round the frame. See *Repertory of Arts*, Vol. XVI. Art. 31.

SPAIN.

The Vaccine Inoculation gains ground in this country; above 7000 persons, it is said, were inoculated in Catalonia, in the space of a few months; and the inoculation has been attended with complete success on the highest mountains and amidst the severest cold, in the deepest vallies, and amidst the greatest heat.

GERMANY.

Dr. SCHRADER, of Gottingen, has begun a Journal, in German and Latin, appropriated to the most important discoveries in the science of vegetables, which appears every three months, and consists of about 450 pages in 12mo. with plates.

Galvanism is said to have been applied in Germany, with great success, to the relief of the blind, lame, and deaf.

PRUSSIA.

Professor HERMBSTADT, of Berlin, has published in Scherer's Journal de Chemie, some *Experiments and Observations on different sorts of Candles, made of Wax, Tallow, Spermaceti, and of a Mixture of those three Substances; both with relation to Economy in Burning, and to the Light they afford.* He finds that pure white wax candles are the most *economical* of all others; that the thinner tallow candles are, the slower in proportion do they burn; and that, on the contrary, spermaceti candles are subject to the greatest waste of any, and emit more smoke than tallow candles, although their vapour causes no disagreeable smell like them. Whoever, therefore, wishes to be rigidly economical in this article, should use very small tallow candles, from twelve to sixteen to the pound. To one hundred pounds of candles, of six to the pound, sixty-four pounds and three-quarters of dipped candles, of nine to the pound, will be found equivalent in duration; and the saving by the use of the smaller will be about twenty-nine or thirty shillings, when candles are at the usual price. With regard to the *degree of light* afforded, tallow candles invariably burn brighter than wax. See *Repertory of Arts, Second Series*. Vol. I. Art. 11.

SWEDEN.

Stockholm produces but two public journals. One of these appears monthly, is edited by M. SILVERSTROM, and is entirely filled with extracts from German romances: the other is published by M. REDIN, and is only read by medical men. The want of a regular post in Sweden is the great obstacle in the way of this species of literary undertakings.

TURKEY.

The Vaccine Inoculation has found its way even into Turkey. Drs. Hesse, Scott, and Pezzoni, have inoculated numbers of children in Constantinople and the environs, who have been exposed to the infection of the small-pox, which has raged very severely in those parts during the last winter, without receiving the least injury. It is a remarkable circumstance, that the ideas of predestination entertained by the Turks, and which prevented them from adopting the inoculation of the small-pox, though used by the Greeks who lived among them, have given way in favour of the vaccine. Some grandees of the empire have already submitted their children to this process.

SOUTH AMERICA.

The abundance of venemous serpents found in the warm districts of this part of the globe, has rendered it necessary for the natives, who traverse the woods almost barefooted, to search out the most efficacious remedies for the disagreeable and dangerous effects of the bite of these animals. Of the remedies hitherto discovered, none is equal to the juice of a plant of the creeping kind, called *cojuco de guaco*; for it not only cures the maladies arising from the bite of serpents, but preserves from these effects those who have drank of it before they are bitten. Of the real efficacy of this plant in these cases, DON PEDRO D'ORBIES Y VARGAS, a native of South America, has communicated sufficient evidence to Count RUMFORD; and it adds another to the many instances already known, of that wise and gracious disposition of things by Divine Providence, whereby natural remedies are generally found at hand for natural evils. See *Tilloch's Phil. Mag.* Vol. XII. Art. 7.

Baron VON HUMBOLDT, a physician

estimable for his zeal and knowledge, is in this country, and has already travelled 1300 leagues in deserts, surrounded with frightful dangers, in order to ascertain the geography, and natural and physical history of these unknown regions.

The Baron ascertained in his voyage, that, in a ship at sea, the mercury falls in the thermometer, in proportion as the depth of the water in which the vessel moves is diminished. He infers from this, that mariners ought to use the thermometer as well as the lead, to guard against rocks and shallows. The same observation had been made before by Dr. Franklin, and Captain Jonathan Williams.

In a letter to Fourcroy, of which an extract was given in the fiftieth Number of the *Bulletin des Sciences*, he affirms that the Otamagues, in South America, almost entirely subsist on a kind of earth for three months, when the Oronoko is so high that they can find no turtle. Some of them eat a pound and a half daily. It is affirmed by the Missionaries, that they mix it with the fat of the crocodile's tail; but Mr. H. insists that they do nothing more than slightly burn and moisten it. He thinks that moistened earth may be nourishing, by decomposing the air, or by some effect of the chemical affinities.

LABILLARDIERE has stated a fact equally singular, from an observation made in a part of the world considerably distant from that inhabited by the Otamagues; that the inhabitants of New Caledonia, when pressed by hunger, eat a considerable quantity of greenish steatites, which is soft and friable. It may easily be imagined how the dreadful custom of eating prisoners of war might have been introduced amongst a savage people, who are reduced to such want as to be obliged to satisfy their hunger by distending their stomach and intestines with an earthy substance, which has no other alimentary quality but that of being light and friable. VAUQUELIN has analysed this earth, and finds it composed of small fibres, which are easily separated, and containing 37 parts of pure magnesia, 36 of silex, 17 of oxide, 3 or 4 of water, and 2 or 3 of lime or copper. It does not, therefore, contain any alimentary parts, and can only be considered as filling the stomach; a kind of mechanical expedient to suspend the pains of hunger. *Soc. Philomath.* No. 55, An. x.

LIST OF NEW PUBLICATIONS.

SERMONS.

Sermons, chiefly designed for young Persons. By Daniel Sandford, A.M. Chaplain to the Right Honourable Lady Abercromby, 12mo.

Sermons on various subjects. By T. Gisborne, 8vo.

Lectures in Lent, during 1798, 99, 1800, and 1801. By Beilby Porteous, Lord Bishop of London, Two Vols. 8vo.

St. Paul no Arian; or, the End of the Mediatorial Kingdom. A Sermon, preached on Sunday the 25th of April, 1802, by the Rev. J. White Middleton, M.A.

Christian Principles the only Foundation of consistent Virtue. A Sermon, at St. Edmund's Bury, before the Honourable Sir Nash Grose, Knt. at the Assizes held there for the County of Suffolk, March 26, 1802. By the Rev. George Mathew, A. M. 4to.

A Sermon, preached at the close of a Series of Lectures, on the Signs and Duties of the Times, continued for nearly Three Years in the Metropolis, by a Society of Clergymen. By Thomas Scott, Chaplain to the Lock Hospital.

Stage Playing, immoral, vain, and dangerous. A Sermon, by J. Cobbin, 8vo.

THEOLOGY.

Critical Remarks on many important Passages of Scripture, together with Dissertations upon several Subjects, tending to illustrate the Phraseology and Doctrine of the New Testament. By the late Rev. Newcome Cappe; to which are prefixed, Memoirs of his Life, by the Editor, Catherine Cappe, Two Vols. 8vo.

The Missionary Society reviewed and examined; shewing, that its constitution is without Scripture Institution; with some Hints on the absurd Manner of giving the Sacrament of the Lord's Supper, and Ordination of Itinerant Preachers. By an old Puritan.

The Calvinistic and Socinian Systems compared, with an Appendix in answer to Dr. Toulmin and Mr. Kentish. By A. Fuller. A new Edition, 8vo.

The Character and Properties of true Charity displayed. Translated from the French of Penelon, Archbishop of Cambray, 12mo.

A Scenic Arrangement of Isaiah's Prophecy. By N. Scarlett, 4to.

Genie du Christianisme, ou Beautés de la Religion Chrétienne; par François Auguste Chateaubriand, 5 vols. 8vo.

The Christian Remembrancer, in short Reflections upon the Faith, Life, and Conduct of a real Christian. Sixth Edition, with Additions, by the Author.

POLITICS.

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RELIGIOUS INTELLIGENCE.

By dispatches received from the Cape of Good Hope, dated the 10th of March, it appears that the most satisfactory accounts had been received at Cape Town, from the gentlemen who had been sent by government on a journey of discovery into the interior of that country. They speak in particularly high terms of the conduct of the Missionaries who have settled among the natives near the Orange River; these rude uncivilized people, it is added, are daily becoming converts to Christianity.

The Bill brought into Parliament respecting the Residence of the Clergy, on which we offered a few observations in our Number for April, has been voluntarily withdrawn by Sir William Scott, on the ground that the lateness of the Session did not allow sufficient time for the full consideration of so momentous a question. That learned gentleman has promised to bring it forward again at an early period of the next Sessions. We trust it will then be considerably modified: but whatever expedient Parliament in its wisdom may think proper to adopt for remedying the crying evil of Non-residence; we are led to expect that it will be coupled with a plan for ensuring such a provision to the poorer Clergy, as will, in a great degree, remove the objection to the strict enforcement of Residence, which arises from the utter inadequacy of a large proportion of livings to the support of their incumbents. It is also said to be in contemplation to increase the

number of places of public worship, in proportion to the increase of population in different districts; a measure which cannot fail to meet with general approbation. It is greatly to be wished, that while the attention of the Legislature is directed to the important object of remedying the inconveniences which have arisen in our Ecclesiastical System, means could be devised for affording to the poorer classes of the community greater facilities of attending Public Worship, than they at present generally enjoy. While every consideration of duty, humanity, and sound policy, seems to require that all the difficulties in the way of such an attendance should be removed; it is notorious, that in many parish churches the internal structure is so arranged, and the seats so laid out, as almost entirely to exclude the labouring part of the community. Might not this evil, confessedly a great one, and productive as it must be of incalculable injury to the morals of the people be rectified, by appropriating a certain portion of every place of worship in the Establishment (after the manner of the Free Church at Bath, and the Chapel opened by subscription in Seven Dials) for the indiscriminate reception of the poorer inhabitants? We recommend this suggestion to the mature consideration of our bishops.

On the 3d instant the anniversary meeting of the children educated by the different parishes in the city and suburbs, under the patronage of the Society for Promoting Christian Knowledge, took place at St. Paul's. The number assembled is stated to have been upwards of 6000, and the concourse of the spectators who came to witness this interesting exhibition was very great. A sermon was preached on the occasion by the Reverend Mr. Pridden; and the Vice Presidents and Members of the Society, in number above 300, afterwards dined together at the London Tavern. The laudable attention paid by this venerable body to the Christian instruction of the lower orders of the community, is not the least of their praise.

On the 8th instant a Sermon was preached before the Society for Missions to Africa and the East, by the Reverend Charles Simeon. A meeting was afterwards held of the Members of the Society, and a report of the Proceedings of the Committee during the last year, was read to them, and ordered to be printed. When it appears we shall be able to give our readers an account of the progress made by this Institution.

The annual meeting of the London Missionary Society was held on the 12th, 13th, and 14th of May. The Sermons which were preached on those days, together with the Society's report, being announced for publication, we shall take occasion to notice them in some future Number.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

VERY little that is important has passed in France during the last month. The pages of the official paper of the government have been daily filled with addresses to the First Consul, generally written in a strain of fulsome adulation, and completely favourable to his wishes on the question, *Shall Bonaparte be Consul for life?*

The plan for instituting a Legion of Honour seems to have been abandoned, on account of the opposition it met with from the Legislative Bodies.

The want of corn continues to be severely felt in every part of France. In Paris, where the unremitting exertions of government have been employed to keep down the price of grain, by means, as is supposed, of advances from the national treasury, bread is stated to have risen to the enormous price of about four-pence a pound, and in the distant provinces it is said to be still dearer.

The Legislative Body have shewn a perfect agreement with the Chief Consul on the subject of the Slave Trade. Its revival has been decreed with as little ceremony or previous discussion, as a turnpike bill meets with in our House of Commons. This, however, is no more than we expected. In the estimation of those who have borne a principal share in the French Revolution, the Slave Trade was likely to appear an amiable occupation. Its attractions were suited to tastes formed by the sight of revolutionary massacres, by the fusillades of La Vendee, and the noyades of the Loire. It was embraced, therefore,

without hesitation, and we doubt not, if capital can be found, will be engaged in with eagerness. We blush to think that England should have given a sanction to their conduct.

SWITZERLAND.

We learn, from the French papers, that a New Constitution has been presented for the Helvetic Republic. As it has not yet been accepted, we shall not think it necessary to detail its plan. It is said that the Valais will form in future a free and independent Republic, under the protection and guaranty of France and Switzerland; but entirely distinct from the latter. It is not difficult to predict that in consequence of this arrangement, it will become in fact a province of France.

SPAIN.

It appears by accounts from Cadiz, that silver is flowing fast into that country from America; two frigates had arrived from Vera Cruz, with eight millions of specie on board, and cargoes of a still larger amount were expected. The price of silver, which has been unusually high, has fallen in consequence, and is likely to fall still lower.

GERMANY.

The Hungarian Diet was opened at Presburgh, on the 12th of May, when his Imperial Majesty made his entrance into that city in splendid procession.

Immediately after the opening of the Diet, his Majesty declared that no religious subject should be discussed, as such discussions only gave occasion to violent animosities; but that the different religious sects in the kingdom should be maintained in the undisturbed possession of all their rights.

The principal proposals submitted to the Diet, respected the levying of recruits, and the augmentation of the revenues of the crown.

The answer which the Hungarian Diet has given to these proposals, states in substance as follows:

"The Diet is persuaded that, under the present circumstances, an augmentation of the Hungarian troops is not necessary; it however consents that all the National Regiments shall be completed to their full complement. It decrees an increase of public contributions in the proportion of two millions of florins: on the other hand, it demands the free exportation of all Hungarian productions, a better organization of the National Militia, and changes in the system which has hitherto prevailed respecting money."

A decree has been issued by the Emperor, at the request of the heads of the Hungarian colleges, which is said to have caused much discontent among the persons who are more immediately interested in it. It ordains that young people in all colleges, universities, and public schools, shall take the sacrament once a month; and that no student of any of the three faculties, viz. law, medicine, and divinity, shall frequent theatres, balls, coffee-houses, or taverns, not even in company with their own fathers.

If the theatres of Hungary exhibit such scenes of unexampled and shameless profligacy as those of Great Britain, we should conceive that a due regard to the morals and well-being of their children, required that parents at least, if not the government, should strictly prohibit their sons and their daughters from approaching them. We are at a loss to imagine on what principle Christian parents can reconcile it with their sense of duty, to expose the modesty of their wives and daughters to such outrages, and the virtue of their sons to such temptations, as they must necessarily encounter in the lobby, and even in the boxes of a British play house.

An unusual degree of jealous vigilance, seems to be exercised at Vienna, over the books which are published or imported, as well as the lectures which are delivered in that city. A spy attends the course of each professor. None but strangers are permitted to be present at Mr. Gall's lectures on scults. A lady who was seen with the works of Kant, was apprized by the Police, that the reading of that book would expose her to suspicions. Almost all the letters addressed to the learned, or written by them, are opened, and they are enjoined to print no work out of the Emperor's dominions. If this representation be an accurate one, it indicates a very morbid state of society indeed.

The Hanoverian minister at the Court of Berlin, has delivered to the Prusian minister another note on the subject of the impending secularizations and indemnities, wherein the Bishopries of Heldesheim and Osnaburgh, and the Abbey of Corvey, are again claimed as of right belonging to his Britannic Majesty. We have not heard what answer has been returned to this note, but it is reported that a body of Prussian troops was in motion, with a view to take possession of the places in question.

HOLLAND.

We have the pleasure to state, that the Dutch legislature have adopted the plan of the law, submitted to the consideration of that body on the 8th: by virtue of which, all British merchandizes are in future to be imported into Holland, on paying the same duties as before the war.

A considerable change is said to have taken place in Holland, not only with respect to political opinions, but to manners; both which have a much nearer affinity to

the old than the new order of things. Old magistrates accustomed to rule, are raised to their former situations. Liveries and escutcheons are again exhibited to view. Seats of distinction are erected in the churches and playhouses. The ecclesiastics begin to resume their gown and band. The people are confined to their proper employments. The refractory are punished. Political animosities have at least outwardly ceased. Great Britain is spoken of with kindness; and amity is established with the House of Orange.

TURKEY.

The rumours of a projected partition of this distracted country gain ground, and vigorous preparations are even said to be making, in order to effect it. The Crescent of Mahomet, agreeably to the predictions of Holy Writ, has been for some time in its wane; and as the expectations of Christians, with respect to the downfall of the papal power, have already been in some measure verified, so we are justified in looking forward at no distant period, to a considerable diminution of the influence of the religion of Mosheim, as a preparatory step to the farther diffusion of the gospel of Christ.

Paswan Oglou's army is said to be still in great force at Widdin.

EAST INDIES.

On the 14th of November, 1801, the Governor General ratified a Treaty, concluded at Lucknow, between the East India Company and the Vizier of Oude, by which the Vizier has ceded to the Company, in perpetual sovereignty, a part of his territorial possessions, yielding an annual revenue of one crore and thirty-five lacks of rupees (£.1,350,000) in commutation of the subsidy hitherto payable to the Company by the Vizier.

By the late overland letters, it appears that the Poligars, in the district of Tinnevelly, have been at length compelled to make their submissions, and that all the disaffected chiefs are disposed to do the same.

The Company's ship, Cornwallis, which was going home as a Cartel, with about one hundred French prisoners on board, in company with the Brave frigate, and five other Indiamen, was run away with by the prisoners from Quilon Roads, on the 10th of January; and though chased for two days by the Brave, escaped, steering for the Mauritius.

MOROCCO.

It appears by accounts from the Mediterranean, that a rebellion lately broke out in the empire of Morocco, against the Emperor, and that the insurgents were headed by the Emperor's nephew, who has, however, been defeated with the loss of eight thousand killed, and two thousand four hundred taken prisoners, besides an immense number of wounded. The Emperor is said to speak in high terms of the assistance he received from an officer, who had the command of a squadron of horse, and who, it seems, belongs to the City of London Light Horse, having been deputed by some merchants of that city, to procure the release of two ships detained by the emperor. In consequence of his services, it is added, the Emperor has lent a favourable ear to his application.

SIERRA LEONE.

Dispatches were received, on the 10th instant, from Sierra Leone, which state, that the Timmanys had, on the morning of the 11th of April, made a second and wholly unexpected attack on the town and fort. They were repulsed, after a very short conflict, and closely pursued to a considerable distance. On the part of the colony, only three men were killed, and a few slightly wounded. The Timmanys being in the habit of carrying their dead and wounded off the field, even during the heat of action, it is not easy to ascertain their loss: thirty-one dead bodies were left behind them in their flight.

The enemies of the colony appear to have collected all their force on this occasion. The facility, however, with which they were defeated, and the heavy loss sustained by them, would afford a decisive proof of the superiority of the colony.

The following general orders were issued by Governor Dawes, the day after the action.

"*Fort Thornton*, 12 *April*, 1802.

"The Governor feels extremely happy in congratulating the officers, non-commissioned officers, and privates of the African corps, on the very complete defeat of the enemy, in their attack of yesterday, which, under Providence, he is sensible is owing, in a great measure, to their very brave and gallant exertions. His most cordial acknowledgments are due to Captain Lloyd and Ensign Kingsley: to the first for the very spirited manner in which he repeatedly charged, and drove back the enemy; and to the latter, for the very great and effectual annoyance he gave them from the block-house, in which he commanded. The Governor feels it a duty, which he will most gladly fulfil, to make known to his and their superiors in Europe, the high sense he entertains of the merits of these gentlemen in particular, and of the whole detachment in general."

The Maroons and Nova Scotia settlers, are also said to have acted with much steadiness and resolution, both in repelling and pursuing the enemy. Not one of the

servants of the Company was either killed or wounded.

AMERICA.

The federal interest is said to be again gaining ground in America.

In Massachusetts the Governor, Lieutenant-Governor, and a majority of Senators on the federal side, have been chosen by a great majority.

The American Congress have agreed to the admission of the North Western Territory, as a State, into the Union.

WEST INDIES.

ST. DOMINGO.

Public interest has been much excited by the accounts received from this island during the last month. These were in several respects so very contradictory, that it was for some time difficult to form a precise opinion respecting them. Subsequent accounts have tended to remove the uncertainty, which would now seem to have arisen from the customary policy of French commanders, anxious, under adverse circumstances, to veil from the national eye, the real situation of affairs. The official letters of Leclerc, written previously to the beginning of April, though they attempt carefully to conceal or to palliate his disasters, sufficiently prove the desperate nature of the undertaking in which he was engaged. For notwithstanding his boast of having uniformly defeated the negroes, and nearly subjugated the colony; we find Toussaint, about the end of March, effecting a junction with Christophe, and presenting himself with a considerable force before the town of the Cape, which was only saved from capture and pillage by a powerful reinforcement from the ships of war. In a few days from this time, the Commander in Chief appears, by his own account, to have intermitted hostilities, placing his army in cantonments, and to have begun a negotiation with Toussaint. Letters from Jamaica and America concur in representing him to have been driven to this measure by an imperious necessity; his troops having experienced several defeats; and their numbers having been so much thinned and their strength so enfeebled by disease, as to leave no hope of maintaining his positions even on the sea coast, without large succours.

Such having been the relative situation of the conflicting parties, it caused no small degree of surprise, to have it announced in a telegraphic dispatch, that Toussaint and all his troops had surrendered. When, however, the official advices of General Leclerc were published; though they were manifestly intended to produce a different impression; it became probable, from the complexion of them, that there had been no surrender on the part of Toussaint, but that he had negotiated a treaty on equal terms. This probability was strengthened by intimations to that effect, from Jamaica and America, and still further confirmed by a letter of General Leclerc to General Toussaint, published in the Moniteur*.

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* *General Leclerc to General Toussaint.*

"HEAD-QUARTERS, CAPE, MAY 3.

"I see with pleasure, Citizen General, that you take the course of submitting to the arms of the Republic. Those who have tried to mislead you respecting the real intentions of the French Government, are very criminal. We must not now think of pursuing the authors of past evils. My only business must be to endeavour to restore the Colony as speedily as possible to its ancient splendour.

"You, the generals and troops under your command, as well as the inhabitants of the colony who are with you, have no reason to be afraid that I shall molest any one for past conduct. I throw a veil of oblivion over every thing that has passed at St. Domingo before my arrival. In this I imitate the example of the Chief Consul in France, after the 18th Brumaire. All those who are here have a new career to enter upon, and in future I shall have no distinction but between good and bad citizens.

"You, general, and your troops, will be employed and treated like the rest of my army.

"With regard to yourself, you desire repose, and you deserve it. After a man has sustained for several years the burden of the government of St. Domingo, I apprehend he needs repose. I leave you at liberty to retire to which ever of your habitations you please. I rely so much on the attachment you bear to the Colony of St. Domingo, as to believe that you will employ the moments of leisure you may have in your retreat, in communicating to me your views respecting the means to be taken to make agriculture and commerce again flourish.

"As soon as a list and statement of the situation of the troops under General Dessalines are transmitted to me, I will communicate to you my intentions as to the position they are to take.

"Annexed to this letter, you will find the Arrete which I have issued, to repeal the provisions of that of the 28th Pluviose, which regarded you.

(Signed) "LECLERC."

An American, who states himself to have been at the Cape during the first part of the negotiation, observes, that Christophe, who conducted it, was treated with great respect by the French commander; that he would not come within the French lines until an officer of equal rank was sent over as an hostage; and that then he entered with every military pomp and parade.

Nothing has yet transpired respecting the terms of the agreement made with Toussaint; but there can be little doubt that the maintenance of Negro Freedom is one of the stipulations. That the negroes may return to labour is by no means impossible: they did so during the reign of Toussaint. But that under all the circumstances of the case, they should again be depressed to their former miserable state of bondage, and again be brought to ply the hoe under the impelling influence of the cart whip, exceeds the bounds of credibility. It is no small disadvantage in the present instance, that in endeavouring to acquire an accurate knowledge of facts, we are obliged to receive the account of only one party, who is also interested in disguising the truth, and who possesses the means of doing so.

Few things could more fully display the unfairness of the French statements, or prove how much their public communications are fabricated to serve a particular purpose, than the sudden change which, in consequence of the treaty, has taken place in the views given of the character of Toussaint in the official journals. "The barbarities and cruelties of Toussaint are unexampled. The letters, &c. which we have transmitted, characterize a mind as atrocious as it is hypocritical *." "I can find no terms to express the ferocity of Toussaint: he has massacred more than 10,000 inhabitants, &c." These are some of the expressions used by Leclerc while Toussaint was yet in arms against him. But what is his language since hostilities have ceased? "With regard to yourself you desire repose, and you deserve it." "I rely so much on the attachment you bear to the colony, as to believe that you will employ the moments of leisure you may have in your retreat, in communicating to me your views respecting the means to be taken to make agriculture and commerce again

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ARRETE.

"The General in Chief decrees, that the dispositions of the first article of the Arrete of the 28th Pluvoise, which put General Toussaint out of the protection of the law, are repealed—in consequence of which he requires all the civil and military authorities to consider that article as abrogated.

"To be printed and published.

"*Head-Quarters at the Cape, May* 1. (Signed) "LECLERC."

* As a specimen of French misrepresentation, we subjoin the only one of these letters which has yet been laid before the public. It will not be regarded, we apprehend, even by an English reader, as exhibiting particular marks either of atrocity or hypocrisy.

"*Toussaint Louverture, General of St. Domingo, to Citizen Domage, General of Brigade, Commander in Chief of the District of Jeremie.*

"MY DEAR GENERAL, "HEAD-QUARTERS, ST. MARK, FEB. 9, 1802.

"I send to you my Aid-de-Camp, Chaney, who is the bearer of the present dispatch, and I will communicate to you my sentiments.

"As the place of Jeremie is rendered very strong by its natural advantages, you will maintain yourself in it, and defend it with the courage which I know you possess. Distrust the Whites—they will betray you if they can. Their desire evidently manifested is the restoration of slavery.

I therefore give you a *carte blanche* for your conduct; all which you shall do will be well done. Raise the cultivators in mass, and convince them fully of this truth—that they must place no confidence in those artful agents who may have recently received the proclamations of the white men of France, and would circulate them clandestinely, in order to seduce the friends of liberty.

"I have ordered the General of Brigade, Laplume, to burn the town of Cayes, the other towns and all the plains, should they be unable to resist the enemy's force; and thus all the troops of the different garrisons, and all the cultivators, will be enabled to re-enforce you at Jeremie. You will entertain a perfect good understanding with General Laplume, in order to execute with ease what may be necessary. You will employ in the planting of provisions, all the women occupied in cultivation.

"Endeavour, as much as poss[illegible] to acquaint me with your situation.

"I rely entirely upon you, and leave you completely at liberty to perform every thing which may be requisite to free us from the horrid yoke with which we are threatened.

"I wish you good health.

(Signed) "TOUSSAINT LOUVERTURE."

flourish." It further appears, that 2000 inhabitants of the Cape, who were said to have been massacred, had returned thither*; and that Toussaint had anxiously spared every part of the Colony which he was not compelled, from a regard to his own safety, to destroy. The official paper of the Republic likewise inserts part of a letter, which states as follows: "I yesterday saw Toussaint at the house of General Leclerc, and I saw a *man*. All that he said was well considered; he has good sense, genius, and a great habit of command. This man is very superior to all others of colour whom I have seen. They have formed a very wrong idea of him in Europe †."

Rigaud, who formerly commanded in St. Domingo, but was obliged to yield to the superior prowess of Toussaint, and who joined Leclerc on his arrival; was soon after seized, on pretence of treasonable practices, and sent to Old France. A letter of his has been published in justification of this harsh measure, but Leclerc is rather unfortunate in his proofs; for this letter proves the disaffection of Rigaud, in much the same way in which the letter already quoted shews the atrocity and hypocrisy of Toussaint.

Leclerc, in his dispatches, complains heavily of the conduct of the Americans in furnishing Toussaint with arms and ammunition, and in inciting him to hostilities.

They in their turn complain no less loudly of the measures of the French Commander, who seems, indeed, to have treated them with very great indignity, and, according to their own representations, "with every species of rigour and injustice which French ingenuity could devise."

General Leclerc has published an arret, which, though he affirms it to be "perfectly adapted to existing circumstances," will appear, to all who are acquainted with the wants of a colony situated as St. Domingo now is, and with the difficulty of creating trade where it has been once extinguished, to be singularly impolitic. It imposes a duty of 20 per cent. on goods imported in foreign vessels, and a duty of 10 per cent. on goods exported in French vessels.

DOMINICA.

On the 10th of April a mutiny broke out in the 8th West India Regiment, quartered in this island. Three of the officers were put to death, it is said, with circumstances of great cruelty, by the mutineers; who took possession of the Fort at Prince Rupert's. The colony was immediately put under martial law, and the different corps of militia and regulars in the island, together with a body of marines from the ships having been collected, they proceeded, with Governor Johnstone at their head, to the attack of the post occupied by the Blacks, who, on their approach, offered to surrender. This offer being agreed to, Governor Johnstone entered the Fort with about 500 men; when he found the mutineers drawn up on their usual place of parade. They received him with presented arms. The Governor drew up his troops in two lines opposite to them, and directed them to ground their arms. They were then ordered to advance three paces in front; at which moment a serjeant called out, "No, General—no." The Governor then replied, if they did not instantly obey, he would order the troops to fire upon them. On which the whole seized their arms, and a general fire commenced, by which many of the mutineers fell, and the remainder dispersed themselves in different directions.

Many of the surviving fugitives were seen scrambling up the sides of the steep ridges which overhang the bay, and throwing themselves headlong over the precipice into the sea. In the course of half an hour the whole were completely reduced, and, it is added, "these daring banditti may now be said (except about 120, who are prisoners on board the ships of war) to be almost wholly exterminated."

The causes which produced this horrid transaction, for what reason we know not, have not been divulged; but we trust they will be made the subject of a careful and impartial investigation. The commonly received report is, that the soldiers had been forced to work on the Governor's estate; and were thence led to fear that an intention was entertained of reducing them to their former state of slavery. We by no means pretend to vouch for the truth of this report.

GREAT BRITAIN.

A late author has observed, that there are men who hardly scruple to avow the opinion, that in public deliberations the prohibitions of the moral law ought often to be disregarded when opposed to national advantage. "Of course it is vain to reason with

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* Notwithstanding the horrid stories which have been related of him, no well attested instance of a massacre on the part of Toussaint has been produced.

† But from whom, it may be asked, was this idea derived, but from the French Commanders.

such men in public life upon principles of mere moral obligation, whether Christian or Pagan. They will neither reprobate with St. Paul the doing evil that good may come; nor hold with a heathen statesman, *in eadem re utilitas et turpitudo esse non potest—hoc ipsum utile putare quod turpe sit, calamitosum est.*" "But unfortunately," he adds, "with some who thus soar above vulgar prejudice, the understanding does not long profit by its enfranchisement from ordinary restraints. Having attained, what the world perhaps is too ready to allow them, the praise of political wisdom, they too highly prize the peculiar source of this estimation; and that their exemption from the weaknesses of the heart in public conduct may not be overlooked, you will be sure, upon any question in which good natured feelings have an interest on one side, to find their voices on the other. Hence these sages gradually acquire an obliquity of vision upon every public object in which moral considerations are involved; and their minds are as far warped from the straight line of sound practical judgment to the left hand, as the most imprudent follower of abstract moral rectitude was ever bent to the right. When a measure is shewn to them to be wicked, it is more than half proved to be wise. Nay, their artificial taste, like other unnatural propensities, often acquires greater strength, and more powerful domination over reason and prudence, than the natural one it has supplanted could ever have attained. If philanthropy has its enthusiasts, political immorality has its devotees, not so ardent indeed, but more than equally blind and irrational. There are fanatics in the school of Machiavel as well as in that of Rousseau."

Without adverting particularly to the case of the Slave Trade, which has continued for so long a time to furnish an affecting practical illustration of the justness of these bold and *spirited* remarks, and which now sees another Session and another Parliament brought to a close without the advance of a single step towards its extinction or diminution; may we not apply them with propriety to what took place on a late occasion, when British Senators were heard strenuously exerting their great and splendid talents in defence of BULLBAITING; and when a British House of Commons was so fascinated with their sophisms, as to sanction the existence of that disgraceful practice.

We are far from intending to give an undue weight to this comparatively trivial question, we deem it chiefly important, as it marks the spirit of the times, and in this view we notice it at present. We may probably advert in a future number to the very extraordinary arguments advanced by the advocates of Bullbaiting in its vindication.

In noticing the observance of the solemn Thanksgiving-day, which his Majesty was graciously pleased to set apart, in order to afford an opportunity of expressing the national gratitude for our late signal mercies, our attention is almost involuntarily drawn to those festivities which both preceded and followed it. We are far from being foes to social enjoyment and innocent recreation: on the present occasion, we should have been afraid to damp the national joy by remarks, which might have appeared cynical, on the partial excesses to which the expression of that joy might have given birth. But when we see almost the whole of what is called the fashionable world, plunging into a course of excess and dissipation altogether unexampled in this country; emulating the vicious extravagance and licentious folly of French manners: when we see the sacred rites of a Thanksgiving-day, broken in upon by the profane and riotous orgies of a masquerade; men still flushed with wine, and women jaded with the midnight dance, hurrying from the scene of their debauch to attend our King and Queen to the House of God: when we see those of both sexes, who ought to exhibit to their inferiors an example of righteousness, sobriety, and godliness, dissipating on the boards of a theatre the remains of virtue, at least of modesty, which may be left to them; we cannot, we dare not be silent. Is the careless—may we not add, the vicious profusion of God's gifts, the appropriate acknowledgment for the lavish abundance with which our scarcity has been followed?—Is our gratitude for deliverance from dangers the most awful and imminent, by reiterated signal interpositions of Divine Providence, to be evinced by returning with increased eagerness to those profligate pursuits, which had in part at least

provoked the menaced judgment? May we not, in that case say, in the words of a true poet,

Earth shakes beneath them, and Heaven roars above,
But nothing scares them from the course they love;
To the lascivious pipe and wanton song,
That charm down fear, they frolic it along,
With mad rapidity, and unconcern,
Down to the gulph from which is no return. COWPER.

Having touched upon this point, we could not say less than we have done consistently with our sense of duty. It is a subject which we think well worthy the notice of some able pen.

From the disposition of the different European powers, it is probable that our trade will speedily resume its wonted channels. The commercial arrangements between this country and France, are said to be in a forward state; and it is expected they will be disposed of to the mutual satisfaction of the two countries.

Citizen Coquebert Montbret has been named for that purpose Commissary General of Commercial Affairs at London, and is now in this country, prosecuting the object of his mission.

The King has been pleased to appoint the Right Hon. Lord Whitworth, K. B. to be his Majesty's Ambassador Extraordinary and Plenipotentiary to the French Republic, and James Talbot, Esq. to be his Majesty's Secretary to that embassy.

In the French papers, the appointment of M. Andreossi, Ambassador to the Court of Great-Britain, and of M. Otto, Minister Plenipotentiary to the United States of America, are officially announced.

Lieutenant-General Grenfield is appointed Commander in Chief of the forces in the Charibbee Islands and Trinidad.

Dr. Huntingford has been elected Bishop of Gloucester in the room of Dr. Bendon, removed to the see of Bath and Wells.

The Rev. William Busby is appointed a Prebendary of Canterbury.

Captain C. W. Byne, and Lieutenant G. B. Bellasise, have been found guilty, at the quarter-sessions at Bombay, of the murder of Mr. A. Forbes Mitchel, by killing him in a duel: in consequence of the jury having recommended them to mercy, the Court sentenced them to be transported to Botany-Bay, the former for seven and the latter for fourteen years.

We sincerely hope that this may operate as a check to the unchristian practice of duelling. If juries were to do their duty on all similar occasions, we might fairly expect some alleviation of this enormous evil.

PROCEEDINGS IN PARLIAMENT.

(Continued from page 341.)

HOUSE OF COMMONS.

April 6.

Sir ROBERT PEELE moved for leave to bring in a Bill for the better Preservation of the Health and Morals of Apprentices, and others employed in the Cotton Mills and Cotton Manufactories. On the suggestion of Mr. Wilberforce the motion was amended by the words "Cotton and other Mills, and Cotton and other Manufactories."—Leave was given to bring in the Bill.

The CHANCELLOR OF THE EXCHEQUER then moved the Thanks of the House to be given to the Officers of the Navy, Army, and Marine, for their meritorious services during the war. It was seconded by Lord Hawkesbury, who, in a speech of some length, descanted upon the energy shown by this country during the war, and the honour acquired by it from the peace. The Volunteer Corps, the Irish Militia, Yeomanry Cavalry, and other corps, were included in the Motion of Thanks, which was unanimously agreed to.

Similar motions were made in the House of Peers, and agreed to.

April 7.

The House went into a Committee on the statute of Henry VIII. concerning the Non-residence of the Clergy. Sir William Scott, in a very able speech, took a review of the origin and effects of that statute, and concluded by moving for leave to bring in a Bill to amend and render the said Act more effectual.—The Motion was agreed to*.

April 8.

Mr. TIERNEY having asked for an elucidation respecting the new plan relative to the Sinking Fund,

The CHANCELLOR OF THE EXCHEQUER said, that the object of his plan was to consolidate the Sinking Fund and the Public Debts. At a given period, perhaps 1808, when it was supposed £4,000,000 would remain in the hands of the commissioners for liquidating the national debt, he wished that the interest of these £4,000,000 should be continually added, and the whole to be applied to liquidate the debt, instead of being diverted to the extinction of taxes. The £500,000, which was expected in 1808 to revert from the Short Annuities, he meant to leave at the discretion of parliament, to be applied, if they thought proper, to the extinction of taxes. The calculation proved, that in less than forty-five years the whole National Debt will be extinguished, a fact which must be extremely gratifying to every well-wisher

* See Christian Observer for Mar. p. 265.

of this country, and which could not fail to give the world as high an opinion of our pecuniary resources as they must already entertain of our military prowess and public spirit.

HOUSE OF LORDS.

April 8.

LORD GRENVILLE stated, that in almost all the treaties of peace with which he was acquainted, the practice had been to renew all the former treaties which had been abrogated by the war. That the effects of this omission must be extensive and important no man could doubt. It was beyond all doubt, that, by not renewing any former treaties with Spain, we had abandoned the right of cutting wood in the Bay of Honduras. He had no doubt that, when the Treaty was laid before the House, it would be accompanied by such documents as were necessary. There was one paper, however, which he would mention to the House, and which he would now move for, *videlicet*; an account of the Wood imported from the Bay of Honduras into this Kingdom, or any of its Colonies, from 1787 to 1801. Lord Pelham objecting to the Motion, it was not pressed by Lord Grenville.

HOUSE OF COMMONS.

April 9.

The House resolved itself into a committee on the House and Window Duty, and some conversation passed on the principle of the duty. It was opposed by Mr. Sheridan, Mr. Robson, and Mr. Jones, as particularly oppressive upon certain classes of people. Mr. Vansittart and the Chancellor of the Exchequer defended the tax. The bill passed through the committee.

The CHANCELLOR OF THE EXCHEQUER then moved for leave to bring in a bill, for continuing for a limited time the restriction of payment in specie upon the Bank. The measure was supported by Sir Robert Peele, General Gascoyne, Dr. Laurence, and Mr. Manning. It was objected to by Mr. Jones and Mr. Tierney. The reasons for the measure were ably stated by the Chancellor of the Exchequer. Under the present circumstances of the country, it would not be politic to take off the restrictions upon the Bank. The course of exchange was against this country; exportation was at a stand; and a trade was now carried on in guineas, to send abroad. It would therefore be prudent to wait till the effects of the peace were seen, and till we had discovered the commercial relations of different countries with each other. No great opposition was made to the measure, and leave was given to bring in the bill.

The House then went into a committee on the Irish supplies. Several items of supply were moved by Mr. Cory, and agreed to.

April 12.

Sir FRANCIS BURDETT brought forward his motion for an inquiry into the conduct of the late administration. It contained a long and bitter invective against the late administration, and their measures. The honourable baronet dwelt upon the sufferings of those who had been taken up for treason in England, and on the tyranny practised in Ireland. Every right, he said, had been invaded, every protecting law trod under foot, by the late ministers. Former parliaments had been deluded into a sacrifice of the constitution; and it was to obtain this sacrifice that the war was undertaken. After going in this manner through almost every act of the late ministry, and declaring that the twelve Cæsars never exceeded the cruelty of the late Chancellor of the Exchequer, and that Robespierre was an angel of mercy compared with him, the hon. baronet concluded by moving for a committee of the whole House, to inquire into the conduct of the late administration.

He was answered by Lord Temple and Mr. Archdale, who fully vindicated the measures of the late administration.

Lord BELGRAVE spoke on the same side, and concluded his speech by moving the thanks of the House to the late administration, for their conduct during the late war.

This amendment gave rise to a short conversation. On the suggestion of the Speaker and Mr. Pitt, Lord Belgrave withdrew his motion. After some debate the original question was put and negatived, there being 39 for, to 246 against it.

April 13.

The SECRETARY AT WAR asked for leave to bring in a Bill to amend and consolidate the Militia Laws, and to augment the Militia. In a long and able speech he stated to the House the reasons for the present motion. The peace, he said, ought to be preserved by a proper mixture of firmness and conciliation. For this purpose it would be necessary to put the navy in a good state, and also the military establishment, but this could not be entered upon till the organization of the militia was settled. There were twelve acts relating to the militia: these he proposed to consolidate. With respect to the augmentation of the militia, he thought it advisable that the country should be able to put 100,000 militia under arms, at the commencement of a war, and that we should be able at once to lay our hands on 70,000. He would therefore propose 60,000 for England, and 10,000 or 12,000 for Scotland. In order to this it was proposed to add a third to the number furnished by each country, and to raise 40,000 men for a limited time, according to the old proportion. The right hon. gentleman then entered at length into

the various parts of the proposed reform, and in conclusion moved for leave to bring in such a bill as has been already described.

After some observations from Mr. Sheridan, who called the attention of the House to the present scanty Half-pay of Lieutenants in the Navy, and from Mr. Foster and Mr. Wickham relative to the Irish militia, leave was given to bring in the bill.

The House then went into a Committee upon the Beer and Malt Duty Bill.

The bill was opposed by Sir C. Bunbury, Mr. Whitbread, Mr. Sheridan, and Mr. Jones, who contended, that the tax would fall most oppressively upon the labouring poor; that it would injure private as well as public brewers; that it would make the beer of a lower quality; and that the poor would be driven to the use of spirits, a consequence to be deprecated, since the health and the morals of the community would be irreparably injured by such a practice. In some of the counties of England there was no public brewers, even the poorest of the people brewed their own beer. The present tax would drive them from that practice, and induce them to frequent the ale house to the destruction of their morals and domestic comforts.

The CHANCELLOR OF THE EXCHEQUER, in a long and able speech, defended the tax from the attacks made upon it. Entering into a statement of the prices of malt and hops at different periods, he contended that a fair profit might be made by the brewer notwithstanding the present duty. That the tax would bear upon the lower classes he admitted, but it would not bear exclusively upon them.

After some further conversation the question was put, and carried by 83 votes against 12.

April 14.

The Import and Export Duty Bill, after some debate, was ordered to be committed on Friday se'nnight.

The order of the day having been read for receiving the report of the Committee on the Malt and Beer Duty Bill, the Chancellor of the Exchequer stated, that in consideration of the hardship country brewers were supposed to labour under, he should move, for an allowance of 2d. per barrel additional drawback till the first of August next, and declared, that on the subject of the tax being resumed next year, their interests should be minutely considered.

After having gone through some business of no great importance, the House adjourned till Wednesday the 21st.

HOUSE OF LORDS.

April 29.

Lord PELHAM laid before the House copies of the Definitive Treaty of Peace between his Britannic Majesty and the French Republic, his Catholic Majesty, and the Batavian Republic. They were ordered to lie on the table.

Lord GRENVILLE rose, and declared, that as no notice had been given of any motion on the subject, he felt it his duty to move, that the treaty should be taken into consideration on Tuesday next, and that their lordships should be summoned for that day.

OBITUARY.

LATELY at Frome, (where she passed the last 60 years of her life,) Mrs. Anne Whitehead, whose age was supposed to be nearly 100. This lady was a grand-daughter of —— Whitehead, Esq. of Wilts, a gentleman of considerable property, who built the first house at Isleworth, in Middlesex.

Lately, aged 73, Mr. THOMAS CHAPMAN, of Leicester. He was lineally descended from the late Sir Isaac Newton's own sister, she being his grandmother.

May 20, in Edward-street, Portman-square, in the 78th year of her age, Mrs. MARY NOEL, sister of the late, and aunt of the present Viscount Wentworth.

At Canterbury, in an advanced age, Mrs. FIELDING, widow of the late Henry Fielding, Esq. well known by his writings in the former part of the last century.

At Amsterdam, aged 106, Mr. JACOB HARMSEN. In the middle part of his life time he made two voyages to the Indies; for more than forty years he worked on the city mud-boat; and four years before his death, he was strong enough to carry water through the streets.

Lately, at Rosemburg, in Silesia, aged 115, a widow woman, named MARIANNE STANZY. In 1711, she married a farmer, who died in 1776, from this union, which lasted sixty-five years, she had three sons and five daughters, who brought sixty-eight grand children, fifty-three great grand children, and two children of the fourth generation. She retained her hearing and sight to the last, was never ill in the course of her life, and expired like a flame which has no more aliment to support it.

May 25, died at Northenden in Cheshire, aged 85, the Rev. THOMAS PORTER, upwards of fifty years curate of that parish. He was father to his Grace the Lord Arch-

bishop of Dublin, and to the Rev. Henry Porter, M. A. late Fellow and Tutor of Trinity College, Cambridge.

May 26, in Quebeck-street, aged 89, Mrs. EWER, widow of Anthony Ewer, Esq. late of Bassey-Hall, Hertfordshire.

May 29, at Streatham, in Surrey, JOHN WHITELOCK, Esq. in his 85d year.

May 29, at Mellor in Derbyshire, in the 53d year of her age, Mrs. Mary Olerenshaw, wife of the Rev. Matthew Olerenshaw, Minister of that place. Through much trying affliction for a long course of years, she was supported by the consolations of religion, and a hope full of immortality. Her whole dependence for salvation was on the atonement and righteousness of Jesus Christ, and her humility and patience were truly exemplary. She was born in the parish of Northenden, and was the first child that was baptized by Mr. Porter, after he came to be curate there.

May —, Dr. BAGOT, Bishop of St. Asaph. He was little known in the world, from the weakly state of his health, which did not admit of his mixing much in it; but he was a man of great learning, an accomplished scholar, of gentle and amiable manners, and of great seriousness of mind. He is succeeded by the Bishop of Rochester.

June 7, at Rushton-Hall, Northamptonshire, the Right Honourable CHARLES COCKAYNE, Lord Viscount and Baron Cullen, in the 93d year of his age.

At West Bromwich, aged 129, Mr. JOHN SHELDON. He had nine children, fifty-one grand children, ninety-five great grand children, and five children of the fourth generation. He retained his faculties to the very last.

June 11, at Shepton-Mallet, PAUL HIPPESLEY, Esq. The preceding night, at eleven o'clock, he retired to bed, apparently in good health and spirits, and at three the next morning was a corpse!

At his estate in Cumberland, the Earl of LONSDALE, after eight days severe illness, with a bowel complaint, with which he had been long afflicted. To the last hour of his life, he is said to have been busy in election controversies.

In Town, Mr. ROUS, the Barrister. He was seized, three days before his death, with an apoplectic stroke, in the Court of Exchequer, as he was beginning to address the jury, and he never recovered from the attack.

June 16, at a very advanced age, esteemed and regretted by all who had the honour of his acquaintance, the EARL OF LEVEN and MELVILLE. He adorned his exalted rank by an amiable condescension, and affability of manner, and still more by his enlarged benevolence and genuine piety. He is succeeded in his honours and estate by his eldest son, Lord Balgonie.

At his lodgings in Jesus College, aged 96, after a lingering illness of above nine years, the Rev. JOSEPH HOARE, D. D. Principal of that Society, Prebendary of Westminster, and Rector of Turweston, Northamptonshire.

In the 85th year of his age, the Rev. G. TRANACKER, Bishop of the Protestant Church of the United Brethren, and many years Pastor of the Congregation at Fulneck, near Leeds.

In Argyle-street, aged 75, Dr. DONALD MONRO.

NOTES TO CORRESPONDENTS.

WE are bound to acknowledge the candid suggestions of a correspondent, who assumes the quaint appellation of A CHURCH OF ENGLAND METHODIST.

The Poems of Y. Z.; H. N.; OXONIENSIS; and A CONSTANT READER, are under consideration.

We shall thankfully admit the communications of C. J. H.

The paper of S. we fear, will not exactly suit our work.

A. Z. on the Holy Spirit; A COUNTRY CLERGYMAN; QUINDECIM; PISCATOR; DUNELMENSIS; O. PHILOTHEUS; and A. B. have come to hand.

We are obliged to T. C. for his second letter, which has just reached us.

ERRATA.

No. 5, ... Page 327, column 1, line 5, for *Carsadon* read *Carradori.*
Present Number, Page 392, column 2, line 35, for *un derstood* read *understand.*

P. S. June 29.—Parliament was yesterday prorogued by his Majesty, and will this day be dissolved.

THE

CHRISTIAN OBSERVER.

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Religious Communications.

THE LIFE OF THE APOSTLE PAUL.

SAUL, better known by the name of Paul, was born at Tarsus in Cilicia, and was on that account entitled to the franchises of the imperial city. He was the son of a Pharisee of rank and competence, and was trained carefully from childhood in the principles of that proud and austere sect. It is probable that he was early initiated into Greek learning at Tarsus, and while yet a youth was sent to Jerusalem, to prosecute his studies under the tuition of the celebrated Gamaliel. In that school he applied himself with uncommon assiduity and success, greatly excelling his equals, particularly in the knowledge he acquired of the religion of the Jews. Even at this dangerous period of life, he was distinguished no less for his decorous conduct and religious zeal, than for his talents and learning; so that, on the whole, he may justly be selected as a fair specimen of the utmost height to which the morals and religion of a Pharisee could be carried.

At the time he is introduced to notice in the Acts of the Apostles, there is reason to believe he was about thirty-three or four years of age. For if Bishop Pearson be right in placing Stephen's death in A. D. 34, and Dr. Lardner in dating the Epistle to Philemon in 60; then, as in that Epistle the Apostle styles himself *Paul the aged*, an expression which gives the idea of a man of sixty, it is more probable that he was thirty-four than twenty-four, when he began to act so public a part. Indeed it is hardly conceivable, that the Sanhedrim should invest a youth, raw from the seclusion of the schools, with the formidable powers of an inquisitor general; or that our Lord, who paid so strict a regard to decorum, and abstained from the exercise of his own ministry until he was thirty years of age, should place a young man of twenty-five in the Apostolate, in which he was to act a part so very extraordinary.

There is no reason to believe that he resided at Jerusalem during our Lord's personal ministry. It is natural to think, that his studies having been finished, he had then returned to Tarsus, where he probably continued, following his occupation of a tent maker, with the exception, it may be, of occasional visits to Jerusalem, until after Pentecost. If this were the case, something may be pleaded in extenuation of his criminal conduct; and light is cast on his own declaration, that he persecuted *ignorantly in unbelief*. It is also observable, that in all his writings there is no allusion to any transaction of the ministry of Jesus Christ, which implies his personal knowledge of it. The appearance of our Lord, as he was in the way to Damascus, he speaks of in terms, which indicate that he had never seen him before; but had he resided at Jerusalem, this could scarcely have happened. Is it credible, that a man of his inquisitive and eager zeal should never have been among the many Pharisees, whose curiosity or malice induced them to attend Christ's ministry? How public was our Lord's conduct at the last Passover; entering the city in triumph, acknowledged as Messiah by the loud Hosannahs of the attendant multitude; teaching daily in the temple; and expelling from it the buyers and sellers; accused and condemned in a court of judicature; and at last publicly executed in the presence of thousands. Where was Saul during these wonderful events, which engaged the eyes, the ears, the tongues

of all men? Did so strict a Pharisee absent himself from the temple during all that week? Was this active persecutor ashamed of joining his friends in inflaming the multitude, and in echoing the shout, *Crucify him!* or of accompanying the *rulers, chief priests, scribes, and elders*, who basely derided the blessed Redeemer in his dying moments? Or, would the Apostle, who so pathetically laments the part he took in the death of Stephen and other martyrs, have been wholly silent, had he had any part in the crucifixion of Christ?

Soon after Pentecost, however, we find Saul in Jerusalem, where he was not calculated to remain long a neutral spectator. His education, principles, and connections, decided the part he was to take, and the natural vehemence, fearlessness, and activity of his character, inflamed by a zeal as fervent as it was ill directed, gave an energy to his exertions, which rendered him one of the most formidable antagonists of the Church of God. He appears to have commenced the career of persecution, by joining in the clamour against Stephen. He was present in the council at Stephen's accusation, saw the miraculous glory on his face, and yet took a part in his death, as a witness of the legality of the proceedings against him. Having once tasted blood; with the characteristic fierceness of his tribe, *he ravened as a wolf*. From a subaltern, he became a leader in the alien hosts. Blind to reason, deaf to pity, his firm nerves shrunk not from torture and blood. For he was now become *exceedingly mad, and made havoc of the Church, entering into every house, and haling men and women to prison*. He *persecuted* and *beat* the disciples *in every synagogue, blasphemed* himself, and *compelled them to blaspheme*; and when they were put to death, *he gave his voice against them*. Yet in all this he verily meant to do God service. With untroubled conscience, he repeated his daily tale of alms and prayers, supposed himself a better man as he became a more furious persecutor, and proudly thanked God he was not a Christian.

The contemplation of such a character excites our astonishment and horror. It is painful to see a man of Saul's talents, learning, morals, and religious zeal, acting so terrible a part. But it is still more affecting to remark, that it was his religion itself which made him so pre-eminently wicked. The uncorrupted law of the Lord might have enlightened his mind and purified his heart; but viewed through the corrupt glosses of his sect, it produced contrary effects. He rested in the *form of godliness*, and denied its power. Spiritual religion was a thing of which he knew nothing. The broken heart and contrite spirit were sacrifices he never offered. He was not an humble Simeon waiting for the consolation of Israel; nor an honest Nathaniel, who, by gladly coming to the light, proved that his works were wrought in God. He was one of those of whom Christ testifies, that harlots and publicans, ignorant and flagitious as they were, were more disposed to receive the invitations of the Gospel, and entered into the kingdom of God before them. His prayers were not heard, but rejected, as the service of a proud sinner. Witness the words of our Lord to Ananias, *Behold he prayeth*, as if it had been the first time of his bending the knee to God. His sanguinary persecutions prove his religion earthly, sensual, and devilish, and that he himself was of his father the devil, who was a murderer from the beginning. Reader, is thy religion of this cast? Does it fill thee with high conceits of thyself and proud contempt of others, and teach thee to smite, though only with thy tongue, those who differ from thee? Know, thy religion is vain. God never did, and never will authorize intemperance, revilings, and violence. The enemy of man cannot be the friend of God. No; should there even be but one man on earth whom thou *hatest*, thy character is not equivocal, nor thy fate uncertain. Let not then the fiery religionist, who glories in that Gospel which Paul persecuted, congratulate himself too hastily. Shall we fight for Christ with weapons which are Satanic? We may, indeed, prove from Scripture, that we espouse a righteous cause; but the same Scripture will prove, that we ourselves are not Christians. Persecution in any and every form is of the wicked one, and never so much as when those who are called Christians persecute each other. Let the leaders of every name into which the Church is divided well consider this, and let them discuss their differences peaceably as

Christians ought, whose object is sanctifying truth, and not fame, wealth, or dominion.

In justice to Saul, it is necessary to observe, that his character was far superior to the generality of the Pharisees. However ignorant and furious he was, yet he meant well; a circumstance which, though it cannot justify, in some degree serves to extenuate his conduct. He himself pleads his ignorance in this view, and tells us that God admitted the consideration, not indeed as meriting the mercy he found, but as that without which mercy might not have been extended to him. He persecuted in ignorance and unbelief: but had he not abundant means of coming to the knowledge of the truth? Did he not despise the wisdom and spirit of Stephen, the evidence of the glory on his countenance, and the dying prayers of that blessed martyr? In his judicial proceedings against the Church, how many tender scenes did he not witness, and what evidence must he not have resisted? His conduct was, therefore, inexcusable; his heart was corrupt, as that of every man naturally is; his religion had, in some respects, made it worse; his talents and learning furnished him with weapons against the truth; and his zeal, and the consciousness of his good intentions, deceived him, by their specious appearance, to an uncommon degree of fury and implacability.

Such was Saul of Tarsus, the Goliah of pharisaic orthodoxy. Unsatisfied with the devastation he had committed at Jerusalem, he solicited a commission from the high priests to persecute the Christians at Damascus, and commenced his journey, according to St. Luke's description, rather like a wild beast than a man, *breathing threatenings and slaughter.* But when he was ready to invade the fold, the Great Shepherd of the sheep withstood his fury, disarmed, subdued, and led him captive. Requesting the reader to compare Acts ix. and Acts xxvi. for a full account of his conversion, it will be sufficient here to give a comment on the text. The whole scene is wonderful, and every part of it claims our deliberate attention. As the Hebrew legislator, who was designed from his birth to be the deliverer of Israel, and the destroyer of Egypt, was nursed and reared in the palace of Pharoah; so did the mysterious wisdom of God separate this Jew of Tarsus, even from his *mother's womb,* to be an apostle of Jesus Christ; and for that office every feature of his character, and every circumstance of his life, were amazingly adapted. Educated at Jerusalem, at the feet of Gamaliel, with an unspotted character, the champion of Moses, and the determined enemy of Christ; while he gloried in himself, and was arrived at the highest pitch of furious opposition to the Gospel; the time was come to strike a deadly blow at pharisaic religion, by the hands of a man who was the pride of his sect. For this purpose the blessed Jesus, clothed with light, at midday shewed himself to Saul, with a glory which he had deigned, on Mount Tabor, to exhibit only to his most favoured disciples. He dazzled, blinded, and struck him to the ground, and while the fiery Saul trembled at his feet, avowed himself to be that Jesus whom he persecuted, and expostulated with him on his causeless hate and stubborn opposition. This was demonstration which ignorance could not resist; an exhibition against which no human courage was proof. Flight or resistance were impossible. He lay at the mercy of his injured and insulted conqueror, and took the only part which could be taken, that of an unconditional surrender of himself to Christ, intimated in language expressive of his faith and obedience—*Lord, what wouldst thou have me to do?* Immediately Jesus commanded him to *arise, and stand on his feet,* for he had nothing to fear, and added, that in Damascus he should be instructed as to what he *must do.* But it was not enough that our Lord should descend from heaven to convert this *chief of sinners.* He meditated grace still more rich and free—to make him a chosen instrument of his glory. *For this purpose* (saith he) *I have appeared unto thee, to make thee a minister and a witness, both of these things which thou hast seen, and of those things wherein I will appear unto thee, delivering thee from the people and the Gentiles, to whom now I send thee: to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith in me.* Thus, at his first interview with our Saviour, is Saul accused and arraigned; convicted

and condemned; believes with his heart unto righteousness; with his lips makes confession unto salvation; is justified freely by grace; nominated an Apostle, and assured of Christ's protection and blessing in the discharge of his office. What an astonishing display of power and grace! But we shall not do justice to the subject, if we consider it as a mere private transaction. It was an illustrious testimony to the truth of Christianity, a gracious interposition in behalf of the persecuted Church, a striking lesson to the persecuting Jews, a noble triumph over Satan's malice, an everlasting monument of God's long-suffering, and a general benefit to the Gentile world.

Let us now accompany to Damascus the humbled Saul, smarting under the anguish of a wounded spirit. Though the gracious communication of Jesus Christ was calculated to preserve him from despair, and to inspire hope, yet it is not the method of our physician slightly to heal the wounds which he inflicts: Saul's were probed to the bottom. He was made to see and feel what he himself was, and what his conduct had been. From his inmost soul he was then made to exclaim, *O wretched man! who shall deliver me from this body of death!* He had seen him *whom he had pierced, and mourned as a man for his first born.* His bodily eyes were blinded, while faith disclosed the things of a spiritual and invisible world, in their true forms, colours, magnitudes, and relations. A light more pure and benign than that which he saw on his journey, shone on his heart; and the Lord the Spirit convincing him of *sin, righteousness, and judgment,* purified him as with a refiner's fire. Now were prophecies, which had been familiar to him, unfolded to his understanding, and the precepts and spirit of the moral law assumed their due empire over his mind. His sins were marshalled before him, and his fancied righteousness vanished. Every self-righteous plea was answered, every dependance cut off, every hope precluded. The ignominious cross now became his only refuge and hope; and to that cheering spectacle he raised his eyes, as the expiring Israelites in the wilderness gazed upon the serpent. Such were the views and feelings of the broken hearted Saul, and such are the views and feelings in a greater or less degree, of all who are truly regenerated.

But new miracles were to facilitate, and to grace Paul's entrance into the Church. He was comforted with a vision of Ananias coming to his assistance, and Ananias was commissioned to restore Saul's sight, and to introduce him to the brethren. The good man was amazed and startled at the commission; but his doubts and fears were removed by the information, that Saul was a *chosen vessel to bear Christ's name before the Gentiles, and kings, and the children of Israel.* He therefore went to him, laid his hands on his eyes, and said, *Brother Saul, the Lord Jesus who appeared to thee in the way hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately he received sight, and arose, and was baptized. And when he had received meat he was strengthened.* Thus was Saul translated from darkness into *marvellous* light, and rejoiced *with joy unspeakable and full of glory.* By faith he was grafted into Christ, and by every grace of the Christian temper Christ dwelt in him through the spirit. In every apostolic gift he was not *one whit behind the chiefest of the Apostles.* Every distinction upon which he had before valued himself, he now esteemed dung and dross in comparison of the excellent knowledge of Christ. He renounced all property in himself, and as one purchased with his Saviour's blood, gave himself and all he had to his absolute disposal, that whether living or dying, Christ might be magnified in him. His change was universal and complete, internal as well as external; a change of temper and principle, faith and practice, of fear, hope, and desire, of sorrow, aversion, and enjoyment. Hear his language—*I live not, but Christ liveth in me, and the life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* God grant that every one who reads these words may be able with truth to apply them to himself.

Saul was now a Christian, an Apostle, and furnished with those *weapons which were mighty to the throwing down of strong holds.* He, therefore, *conferred not with flesh and blood,* but *straightway* declared that he had seen Jesus in the way, and *preached in the synagogue, that he is the Son of God. But all who heard him were amazed,*

and said, Is not this he, who destroyed those that called on this name at Jerusalem, and came hither that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving this is very Christ. While we adopt the opinion of Beausobre, who places Saul's first preaching immediately after his conversion, it is proper to notice, that Dr. Lardner and Bishop Pearson place it after his return from Arabia. Our opinion has been formed from a comparison of Acts ix. 19, with the 22d verse of the same chapter. In the 19th verse, St. Luke tells us, that after Saul had received meat, and was strengthened, he was *certain days* with the disciples at Damascus, and *straitway preached* Christ, &c. and in the 22d verse—that *after many days were fulfilled, the Jews took council to kill him.* It seems evident that St. Luke speaks in the former verse of Saul's preaching at Damascus after his conversion, for *certain days*; and in the latter, passing by the journey to Arabia, (Gal. i. 17.) of his return to Damascus, where he made a long stay, until he was compelled to save himself by flight. This interpretation is countenanced by the following considerations, nor are the reasons against it of real importance. The only imputation on Saul's character, was his persecution of the Church. But the first Christians were not vindictive, and Ananias's testimony, as well as the part Saul then acted, were sufficient to secure to him a cordial reception. His arrival in the city, and the nature of the letters he brought from the chief priests, were well known. Some rumours of what had happened in the way, were probably spread abroad by his attendants. He was expected in the synagogue. An explanation of his conduct, and an unequivocal declaration of his present views, were absolutely necessary. A character so decisive would not hesitate to take such a step. The amazement expressed by his auditors evinces, indeed, that he did do so; for as his conversion must have been well known at Damascus, it is not likely any thing like astonishment should have been excited by his conduct a year and a half after, when he returned from Arabia. Nor need we wonder that the opposition he encountered in the first instance was not so great as he afterwards experienced. Persecution was not yet organized. Saul's character stood high in the synagogue, and the Jews would be unwilling to proceed to extremities against a man whom they might hope to conciliate, and of whose formidable opposition they had not yet felt the effects.

(To be continued.)

To the Editor of the Christian Observer.

SIR,

PERCEIVING that you have, on several occasions, published practical expositions of passages of Scripture, I have sent for insertion, if approved of, the following abstract of a Sermon written by a great divine and an eminently holy man of our Church, BISHOP BEVERIDGE, on a text which has deservedly excited much attention.

I remain your sincere well-wisher.

S. P.

MATT. XXI. 14.

Many are called but few chosen.

WHO can hear this sentence without trembling? If our Saviour had said, that of all who are born few should be chosen, we might still hope that we who are baptized in his name, and who are few in comparison of the whole race of men, might be of the number. But it is of those very persons who are *called* that he saith, *few are chosen.*

I. By the call here spoken of is meant God's voice making known his will to men, and calling them to act accordingly—inviting them to his service here, and to the enjoyment of his presence hereafter.

God calls us, in the first place, from darkness to light, from error and ignorance to truth and knowledge, so as not to be occupied about temporal affairs only, but principally about the concerns of our souls. 1 Pet. ii. 9.

He calls us, secondly, from superstition and idolatry to his worship and service; not only from popish superstition and heathenish idolatry, but from covetousness, or any other desire of the heart which we are disposed to idolize in God's stead. 1 Thess. i. 9. 1 Cor. x. 14. Col. iii. 5.

He calls us also from all manner of sin and profaneness to holiness and piety, both in our affections and conduct. 1 Thess. iv. 7. Tit. ii. 11, 12.

As he who hath called us is holy, so ought we to be *holy in all manner of conversation*. Thus are we called to be a people zealous of good works, wholly devoted to God, and consecrated to his service. Our thoughts, affections, words, desires, every faculty of our souls, every member of our bodies, every action of our lives, should be holy.

God sees our eagerness in the pursuit of vanity and temporal enjoyments, and he calls us to leave such fleeting and unsatisfying objects, that we may attend to the things which belong to our peace—to heaven, and eternal glory. He calls us likewise, not to be conformed to this world, but to be transformed by the renewing of our minds—to set our affections on things above—to seek *first* the kingdom of God.

He calls us, lastly, from misery and danger to a state of happiness; not because he cannot be happy without us, but because we cannot be happy without him.

It is on this account he calls us so earnestly—*For as I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* Turn ye, turn ye, for why will ye die? Let us not then stand pausing whether we shall obey the call or no. Let us not say, how shall I part with my profits, my sensual enjoyments, my darling sins? but rather, how shall I abide the judgment of God? how shall I escape if I neglect so great salvation? For we may be assured, that the great end of God's calling us so urgently to come to him, is, that we may be saved from his wrath, and enjoy his love and favour for ever.

The means which God employs in calling us are, the ministry of his word, and of his servants, the prophets and apostles, and their successors, declaring and explaining it. By virtue of Christ's commission (Matt. xxviii. 19, 20.) not only the Apostles, but all succeeding ministers are sent to call mankind to embrace the Gospel. They are ambassadors for Christ. They are κηρυκες, heralds, sent to offer peace and pardon to all who have rebelled against their Lord and Master, the King of Heaven, provided they will now submit themselves to him; but if not, solemnly to denounce his wrath against them.

From our Saviour's times how many thousands of millions of souls have been called to the faith of Christ by the preaching of the Gospel. How soon did the sun of righteousness arise upon this land. And since the Gospel was first planted here, how many have been called by it to the faith of Christ. Yea, through the mercy of God, how many at this moment are called in every part of the nation, though I fear, alas, there are but few chosen.

II. By the term, few are chosen, we are to understand that there are but few so approved of by God as to be chosen from the rest of the world to inherit eternal life. Not few in themselves considered, but few in comparison of the many which are called. Christ hath many professed adherents, but few faithful and obedient servants; many who make a plausible profession of the faith and religion which he taught, but few who practise it. All, however, will acknowledge, that whatsoever profession a man makes of Christianity, it will avail him nothing without the practice of it. Matt. vii. 21. and Rom. ii. 13.

It is not our hearing and knowing our duty, that will stand us in any stead before God, but our doing it; it is not our believing that we may be saved by believing in Christ, that will be of any use to us, without such a faith as leads us to depend upon him for the pardon and salvation of our souls, and for the aids of his grace and spirit, whereby we may be enabled to obey his Gospel. For whatever faith we pretend to, unless it put us upon universal obedience to all the commands of God, it will do us no good: for the faith which Christ requires always works by love, conquers the world, subdues sin, purifies the heart, and sanctifies the whole soul. In short, no man can have any ground at all to believe or hope that he is chosen to eternal salvation, who is not holy in all manner of conversation. Heb. xii. 14. The word of God authorizes us to say, that no man can, upon any just ground, think himself chosen, who doth not in all things, to the utmost of his power, conform himself, and adjust his actions to the laws and commands of God.

How few come under the above description we have more cause to bewail than to prove. For let us view

the state, not only of Christendom in general, but even of this country; let us weigh the lives and actions of such as profess to believe in Christ, and examine them by the Gospel rules, and we shall soon conclude that but few are chosen. For take out from amongst us the following description of persons, and how few will then be left?

1. All atheistical persons, who say in their heart *there is no God*, and of whom scarce any will affirm that they are chosen.

2. All ignorant persons, who know nothing even of the common principles of religion; and if they know not, how can they believe and practise? 1 Tim. ii. 4. Is.. i. 2, 3. and xxvii. 11. Hos. iv. 1, 6.

3. All vicious, profane, debauched, and impenitent persons, who make a mock of sin, jeer at holiness, live as if they had no God to serve, nor soul to save, nor hell to avoid, nor heaven to enjoy; who make sensual pleasure their business; who stick not to fly in the face of heaven, and dare God himself to damn them; who make lying their usual dialect, and swearing their pleasing rhetoric; who take pleasure and delight in sin, and make it their pride and glory. That all such persons, without timely repentance, are most certainly excluded from the number of the chosen, the word of God expressly affirms. 1 Cor. vi. 9, 10. Rev. xxii. 14, 15.

4. All hypocritical and false hearted persons, who seem indeed to men to be honest and good, but still retain some secret sin or other, which will as certainly keep them out of heaven as the most notorious crime: such, whose outward conversation may be unblameable, but who are malicious, uncharitable, censorious, proud, self-conceited, disobedient or disrespectful to parents or magistrates, covetous, ambitious, and the like; such also as make a great shew of piety, and are zealous for the little circumstances of religion, but neglect justice, mercy, and the love of God. And where are the men among us, who do not harbour some secret lust or other in their bosoms? We have many professors of religion, it is true, who would fain be accounted more strict and holy than their neighbours; but are they to be esteemed the chosen of God, because they fancy themselves so? or is not their pride and self-conceit an argument that they are not so? Blessed be God, I have no spleen or rancour against any of them, but wish they were as truly holy as they would seem to be. But what? Are not pride, self-conceit, irreverence in God's worship, disobedience and disrespect to magistrates, uncharitableness, and censoriousness, sins? Certainly these will be found to be sins another day, and all who allow themselves to indulge any one of them, is as far from being chosen as the most dissolute persons in the world.

5. All who, though morally honest and faithful, yet believe not in our Lord Jesus Christ, and trust more in their own works than in his merit and mediation. It is a rare thing for a man to do all that is required of him, and yet count himself an unprofitable servant; to do all he can, and yet rest upon nothing that he hath done, and to depend wholly upon Jesus Christ for life and happiness. Here and there one may be found, but surely few in comparison of the many who are called.

III. Now let us put these things together, and we shall easily admit, that though many be called few are chosen. And what is the reason of this? Are not all men rational creatures? Are they not able to distinguish between good and evil? Do not they understand their own interest? Shall we ascribe it to the will and pleasure of Almighty God, as if he delighted in the ruin of his creatures, or, though he calls them, would not have them come? No. *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he should turn from his way and live.* He *would have all men to be saved, and to come to the knowledge of the truth.* Indeed, if he had no mind we should come, why should he call us to come? Far from us be such unworthy thoughts of God, especially as he hath himself plainly told us the contrary. I do not deny that, *known unto God are all his works from the beginning of the world.* But it is not for us to pry into the secrets of God, or to search into his eternal and incomprehensible decrees. Deut. xxix. 29. Whatsoever is necessary for us to believe and do, is clearly revealed to us in the Bible, and we ought to look no farther. God *is not willing that any should perish, but that*

all should come to repentance. This he himself plainly tells us, and it ought, therefore, to satisfy us.

Let us then enquire elsewhere for the REASONS why *many are called, but few chosen.*

The first reason is, because those who are called to Christ, will not come to him. The great fault is in the wills of men, which are so depraved, that even though they see it their interest to come, yet they are so averse from the purity of the Gospel, that they will not come to it, merely because they will not. We tell them of their sins, and the dangerous consequences of them; that they must not love the world, but seek first the kingdom of God; that except they repent and forsake their sins, they must perish: but in vain. They can give no reason why they will not; but yet they will not. If they perish, therefore, it is their own choice. They prefer their sins, with all the miseries attendant on them, to the Gospel of Christ, and the happiness it offers. And is not this the case with the greatest part of mankind? They are called and invited to partake of all the benefits of Christ's death and passion, yet they will not come unto him.

The second reason is, because men do not really believe the things which are told them. *Who hath believed our report?* We tell men, that unless they repent and turn to God, iniquity will be their ruin; that if they believe in the Lord Jesus Christ, they shall be saved; that if they be holy here, they shall be happy hereafter. But they believe us not. Hence it comes to pass, that so many are called, and so few chosen. For we may be sure that God chuses none but such as believe his word. James ii. 5.

A third reason why so many are called and so few chosen, is because they have no real value for the blessings of the Gospel. They make light of God's call: they see no such beauty in Christ as to desire him; no such excellency in God as to love him; and as for heaven, they care not for it.

Another reason is, because they who are called are so much taken up with worldly business that they can find no time to come to Christ. If he called them to great estates or good bargains, they would strive who should first come. But he calls us to repent of our sins, to believe in him, to contemn the world, to have our conversation in heaven; things which men do not love to hear of. How often, for instance, have we all been invited to the Sacrament of the Lord's Supper, and yet how few, not one in twenty, stay to have a share in it? What can be the reason of this, but that our minds are taken up with other things?

In the next place, many who are called have so strange a hatred to God and goodness, that they not only slight their heavenly calling, but they hate and abuse such as are sent to them. Thus it hath been in all ages. Christ himself was put to death for calling men to life and happiness. And so it is now. We tell them of their sins; we acquaint them with their danger; we invite them to Christ, to heaven and happiness; but they are incensed against us. They may forgive us this wrong. We intend them no evil.

The last reason which I shall mention is, because many who profess to believe in Christ, and to expect happiness and salvation only from him, yet walk not *worthy of the vocation wherewith they are called.* And indeed this is the great reason of all. How violent are some about the circumstances of religion, who neglect its substance? How demure are some in their behaviour to men, but irreverent in the worship of God? How devout do others seem towards God, who are negligent of their duty to men? Some are all for the duties of the first table: others for the second only. Some are for obedience without faith: others for faith without obedience. Some would do all themselves, as if Christ had done nothing: others fancy that Christ has so done all, as to leave them nothing to do. But is this the way to be saved? No, surely. The Gospel requires of us, repentance and faith in Christ; it requires that we obey his laws, and that we trust in him, and him alone, for pardon, acceptance, and salvation: and whosoever comes short of this, though he be *called*, we may be sure he is not *chosen*. What ground have we then, on a view of the whole case, to acknowledge that our Saviour had too much cause to say, *Many are called but few chosen?*

I say not this to discourage any one. No. My hearty prayer to God is, that every one of us may be chosen and saved. But my fear is, that many think it so easy a matter to get to heaven, that if they say their prayers, and hear sermons, and attend the Sacrament, they cannot miss it. But this will not do. Let us, however, not be discouraged by this, but rather excited to greater diligence. For why may not you and I be in the number of the chosen? Are we not all called to Christ? Are we not all invited, nay commanded to believe in his name, and obey his Gospel, that so we may partake of everlasting glory? Let us then set about that work in earnest to which we are called. Let us fear God and keep his commandments, and believe in his Son for acceptance and salvation, and then we need not fear, though of the many called, few are chosen, but that we shall be chosen—chosen to live with God himself, and Jesus Christ, and to sing his praises for ever more.

PART II.

THOUGHTS ON THE SABBATH,

During the Jewish Dispensation.

THE sanctification of the seventh day, which was appointed in the time of man's primæval innocence, must have continued to be an institution of constant obligation through the succeeding ages, which intervened between the fall of man and the publication of the moral law at Mount Sinai; since we find no repeal of the original command in the books of Moses.

When a summary of the moral law was promulgated to the Israelites at the Holy Mount, and inscribed by the finger of God on tables of stone, we find this original command of a Sabbath bearing a conspicuous part in the sacred code. The fourth commandment explains and enforces this first institution of God to man. *Remember the Sabbath day to keep it holy:* or, as it is expressed by Moses, when recapitulating the commands in the book of Deuteronomy, *Keep the Sabbath day, to* SANCTIFY *it.* Deut. v. 12. Let us then inquire, what are the duties of the day, and what the limitations of those duties, as they are to be found in Scripture during the Jewish dispensation.

The fourth commandment shews that we* are to abstain from our ordinary worldly calling and employments, which it is our duty to pursue, on the other six days, with diligence. *Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.* Exod. xx. 9, 10.

We are commanded also to use our endeavours, that this day be sanctified by all over whom we have authority or influence: *Thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates,* ib. 10. We are not, therefore, to permit the works of our ordinary worldly occupation to be carried on by others on our behalf; but we ought to put the same restraints upon those who are under our controul, which our duty requires us to put upon ourselves.

The supreme legislator has given us, by the prophet Isaiah, a still more ample account of the duties implied in the sanctification of the Sabbath. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord,* &c. lviii. 13.

This passage of Scripture deserves to be studied with peculiar attention, as it not only describes the duties of the day, but also the temper of mind with which they are to be performed.

The Prophet arranges the command under three heads. The first is, that we are not to do our own ways, which relates chiefly, I apprehend, to our worldly business, as is largely set forth in the fourth commandment.

The second, that we are not to find our own pleasure on the Sabbath. It is not to be a day of merriment, of sports, and pastimes, or of mere amusement. All those ways of spending the Sabbath, which are contrived for the purpose of sensual

* If any reader should think that the use of this pronoun, on this occasion, is begging the question, he may confine it to those who were immediately addressed at that period.

pleasure, are to be avoided; though the temperate refreshment of the body is not forbidden. It is to be a day of rest from bodily labour; but not a season of mere animal recreation. It is unnecessary, and indeed impossible, to enumerate the various species of pleasure which are forbidden on this day; but as every one knows what is meant by a day of sensual pleasure, so every one may judge what is forbidden under this head.

Thirdly, We are forbidden to speak our own words. The conversation ought to be suited to the sacred offices of the day. For as we are prohibited from pursuing our ordinary labours on the Sabbath, so are we also prohibited from making them the subjects of our discourse. We cease from our own words, when we confine our conversation to subjects of a religious or moral nature; when we employ our time in instructing our dependents, our children and servants, or in edifying communication with our equals.

Though these three injunctions are expressed in the negative form, yet, (according to a well-known rule of interpreting Scripture, a rule derived from the Scriptures themselves) we must understand them as enjoining the opposite conduct.

This beautiful passage of the Prophet teaches us also, what ought to be the temper of our minds in these holy exercises. Far from being weary of the spiritual employments of the Sabbath, we ought to account them our pleasure, *and call the Sabbath a* DELIGHT, as well as *holy of the Lord.* This day we are to esteem *honourable,* above all others. We are then peculiarly to *honour* HIM, whose bounty created us, whose long-suffering hath preserved us, and whose unsearchable goodness has provided a way for our eternal redemption. Thus is the nature of the duty of sanctifying the Sabbath pointed out with the utmost clearness.

A limitation, however, is sometimes put, by the infirmities of our fallen nature, to some of the exercises which ought, when we are unrestrained, to occupy us on this sacred day. Sickness may confine us to our beds, when we should otherwise be engaged in public worship; and, in such occasional interruptions, we may require the attention and assistance of others. The Lord, by declaring that he prefers mercy to sacrifice, has pointed out our duty on these occasions. Whatever the necessities of our nature, as the relief of hunger, or aid in sickness, may require, must be considered as consistent with the sanctification of the Sabbath. Our Saviour, by his precepts and example, has completely illustrated this part of the subject.

Here it is proper to observe, that *God sent forth his Son,* MADE UNDER THE LAW. Christ lived and died under the Jewish dispensation. By his expositions of the moral law, he pointed out its real nature and extent; but made no alterations in it. When he declared that acts of necessity and charity were suitable to the Sabbath, he introduced no new doctrine, but appealed to the Jews themselves respecting the truth of what he taught. *Jesus spake unto the lawyers and pharisees, saying, Is it lawful to heal on the Sabbath-day? And they held their peace.* Luke xiv. 3. The question undoubtedly was of this import: Is it agreeable to the law of God, as delivered by Moses? Is it consistent with the fourth commandment, and with the illustration of that commandment by the holy prophets? The silence of the Jewish rulers, was a tacit acknowledgment, that such acts of mercy were consistent with the due observance of the Sabbath.

If the ordinary employment of any person consists in those acts which the proper duties of the Sabbath require, or which are allowed on that day, they certainly cannot be considered as infringements of the fourth commandment. The blessed Jesus appealed to the law of Moses on this head. *Have ye not read in the law, how that on the Sabbath day, the priests in the Temple profane the Sabbath, and are blameless?* Matt. xii. 5.

Our Saviour also taught, that it is consonant to the law of God to take a due care even of the brute creation on the Sabbath, much more of our fellow-creatures; and on this ground he reproved the indignant ruler of the synagogue, who wished to represent our Saviour's healing of the diseased as a work forbidden on the Sabbath-day. *Thou hypocrite, doth each one of you on the Sabbath loose his ox or his ass from the stall, and lead him to watering?* And again, to

the lawyers and pharisees, *Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things.* Luke xiii. 15. xiv. 3.

These passages of Scripture clearly prove, that our Lord was not introducing any relaxation of the Sabbath, suited to the genius of the Gospel-dispensation; but that he was speaking the language of the law, as delivered to the Jews; and shewing, that acts of necessity, of mercy, and compassion, were duties suited to the strictest observance of the Sabbath. If this had not been the case, our Saviour could not have charged the ruler with hypocrisy, nor would his appeal to the law of Moses have silenced those who wished to accuse him of breaking that law.

It has been thought by some, that our Saviour exceeded the bounds of the Jewish law, when he directed the man, whom he had healed at the pool of Bethesda, to *take up his bed and walk*, John v. 8; because God had commanded the people, by the prophet Jeremiah, to *bear no burden on the Sabbath-day.* Ch. xvii. 21. Those who entertain such a thought, should consider, that our Lord perfectly understood the law; and if this was a breach of it, he was directing the poor man to commit a heinous offence against the law under which he was living, and also a capital offence against the state; for this, as well as several others of the ten commandments, was incorporated into the civil laws of the Jews. *Ye shall keep the Sabbath, for it is holy unto you. Every one that defileth it, shall surely be put to death.* Exod. xxxi. 14. But an attentive consideration of the passages, prohibiting the bearing of burthens on the Sabbath, will shew, that they relate to such burthens as were borne in the carrying on of trade or ordinary labour. *If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of the city, on the Sabbath-day, but hallow the Sabbath-day,* TO DO NO WORK THEREIN, Jer. xvii. 24. So likewise in the book of Nehemiah. *In those days I saw in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and* ALL MANNER OF BURDENS, *which they brought into Jerusalem on the Sabbath-day.* Neh. xiii. 15. The cripple, whom our Saviour had healed at the pool of Bethesda, was friendless as well as poor; and probably had nothing but his portable bed, or mattrass, whereon to rest his weary limbs: the Lord Jesus, therefore, directed him to take care of this necessary piece of furniture, when he had strengthened the body of this indigent creature, and enabled him to return to his own house.

Another passage of the Old Testament may be thought to express a degree of strictness in the observance of the Sabbath, which was peculiar to the Jewish dispensation. *Ye shall kindle no fire throughout your habitations on the Sabbath-day.* Exod. xxxv. 3. But this, compared with its context, seems to relate only to fires made for the purposes of labour. The whole passage runs thus, *Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord:* WHOSOEVER DOTH WORK THEREIN, *shall be put to death. Ye shall kindle no fire,* &c. We may rest assured, that he who prefers mercy to sacrifice would not forbid the use of fire, for the purpose of warmth, in any country where the inhabitants might be compelled to say, *Who is able to abide his frosts?* Nor is it probable, that he who vindicated the conduct of his disciples, when they had plucked the ears of corn, as they walked through the fields, for the purpose of satisfying their hunger, would forbid the use of fire for the necessary preparation of their food. We may conclude, therefore, that the kindling of a fire, for the refreshment of the body, was not contrary to the Jewish law.

Upon the whole, I see nothing in the duties of the Sabbath, as subsisting under the Jewish dispensation, but a most spiritual and rational service; suitable, indeed, to the period of man's innocence, yet accommodated to the necessities which sin has introduced into the world. The sanctions of the Sabbath were undoubtedly increased by the Mosaic law, as the breach of it was, by that law, made a capital offence. But this was not peculiar to the fourth commandment; and was a circumstance belonging to the policy, rather than to the religion of the Jews.

I cannot conceive a more delightful exercise to a heavenly-minded

person, than that of spending a day in the manner described by the prophet Isaiah. If the Jews, instead of confining their attention to these spiritual services, preferred a number of unnecessary restraints, we must not form our judgment of the real duties of the Sabbath from their conduct. We know that the farther they deviated from the pure word of God in other instances, the more careful they were to make broad their phylacteries, and enlarge the borders of their garments; nor were they ever more strict in tything mint, anise, and cummin, than when they neglected the weightier matters of the law, justice, mercy, and the love of God.

W. H.

To the Christian Observer.

As the following strictures are intended to guard the mind against a very imposing kind of attack made on the Holy Scriptures; I thought they might be of some use to your younger readers, and beg your acceptance of them, if deemed worthy of a place in your useful Miscellany.

DIVINE AUTHORITY OF THE HOLY SCRIPTURES.

An essay writer of the present day, among other positions which he has thought proper to advance, has asserted, that, "the great Founder of our Religion left no records, or written memorials, respecting the end and object of his mission, for the information of posterity." He allows, indeed, that after his death, regular and authentic accounts of his doctrine, and the principal events of his life, were published; but he maintains that these accounts were not written or published in consequence of any previous or express "commission from Christ, but merely in order to gratify the anxious and laudable desire of the numerous proselytes to this new religion."

According to this author, therefore, we are not indebted to the Saviour of men for the New Testament History. It is to the first Christians, who desired a written account of their great Teacher, and to the Evangelists, who were so obliging as to gratify this desire, that we are to direct our gratitude for those precious records which inform us of the life and doctrine of our Redeemer. Consistently with this intimation, he considers the evangelical history as liable to the common errors of all writings of mere human authority; and consigns the idea of its being composed under the influence of a divine inspiration, to the class of unfounded opinions.

The Christian, in recounting the obligations he is under to his Saviour, considers it as not the smallest article in the list of mercies, that a full and particular account of the actions, the miracles, and the discourses of this adorable person, has come down to him, not through the precarious channel of oral tradition, but by the more accurate conveyance of *written* memorials. On these records he grounds his faith and his expectations, as believing them to be written under the influence of a divine inspiration. This idea our Essayist pronounces to be "wholly destitute of proof," nay, to be "contrary to the general tenor of Scripture." Happily for us, however, we have a few proofs to offer for this opinion, though said to be wholly destitute of them. They are derived from two sources; the promises which the Son of God made to his Apostles before he quitted the earth, and the manner in which the New Testament writers speak of their communications.

The Apostles were sent into the world as the witnesses of Christ, and as instruments "through whose word" men should be brought to faith in Jesus Christ. John xvii. 18, 20. We find that prayer of our Lord, from which we collect this view of the designation of the Apostles, preceded by a discourse, in which, among other things, the great head of the Church promises to send on these men the Holy Ghost, who, as the *spirit of truth, was to guide them into all truth*, and *shew* them things to come. John xvi. 13. And as a proof that this promised assistance was intended with a special view to what the blessed speaker himself had done and taught, we find him directing their attention to this point in particular. "But the Holy Ghost," says he, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26.

When the promise of such assistance is considered, it appears to be mere

trifling with the reader to say, that Christ gave no command to write his life. But I suspect something worse than trifling here. The author means to sink the credit of Scripture authority, and, for that purpose, avails himself of the silence of the historian on the point, in order to impose on the unwary reader; an artifice unworthy of a disciple of truth. Certain it is, that there is no record in the New Testament of any *express* command from Christ to commit to writing an account of his life and doctrine; but who can doubt, after he has read the passages above quoted, that it was the intention of our Lord that memorials of them should be made.

Let us now consider the language of the New Testament writers, and see whether there be any reason to suppose, that they were unconscious of any supernatural assistance, in delivering what they taught concerning Christ or his doctrine.

As for the writers of Christ's life, we certainly may be allowed to regard that record which they have made of their Master's having promised an extraordinary assistance to them, as a virtual declaration of their having written their history under his influence.

If we turn to the writers of the other parts of the New Testament, we shall find something more explicit on this head. In attending to the manner in which they speak of their communications, we discover a language expressive of the consciousness they had of their being under a supernatural direction. Of this let us give a few instances. It is no more than fair to bring the greatest number from him who wrote the most; I mean St. Paul. He, although not one of the twelve, was called to the Apostleship; and was taught that Gospel which he preached, not by the intervention of any human instructor, as he informs us in his Epistle to the Galatian Church, but *by the revelation of Jesus Christ.*

This person demands attention to the things he writes, as being the *commandment of the Lord* *. And as one who considered himself as a messenger by whom God spoke to the world, he pronounces a contempt of his exhortations to be a contempt of God, *who had given unto him*, and his fellow Apostles, *his Holy Spirit* †. Indeed nothing can be more to the point than one declaration in his Epistle to the Corinthians, and which, from the generality with which he has there expressed himself, teaches us to consider all the writings of the Apostles as of divine authority. "The things," says he, "which God hath prepared for them that love him, he hath revealed unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. ii. 9—13.

St. Peter and St. John speak a language which leads the unprejudiced reader to discern, that the same claim which was advanced by St. Paul is made by them also. The first asserts, that they who preached the Gospel unto those to whom he wrote, preached it with "the Holy Ghost sent down from heaven ‡," and joins the *words of the holy prophets*, and the *commandments of him and his fellow Apostles* together, as of equal authority. 2 Pet. iii. 2. The second evidently makes obedience or disobedience to the doctrine taught by the Apostles the test by which the two great classes of mankind, those who *were* of God, and those who were *not* of God, were to be distinguished from each other. "We are of God," says he; "he that knoweth God heareth us; he that is not of God heareth not us." 1 John iv. 6. The spirit of cavil might, indeed, have had somewhat less to offer, had St. John said, we write our Epistles under the influence of a divine inspiration; but surely the idea such language conveys cannot be much more strongly expressed than it is in this last quotation.

When these declarations are considered, it will be natural for us to say, that surely a more modest way of expressing the Essayist's sense of the orthodox opinion relative to the inspiration of the Scripture would have become him; than to assert, that the

* 1 Cor. xiv. 37. † 1 Thess. i. 2—8. ‡ 1 Pet. i. 12.

opinion was wholly "destitute of proof, and contrary to the general tenor of Scripture." The Apostles and Evangelists do not indeed "pretend, that their writings were dictated by the angel Gabriel," as Mr. Belsham expresses himself. No. They assert that they were under a higher direction; the direction of that spirit, who as perfectly knoweth the things of God, as the spirit of man which is in him knoweth the things of a man. 1 Cor. ii. 10, 12.

A few passages in the Holy Scriptures are allowed by the Essayist to be of divine authority; so that all that he admits is, that the Bible is *in part* an inspired book. But to use the words of Mr. Seed, "A partial inspiration is no inspiration at all." How are the bulk of mankind to distinguish between those passages which are of divine authority (and to which, of course, all controversies are to be brought, and by which they are to be settled)—How are they, I say, to distinguish between those parts of the book, and those which are of mere human authority? "Mankind," as Mr. Seed continues, "would be as much embarrassed to know what was inspired, and what was not, as they could be to *collect a religion* for themselves; the consequence of which would be, that we are left just where we were, and that God put himself to a great expence of miracles to effect nothing at all." How imperfect a rule of faith and manners does the idea of its being partially inspired render this extraordinary book.

To reduce its authority as a rule of faith and manners, is a matter which indeed is not very likely to affect our author's mind. He seems not to consider it as a point of much importance. The book comes in his way; he will believe just so much of it as agrees with his pre-conceived ideas: he will receive such of its dictates as obtain the sanction of his reason *. So would Bolingbroke. Is there an infidel to be found that would not grant this boon to revelation? The Bible seems to be regarded by the Essayist merely as a valuable relic of antiquity, containing indeed many excellent things; but in which, however, as in other antient writings, there is a portion of the incredible. He intimates his disbelief of the extraordinary facts related in it. He thinks they are not worth contending for, and that you may either "reject them," or form such an hypothesis relative to them as may best satisfy your own mind †.

Some of these sentiments are collected from that essay in which our author professes to vindicate Christianity from the aspersions thrown on it by the late King of Prussia. But if Christianity has no better advocate than the author of the "Examen of the King of Prussia's Reflections;" she may be deemed almost friendless. There does not appear to be many shades of difference between the scepticism of the Reflector, and that of the Examiner. This questionable apologist attempts to conciliate the brethren of the royal infidel, by telling them, that Christianity, "though it supposes and implies the authenticity and divine origin of the Jewish Religion, leaves us the most extensive latitude of judging as to those particulars which are not immediately or necessarily connected with this general acknowledgment." And what are those particulars? The human traditions to which our Saviour reproved the Jews for paying more regard than to the commandments of God? No! but the relation of the extraordinary facts recorded in the Old Testament; such as "The account of the creation and fall of man; the dispersion of mankind; the deluge," &c.; of these and other relations "Christianity," it seems, "leaves you the most extensive latitude of judging." That is, you may deny them altogether, or you may explain them away, or you may set them down as allegorical descriptions, that have a mixture of truth and fable, which it is not easy nor material to unravel. Where does our author obtain his information as to this licence, which Christianity is said to allow us, with respect to the Old Testament Scripture? From which of the Evangelists, or of the Apostles, can he produce the grant of this liberty? If he studied them more, he might better understand what Christianity is, what she allows, and what she denies. He might learn, that however *he* may chuse to treat the Old Testament

* Vide Belsham's Essays, Vol. I. 248.

† Ibid. 104.

Scriptures, Christianity reverences them; makes her appeal to them as records of divine truth; and commands her disciples to study them; referring frequently to the historical parts as instances of the divine presence with the Church of God, as encouragements to faith and hope under trials, and as striking examples of the consequences of virtue and vice. She hands the Old Testament to the ministers, who repair to her altars to devote themselves to her service. She enjoins them to deduce thence their arguments, their illustrations, their encouragements, but never does she with this deliver any injunctions to enforce only that which is *true*, or any directions how to separate the real from the fallacious; nor does she suggest so much as a hint, that any such mixture exists in it. So far from it—she declares that, it is "all given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

I shall take my leave of this writer by observing, that it seems very questionable, from many things in his essays, whether he ever sat down to the Bible with the disposition of a devout and humble inquirer after truth. There appears too much self-sufficiency, too much positiveness, and, I may add, too much ill-temper in his book, to suppose that, however he may profess to have turned his attention to Christianity, he has listened to her voice with that spirit of seriousness which a man feels who is duly impressed with the solemnities of a future world, the consciousness of personal imperfection, and the imbecility of the human mind. They who are affected in any measure as they ought to be with these things, are afraid of a mistake in religion, and are, therefore, seeking to be taught of God. They find considerable relief in the thought, that among the multitude of writings, in which it is difficult to distinguish truth from error, there is one book which is infallible. And what is the foundation of this judgment of the Scriptures, but the opinion of their having been composed under the influence of a divine inspiration? But they would derive very little comfort from this opinion, were it not held with respect to the whole of the sacred writings. It would be to such minds a source of unspeakable distress, could you make them believe that this book, "more precious to them than gold and silver," is a farrago of truth and error, of fable and reality, of the sublime and the ridiculous, of the light that comes from heaven, mingled with the *ignes fatui* of human invention.

A man of this description does not deny that he meets with difficulties in the Holy Scriptures; but he tells you, that what he cannot understand, he humbly leaves in that state of obscurity in which he finds it. He does not strike the fact out of his Bible, but passes it by with probably this reflection: "I perhaps shall never understand it till I get to heaven. I give thanks to God that there is enough of the more intelligible part of Scripture to direct my feet thither." I am persuaded that people of this character derive not a little of that pleasure and advantage which they find in studying the Holy Scriptures from the historical parts of the Old Testament: and no wonder; for according to St. Paul (1 Cor. x. 1—14.) they were recorded for the instruction, admonition, and consolation of future ages. What excellent moral reflections, what impressive admonitions, what consolatory observations, what encouragements, what warnings may be drawn from the incidents recorded in the Old Testament! But what efficacy can the improvement of these accounts have, if it has nothing to stand upon but a fable! Who that will not give credit to the text, will be impressed with the exposition! The facts referred to are extraordinary; but there is nothing recorded unworthy of God—there is no natural impossibility related; and they are found in a book, to which we are frequently referred by our great Teacher Christ, as containing the oracles of God. Christian teachers are taught not only to believe them, but to make much use of them for the edification of those committed to their care. And indeed, if in compliance with the impertinence of modern infidelity, they were to drop the mention or improvement of these relations, they would be chargeable with defrauding the Church of God of the instruction, the encouragement, and the comfort, to be found in the records which the wisdom and good-

ness of God have preserved from the ravages of time, for the amelioration and salvation of the world.

VIATOR.

HINTS TO PERSONS CALLING THEMSELVES CHRISTIANS.

MAY I be permitted to offer a few thoughts on a subject, which has often employed my mind? I mean that inconsistency of conduct, and that want of candour and charity, which appear in many, calling themselves Christians, and which have doubtless tended in no small degree to strengthen the prejudices of the world against religion.

To be no longer conformed to the world, is a command which only the influence of God's grace can incline us to obey. The sacrifice it requires is often a very painful one. Sometimes we may have to give up connexions particularly dear and useful to us; and sometimes we may have to submit to be called fools by those who formerly esteemed us wise. But these are not the only trials which await the young Christian. In general, indeed, when the momentous truths of Christianity, which were before, perhaps, either despised or rejected, come to be properly felt and believed by a man, he is so affected as to be willing to make any sacrifices; and he is apt to imagine, with all the fervor and self-confidence of Peter, that he could even die for the sake of Christ. With these sentiments and feelings, he bursts the bands of his former irreligious connexions, and seeks the society of those whom he esteems real Christians, with warm expectations of profiting by their wisdom and experience, and sanguine hopes of finding support and solace from their affection. Should these hopes prove delusive, the disappointment will be keenly felt; it will be as if a poor shipwrecked mariner, after swimming through the tempestuous waters to what had the appearance of land, should find, after all his efforts, that it was not firm enough to bear him up. That one who is beginning a religious course frequently meets with such a disappointment as we have here supposed must be confessed and lamented; though at the same time it must be admitted, that he may have raised his expectations too high, and that not having made sufficient allowance for the infirmities of human nature, he may have looked for angels, where he could only hope to find men. But having made this concession, I would appeal to the consciences of many professed Christians, and ask, whether their conduct be calculated to give that support and encouragement to novices in religion, (if I may so express myself) which ought justly to be expected from them. On the contrary has it not sometimes a greater tendency to create a doubt whether religion be indeed that powerful and influencial principle which they had been taught to believe?

I will pass over, at present, such errors, or rather sinful habits, in many who profess to be Christians, as vanity in dress, and a taste for luxurious living, as well as a too great conformity to the customs and maxims of the world; only remarking, that to avoid this last evil, without falling into the contrary extreme of affected singularity and unnecessary severity, requires a large share of heavenly wisdom, as well as good sense and sound judgment; and confine my observations to those defects which, though frequently found in persons calling themselves religious, are entirely repugnant to the precepts, as well as to the spirit of the Gospel.

Let us imagine a person just emancipated from the shackles of the world, and introduced into the society of religious people: he will not be told, indeed, of the divine voice of such a favourite singer, nor will he hear the merits of such an actor canvassed; he will hear no descriptions of masked balls, or public breakfasts; he will find no cards, no light songs, no polluting conversation, to contaminate his mind: nay, he will most probably hear these things inveighed against with great severity: and so far it is well. But not to confine myself to negatives: he may even find much to instruct, and to admire; he may meet perhaps with much edifying and spiritual discourse; he may witness the discussion and adoption of many plans of usefulness and benevolence; and he may hear the name of that Saviour, who went about doing good, (with which he was probably before very little conversant) spoken of with delight, and affection.

But will he always find in their conversation traces of that Saviour's meekness, patience, and long-suffering? Towards those who differ from them in opinion, will he always see them exercise candour and forbearance? and when they have occasion to combat error, or to reprove vice, will he always witness in them the mild spirit of Christianity, and a care not to blend with their zeal for truth, any pride, pertinacity, or bitterness of temper? Will he always observe them throwing the veil of charity over the faults of their neighbours? or will he not hear many talk of these faults with pleasure, mixing the sneer, the sarcasm, the keen sting of ridicule with their animadversions, with as little scruple as those, who do not profess to be guided by the rules of the Gospel? Will he not also have to remark, that there are many who forget, in their intercourse with the world, and especially in their conduct towards such as may have offended them, the divine rule of doing as they would be done by?

But further, if one who has shewn a willingness to turn his back on the world, and to follow Christ, without having been sufficiently aware of all the difficulties of the Christian course, should shew some marks of irresolution; and galled, perhaps, by the sharp ridicule which the world employs against him, or drawn aside by temptation, should discover some of those corrupt affections which lay concealed within him; ought not the more experienced Christian to hold out the hand of affection to assist him in the rugged road on which he is entering, to comfort and strengthen him when he grows faint, to raise him when he falls, and to render him every aid in his power? But is it always thus, or is he not sometimes so discouraged and obstructed in his progress, by the unkindness of those from whom he had hoped for consolation and sympathy in his distress, as to be tempted to regret the loss of his worldly friends, from whom, perhaps, he always met with the semblance, at least, of kindness and affection?

Are not these charges in many cases just? If they are not, forgive the censoriousness which has dictated them: but if they are; if, indeed, there be many, who, by thus failing in the grand duties of charity, cause the weak to stumble, and the enemies of religion to defame it, be not offended at these hints, but lay them up in your hearts, and offer up your prayer to God that his grace may make them profitable to you.

There are, I confidently trust, in the Christian church, numbers who do not deserve to be thus censured, but who, humbly imitating their great master, are intent on instructing, exhorting, and comforting others, and who adorn the Gospel of God their Saviour by their lives and conversation. But such shining characters, it must be confessed with sorrow, are still *comparatively* few. There are even many, it is to be feared, of whom, in the main, we have reason to judge favourably, who are greatly wanting in those endearing and amiable graces which give to religion its attractive lustre. These I would exhort to labour unweariedly for a closer conformity to Christ; for more of his spirit, of his meekness, gentleness, courtesy, and love, as they would hope to behold the glories of his kingdom.

And now let me address a few lines more particularly to those who profess no regard to Christianity. From what has been said respecting the errors and defects of religious people, you, who live for no other purpose than to eat and drink, to laugh and sing, to acquire riches, and spend them in the indulgence of every sensual gratification, will think you have gained an additional argument for not sacrificing present interest and comfort for principles which appear, in many cases, to have little influence on the conduct of those who profess to hold them. But do not draw so hasty a conclusion. Remember a Judas apostatized, a Peter denied his Lord; nay, all his disciples forsook him in the hour of trial. Even while favoured with his presence and instruction, they shewed tempers and dispositions very contrary to those of Christ their master. But will you, therefore, refuse to join your name to theirs, or to acknowledge the divine authority of Christ? The question which ought to determine your conduct, is not whether those who have professed to follow Christ have acted consistently with that profession, but whether he is or is not the Son of God. If he is not; little reason can indeed be given why you should sacrifice the world

for his sake, since he can bestow on you nothing in exchange. But if, as the whole concurrent testimony of prophecies and miracles declare, he is indeed the Son of God; and if as surely as he visited this earth in the lowly form of Jesus of Nazareth, so surely shall he revisit it as the awful judge of quick and dead, to take vengeance on those who disregard and reject him; then happy are those, and those only, who submit to his authority; and who, having enlisted under his banner, engage in that arduous conflict with the flesh, the world, and the devil, which by their baptismal vow they have promised to maintain; who, though some of their fellow-soldiers may faint by the way; though some perhaps may retard rather than accelerate their progress; and though some may even timidly or treacherously forsake the fight, and abandon the cause which they had undertaken to defend, still press forward with ardour, in hope of obtaining at length the prize of victory. To such as these, thus persevering to the end, the great Captain of Salvation will say, when he appears in the clouds of heaven, with palms and crowns in one hand, and instruments of vengeance in the other—"Well done good and faithful servants, enter ye into the joy of your Lord."

T.

For the Christian Observer.

ON THE ADVANTAGES OF PRIVATE PRAYER.

TRUE Religion implies an intercourse and communication between the invisible God and the soul. As of old it consisted not in the parading prayer of the Pharisee, and in the regularity of his temple worship; so now it consists not in the decorums of our established liturgy, in the punctuality of our attendance at Church, nor in any outward forms of devotion. Christ seems to have intended to warn all the followers of his religion against such suppositions, when he said, "But thou, when thou prayest, enter into thy closest and shut thy door, and pray unto thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly."

The Christianity of many people is merely external. They do almost every thing, even in religion, to be seen of men; they adapt their religious conduct to the opinion of those persons among whom they desire to be esteemed, somewhat in the same manner as the Pharisees accommodated their devotions to the peculiar taste of the people of their day; but secret prayer is one great test of a Christian. There is much in every kind of public as well as social prayer, which may serve to amuse the mind, to gratify the ear, and to draw the attendance even of a quite irreligious person; but in secret prayer, when there is no eye upon us but that of God, we have a far better proof of the internal piety of the heart. "Verily," says our Saviour to the Pharisees, "they *have* their reward." As the Pharisee had his recompence in the public estimation which he obtained, so now the decent attendant on the public worship of God has a certain sort of temporal reward for his attendance. He is paid, for instance, if a servant, by obtaining his master's approbation of this act of obedience. He is paid, if a master, by the respect and good opinion of his graver and more reputable acquaintance; and also by the more decent and dutiful behaviour of those children and dependants, who accompany him to the place of his customary worship. He is, perhaps, rewarded, in some sense, by the self-complacency which he feels in having performed, as he conceives, his religious duty. "Verily," however, said our Saviour of the Pharisees "they *have* their reward." Such persons have their reward in this world; they must not expect it in the world to come. They were merely decent at public worship, and they have had the advantages of this their decency.

But let us turn from such characters to that of the real Christian. He is punctual in his attendance on public worship; but when he appears in the congregation, he is also inwardly devout; he is, moreover, much given to secret prayer. Every night and morning he takes the best opportunity of being private which he can obtain; but he will rather pray in a low voice in the presence of others, than neglect this most important duty to God. He pours out his whole heart in supplication; he prays for every blessing which he needs; for pardon of sin; for strength

against temptation; for deliverance from his corruptions; for victory over the world; for direction in difficulties; for consolation under afflictions; for submission under pains and losses; for the increase, in short, of faith, of hope, and of charity; and for all the influences of God's Holy Spirit. Nor does he neglect the benevolent duty of intercession: and leading this life of daily and fervent prayer, he obtains the things which he desires. Strength to fulfil in the sight of men the various duties of life is imparted to him; he is raised above the power of those temptations by which the more formal worshippers are overcome. This is the man who conquers his passions, who sustains well his trials, and suffers little (compared with the children of this world) under temporal afflictions. This is the man who is upright and faithful in all situations; this is he who dares to be religious in the midst of the profane, and openly reproves that vice which the outward worshipper is too timid to contradict or to resist. The spirit of devotion is often ridiculed by the world, and is thought to form a mean and cowardly character. Let it however be remarked, that he who prays earnestly to God in secret, will generally be a decided person in public; and surely there is some respectability in being thus bold and consistent. Meanness is more shewn in being a saint with saints, and a worldly man with the worldly. That peculiar strength of mind, which is sometimes admired in certain religious persons, may unquestionably be referred to the efficacy of those secret prayers of which the world takes little cognizance. "They bow their knees before the God and Father of our Lord Jesus Christ;" and "he strengthens them with might by his spirit in the inner man." Day by day they implore his grace; and day by day, in answer to their prayers, he pours down upon them a portion of his own spirit, and thus they are made strong to fulfil their duties, to resist their temptations, and to maintain that conflict to which, as Christians, they are called.

Y. N.

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

(Continued from p. 357.)

ON ELATION OR EMOTION OF SPIRITS.

Dr. Paley, in his View of the Evidences of Christianity (chap. ii. sec. 3.) observes, that "our Saviour uttered no impassioned devotion. There was no heat," says he, "in his piety, or in the language in which he expressed it. He never appears to have been worked up into any thing like that elation, or that emotion of spirits, which is occasionally observed in most of those, to whom the name of enthusiast can in any degree be applied."

But is it fair or philosophical in Dr. Paley to infer, from our Lord's calm and unimpassioned manner, that all those may be charged with enthusiasm, who in any degree deviate from it? How different, for example, is St. Paul's fervid glowing style from the calm dignity of Jesus Christ's? and yet St. Paul was no enthusiast.

Nor is it, surely, matter of either censure or wonder, that the Disciple should not, in this respect, be as his Master. The same objects produce very different effects on different minds, as they are either new, remote, and "seen only in part," or familiar and intimately known. The impression, for instance, which is made on princes and nobles, by titles and equipages, and the other accompaniments of rank and fortune, differ widely from the impression made on the poor by the same objects. In the latter, from their novelty, they are apt to excite surprise and pleasure, with their correspondent expressions; while by the former, to whom they are familiar, they are regarded without emotion.

It is easy, and surely it is *just* also, to apply this reasoning to the truths of religion; which, though of transcendent importance, are yet so gradually unfolded, and so imperfectly known in the present state, even to him who most diligently examines them; that they may be expected to produce, on a pious mind, all the effects of novelty, heightened by the liveliest interest. *Elation* and *emo-*

tion are, indeed, characters of imperfection; but then it is an imperfection necessarily belonging to our present condition, and which, when exhibited on any other subject than Religion, is not considered as any impeachment of a man's good sense and sobriety. But why may not the Christian be allowed his *eureka* as well as Archimedes? Why must he only, of all men, be forbid to indulge his feelings, or required to suppress them? The passions, we know, need *regulation*. We allow, that they ought to *follow* the understanding, not to *lead* it. We admit, that there has been much absurdity exhibited under the name of religious affections; and that he who teaches us to distinguish between those which are genuine and those which are not, and who instructs us also in the due government of our feelings, performs a good and profitable work. So, likewise, does the man who teaches us to detect the artifices of sophistry, and instructs us in the right use and exercise of reason: but the sound Divine will no more desire to *annihilate* the passions, while he endeavours to regulate and restrain them, than the logician wishes to extinguish the reasoning faculty, when he describes its proper functions, assigns its true limits, and teaches its due management.

Our blessed Lord, it is obvious, was incapable, in consequence of the perfection of his nature, of being affected as we are; and the manner which could alone become *him*, was that which Dr. Paley very justly describes. None of those things which excite our wonder were new to him. None of those things which "we see as through a glass darkly," were too vast or too remote for his perfect comprehension. His mind was on a level with every subject on which he discoursed. Spake he of God? *He* was God. Of heaven? It was his throne. Of the earth? It was his footstool. In a word, of things "visible or invisible, whether they be thrones, or dominions, or principalities, or powers?" Behold "all these things had his hands made." "All things were created *by* him and *for* him.

Again, when Jesus Christ speaks of the objects and ends of his mission, he speaks as a benefactor; when St. Paul speaks of the same things, he speaks as the party benefited. And may we not expect that their different circumstances will produce a correspondent difference in their *manner* of speaking? Shall one who has been laid under infinite obligations be accused of weakness and absurdity, if he should happen to speak of his benefactor in a more impassioned tone, than he has spoken of himself? Shall gratitude be denied its generous fervors, and be tied down to express itself with the same composure, which is proper and becoming in him who *confers* a kindness? The dignified calmness of our Lord's manner, when speaking of the redemption of man, which he was about to effect, highly became him; as it indicated the exceeding greatness both of his power and of his love. These made the mighty undertaking at once easy and delightful to him. Neither could he experience any thing of surprise; his purpose having been formed from eternity, and held in view, with a steadiness which nothing could shake, to the moment of its execution. Emotion or tumult of spirits would, it is obvious, have been wholly incompatible with the exalted grandeur of his character. It would have implied difficulty, or reluctance, or wavering and doubt. Even among men that undertaking is spoken of with composure, which appears easy in execution, and in which they are willing to engage; and especially when they are *firm* to their purpose, and are *confident* of success.

ON CHRISTIAN TEMPERANCE.

IT is easy to lead a very sensual life, and yet be accounted a very temperate man, even among religious people! Sensuality has range enough, within the limits of things lawful, and the customary bounds of what passes among men for moderation, to stupify and deaden the soul, and interrupt holy communion with God. The questions which a man ought to ask himself, who wishes to ascertain whether he have reached the true standard of *Christian* temperance, are of this nature—From what sources do my chief and most desired enjoyments proceed? Is my religion any thing more than a mere restraint, arising from checks of conscience; for which I expect to be indemnified by animal gratifications? Is God my chief joy, my supreme good, from the possession of whose favour arise my liveliest comforts and

satisfactions; while without it nothing can give me ease or contentment? Am I, in a word, always disposed to rejoice in the presence of my God, and sincerely grieved at whatever interrupts my communion with him?

To the Editor of the Christian Observer.

A HINT TO MINISTERS.

SIR,

It is observed by Dr. Watts, that "if we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves. It is a piece of useful advice, therefore, to get the favour of their conversation frequently, as far as circumstances will allow."

It was greatly to my advantage, that a few years since I spent a short time in the neighbourhood of such a person—a person who was "wiser than myself" in an eminent degree—and was occasionally permitted to profit by his conversation. As I was then soon about to take orders, he spoke to me upon some of those subjects which are connected with the duties of a clergyman. One evening the discourse turned upon *the accountable character of man under the Christian dispensation.* When I left my friend, I made a short entry in my note book, which contains, I believe, the substance of what he said to me upon this subject, and which is nearly to the following purpose. The thoughts may not be particularly new, but they are judicious and pious: they seem to agree with the general tenor of Scripture, and with the language of our Church; you may, therefore, perhaps, consider them worthy a place in your Miscellany. J.

It is a dangerous thing, observed my friend, to imbibe or to teach any system which tends to represent man as not being an accountable creature. If it is strictly and literally true, that man is *entirely passive* in the work of his Salvation by Jesus Christ, as well in its commencement as in its progress; if in *no sense whatever* he is to be considered as *an agent,* then it seems to follow, that he is a mere machine in the hands of his Creator, and can not be a responsible being. But surely, this does not agree with the word of God; with those invitations and warnings which are found in every part of the Scriptures; and, so to preach, so to represent the doctrines of grace, as to leave such an impression on the mind, can be productive of no good, but may do much harm. With some men, who wish to get rid of what are called the restraints of religion altogether, it may have the effect of making them a kind of corrupt fatalists; with others, who are upon the whole sincere, it may still tend to abate that "hunger and thirst after righteousness," which should always be increasing; and with all, it must weaken the hold upon the conscience.

But if, on the other hand, it is true, that under the preventing and assisting grace of God, "to him that hath," (that is, to him who employs and improves what he has, and prays for more) "shall be given"—"and from him that hath not," (that is, from him who does not employ, but neglects or resists what he has) "shall be taken even that which he hath." Mark iv. 25.—If it is true, that under the influences of divine grace, man is still in possession of power "to go and trade with the talent, or to hide it in the earth," (Matt. xxv.) then we can speak to the conscience, for then it is evident that man is accountable to God for the use he makes of his day of grace, for the manner in which he treats the "good tidings" which are brought to him by the Gospel of Jesus Christ. With this view, (and it seems to be the scriptural view) of divine grace, we can direct his attention to the day of final account, and shew him that he will be then either acquitted, if he shall have cast himself as a guilty, unworthy, and penitent sinner, on the merits of his Redeemer, and shall have had his conversation as it becometh the Gospel of Christ; or condemned, if it shall appear that he has not the mark of the Lamb in his forehead, having neglected or rejected the proffered salvation. It is well observed by Mr. Wilberforce in his Practical View, when speaking of our deliverance through the Gospel of Christ from the guilt and dominion of sin, that "it must ever be carefully remembered, that this deliverance is not *forced on us,* but *offered to us*; we are furnished, indeed, with every help, and are always to bear in mind, that we are unable of ourselves to will and do rightly; but we are plainly admonished to

"work out our own salvation with fear and trembling." And St. Austin has said upon this subject, "*Si non sit liberum arbitrium, quomodo damnabitur mundus? si non sit gratia, quomodo servabitur?*

To convince their hearers of the corrupt state of human nature, and of their actual transgressions; to speak to their consciences; to shew them that "the condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural good works to faith and calling upon God;" (10 Art. of Relig.) and, at the same time, to set before them the love of God, in giving his Son for the redemption of the world; the great doctrines of "repentance toward God, and faith toward our Lord Jesus Christ;" the necessity of "a death unto sin, and a new birth unto righteousness;" the duty of praying for the "Holy Spirit, which our heavenly Father is ever ready to give to them that ask him," Luke xi. 13; and so, to endeavour to leave upon the mind a conviction that they are without excuse if they neglect so great salvation — this the ministers of the Church of Christ should make the foundation, the substance of their address—this should be their chief aim, when they speak to the ignorant and unconverted committed to their charge. And when they are engaged with such characters, they cannot imbibe too much of that tender feeling and compassionate temper of mind, which our blessed Lord manifested on his approach to Jerusalem. "He beheld the city, and *wept* over it." Nor, on such occasions, can they too much imitate his language, when, (even immediately after contemplating the secret counsels of his heavenly Father, in "hiding these things from the wise and prudent, and revealing them unto babes" (he gave forth the *general* invitation, "Come unto me, *all* ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. xi. 28—30.

For the Christian Observer.

ON THE ORDER OF THE PRIMITIVE CHURCH.

WHENEVER we take a view of the Christian Church in the first and purest ages, we may generally gain instruction and improvement. The Church of Ephesus was planted at an early period by St. Paul and his fellow labourers; and the wisdom and sovereignty of God were manifested wonderfully on this occasion. Though Ephesus was a large and populous city in the Lesser Asia, the Apostle seems not to have preached there, till after he had crossed the Archipelago, and was returning from Greece and Macedonia. Corinth and Philippi, though at a much greater distance from Judea and from Tarsus, received the Gospel before Ephesus. St. Paul's first visit was short, but impressive. Acts xviii. 19, 21. They desired him to tarry a longer time with them, but circumstances would not permit him. After he had kept the feast of the Passover at Jerusalem, according to the law, and after he had again travelled through the upper coasts of Asia, he came to Ephesus; and he continued there for more than two years, partly in the Jewish synagogue, and partly in the school of one Tyrannus. The work of God, at Ephesus, seems to have been very deep and extensive. The worship of idols was forsaken, and the silver shrines, which were made for the great goddess Diana, became of less value. The friends of idolatry were afraid that her temple would be despised, and her magnificence destroyed, so mightily grew the word of God, and prevailed. When the apostle departed from them, he left many pastors of the congregations, to whose care the flock was committed. Not long after, he again passed through those parts; and as he would not spend the time in Asia on account of the approaching feast of Pentecost, he came only to Miletus, and sent to Ephesus, and called for the elders or pastors of the Church. His charge to them was most affectionate and tender. He reminded them of his labours and his tears among them, for the space of three years; and assured them that now they should see his face no more. But lest his care for their welfare should seem to be remitted, he left Timothy to govern them in his absence. Thus he says, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." 1 Tim. i. 3.

Here again we have a pattern of the order of the primitive church, in the times of the Apostles. Timothy must ordain at Ephesus—must charge ministers respecting their doctrine—must receive accusations against them, and must judge of their spirit and conduct. These particulars fully appear in St. Paul's Epistles to Timothy. The pastors of Ephesus might not ordain without Timothy; nor might any individual congregation form itself into a little private party, independent of his authority. St. Paul wrote his Epistle to the Ephesians, and both his Epistles to Timothy, while he was a prisoner at Rome; and after his death we have no further account of this Church, except in the first chapters of the Revelations.

St. John is supposed to have lived to a truly good old age, and his care of the churches continued to the last. In a vision he is commanded by the Lord Jesus to write an epistle "unto the Angel of the Church of Ephesus." If there were many ministers in that Church, and all of equal authority, why is one only called the Angel? Is there any thing unreasonable in the supposition, that Timothy's office was still filled with an apostolical man, who is here termed the Angel, and that by him these particulars were to be communicated to the different pastors, and by them to their respective congregations?

WAYRING.

MISCELLANEOUS.

To the Editors of the Christian Observer.

SIR,

In your Magazine for May, 1802, pp. 300, 301, S. P. after favouring your readers with a French anecdote concerning the election of a person to fill an important public station in the sanguinary reign of Robespierre, the chief qualification of which was to be, that the candidate should possess *strong passions*, proceeds to give us his own comment on that transaction. He asserts that, from the above anecdote, we may learn that "a Jacobin is a man of strong passions, and *that every man of strong passions is a Jacobin.*" The first of these propositions I acknowledge to be *part* of the definition of a Jacobin, but to the latter I must enter my solemn *caveat*. The round and unqualified assertion, that "*every man of strong passions is a Jacobin,*" goes to the extent of stigmatizing *ninety-nine* persons out of an *hundred* with an appellation the most odious of all others, since that, I apprehend, to be nearly the proportion of those who are possessed of "*strong passions.*" If a man possesses "*strong passions,*" and applies those affections of the mind to *good purposes*, he is the farthest possible removed, in my apprehension, from Jacobinism; therefore if I am right in this position, your correspondent is evidently wrong in his.

To arrive at truth, we must define our ideas as accurately as possible. A Jacobin then, I apprehend to be a person possessed of strong *bad* passions, and applying those violent passions to *bad* purposes, such as the subversion of religion, government, and order throughout the world. Had, therefore, your correspondent asserted, that every man who gives himself up to the direction of *evil* and *headstrong* passions may justly be considered as a Jacobin, I should perfectly have coincided with him in opinion; but I never can subscribe to the simple assertion, that *strong passions* alone, without any regard to the good or bad use of them, is the discriminating mark of a Jacobin.

If it should be said, that in the inquiry "*Ont ils des passions?*" we must include the *abuse* of those passions; I reply, that there is no necessity whatever of our so understanding it: and if S. P. meant the question so to be understood in effect, why did he not express it clearly and distinctly in terms? The want of this precision it is which I take the liberty of now censuring.

But even this defence is taken away by what follows. For he says, "I reckon amongst Jacobins every *fierce*

and *passionate* contender, even for the soundest doctrines of our religion." Allow me, Mr. Editor, to remark, that "the sound doctrines of our religion" rarely, indeed, create *fierceness* and *passion* in those who undertake to defend them: *zeal* and *warmth* they possibly may awaken in the breasts of their friends and defenders, but this may be reckoned a theme of praise rather than censure in the estimation of the well-disposed and virtuous Christian. Besides, this reproach may be affixed upon all those who zealously defend the sound doctrines of religion, and doubtless will be so affixed by all who feel themselves annoyed by such defences. In such times as these in which we live, the most zealous defences are absolutely necessary against the host of enemies by which our holy religion is attacked; and those who will boldly stand forth in its defence are certainly deserving of the warmest praise. For this reason I can neither subscribe to S. P.'s "definition of a Jacobin," nor yet, in an unqualified manner, that "Christian gentleness and candour" towards the enemies and attackers of our religion, are "symptoms of loyalty and orthodoxy;" since I feel perfectly persuaded that, applied to such occasions as these, they are perfectly wrong. "*An ungoverned temper*," Mr. Editor, as applied by your correspondent to the "*defence of the sound doctrines of our religion*," may be considered as a *fault*, (since coolness and deliberate reasoning might probably better effect the end proposed) but never, in my humble apprehension, can in such a case be set down as "*a mark of disaffection both to church and state.*"

Upon the whole, Sir, it is difficult to develope the full meaning of your correspondent, but perhaps in some future number he may favour us with some explanation of it. At present I cannot help thinking that he has reasoned very inaccurately, and is also in danger of misleading many of your readers.

I am, Sir, with the warmest good wishes for the success of your laudable undertaking,

Your most obedient and very humble servant,

T. C.

For the Christian Observer.

ANECDOTES OF BULL-BAITING.

THE Editors of the Christian Observer have received satisfactory evidence of the truth of the following particulars, which will serve to throw some light on the nature of that amusement, which was so enthusiastically extolled by one British senator as a source of refined enjoyment; and to which so many valuable moral and political effects were ascribed by another.

1. "Some years ago, at a Bull-baiting in the North, a young man, confident of the courage of his dog, laid some trifling wager that he would, at separate times, cut off all the four feet of his dog, and that after every amputation, it would attack the Bull. The cruel experiment was tried, and the dog continued to seize the Bull as eagerly as if he had been perfectly whole."

2. "In 1800, a Bull, in Staffordshire, after being baited by single dogs, was then baited by numbers let loose upon him at once. Having escaped from his tormentors, he was again fastened to the ring; and, with a view of either gratifying their revenge, or of better securing their victim, the brutes in human shape actually cut off his hoofs, and enjoyed the spectacle of worrying the poor animal to death on his bleeding stumps."

3. "The writer has frequently seen, in his boyish days, the dogs urged to run at the Bull with their entrails trailing on the ground; and in one case, a dog of great repute having been gored by the Bull, so that his bowels were torn out, the spectators secured them in their place by a needle and thread, and then, in consequence of some wagers depending, set him at the Bull in this mangled and almost dying condition!"

4. "In one instance the Bull had an eye beat out with a stick, one of his horns broken at the root, and his tail nearly twisted off. In this state of anguish, his big heart nearly bursting, he shrunk to the earth; when, horrid to tell, these savages placed straw round his body, to which they set fire, in order to compel him to rise."

5. "At Dorlistone, in Staffordshire, a man was gored by a baited Bull from his groin up his right side, so as

to render him a miserable cripple for life. At the same place, another man was overtaken by a Bull, who had broke from the stake, and was struck with his horn on the temple, so that he expired in a few hours."

6. "The most dreadful brutalities are practised upon the Bull. I have seen one actually torn in pieces by several dogs let loose upon him at once; and dogs excited to run till they have died upon the spot; and others have been gored till their entrails have been seen, and then they have been encouraged to run again."

For the Christian Observer.

THE LORD'S PRAYER.

FATHER of all thy saints below,
Whose mercies still thy love proclaim:
Let all the world thy glory shew,
And join to bless thy sacred name.

Thy gracious purpose, Lord, fulfil,
And let us soon thy kingdom share;
That sons of earth may do thy will,
Like those who breathe celestial air.

Our wants with ev'ry morning grow:
With daily food these wants supply;
And on our souls that bread bestow,
Which whoso eats shall never die.

To sinners guilt and shame belong!
Yet grant us, Lord, thy grace to prove,
As we forgive our brother's wrong,
And trespasses repay with love.

And in the dark and dreary day,
Fraught with temptation, pain, and woe,
Oh! guide us on our doubtful way,
Oh! save us from our * watchful foe!

For thou alone art God most high;
The kingdom and the power are thine;
Thy glory fills both earth and sky,
And through eternity shall shine.

C. J. H.

* ἀπὸ τοῦ πονηροῦ.

REVIEW OF NEW PUBLICATIONS.

XXVI. *Introduction to the New Testament; by John David Michaelis, late Professor in the University of Gottingen, &c. translated from the Fourth Edition of the German, and considerably augmented with Notes, and a Dissertation on the Origin and Composition of the Three First Gospels.* By HERBERT MARSH, B. D. F. R. S. Fellow of St. John's College, Cambridge. Vol. III. Part I. pp. xvi. and 341. Part II. pp. 160. vii. and 243. Vol. IV. pp. xx. and 544. boards, 20s. 1801.

MR. MARSH has made a very valuable and acceptable present to the English theological student, in his translation of this last, and much improved, edition of the Introduction to the New Testament of the learned Professor Michaelis; the second and concluding part of which is now given to the public. This elaborate performance will, in a considerable degree, put the reader in possession of the present advanced state of sacred criticism in a nation, which, beyond any other, has cultivated that department of theology with assiduity and success. The former part of this important work was accompanied throughout by notes of the Translator. The remaining part, just published, is, for reasons generally alluded to, illustrated and examined in this way, only to the close of the chapter upon St. Luke's Gospel. For this defect, however, the very able critic has compensated, by the earlier appearance of the work, and by the addition of a highly ingenious and interesting "Dissertation on the origin and composition of our three first canonical Gospels."

The part of the work which we now undertake to examine, opens with a chapter on the names and number of the canonical Gospels; which is followed by two others, the first on the Harmony of the Four Gospels; the second on the Verbal Harmony observable in the three first, though the one did not copy from the writings of the other. The remainder of the work is occupied by separate enquiries into each of the books of which the New Testament consists.

In the chapter on the important subject of the Harmony of the Four Gospels, the Author endeavours to justify historians or biographers in general, and particularly the Evangelists, in occasionally neglecting chro-

nological order for the sake of a superior object; and we incline to think that his Translator, in his objections to this argument, has too far indulged his humour of controverting the sentiments of the Professor. Vol. III. Part I. p. 10. &c. Of the difficulty of constructing a Harmony of the Four Gospels none can be ignorant, who are in any degree conversant in such studies; and of this difficulty it is evident that apparent contradictions are sometimes the cause. But without precipitately admitting these contradictions to be real, we may very rationally suppose that the same events, if those events are of a complicated description, may be related in a different, and, apparently, in a contradictory manner; when nothing more is necessary to produce a perfect harmony in the separate relations, than the knowledge of a trivial incident, a local custom, the peculiar use of an expression, or some minute circumstance of geography. Michaelis gives an account of the principal harmonies, which Mr. Marsh with great justice reduces to two classes—those, of which the authors have taken for granted that all the Evangelists have adhered to chronological order; and those, of which the authors admit that, in one or more of the four Gospels, chronological order has been more or less neglected. Note 24 on p. 36. In note 9, on p. 38, there is, likewise, a very good account of the history, and grounds of the different opinions concerning the duration of our Saviour's ministry. From p. 40 to p. 83, contains the outline of a Harmony proposed by Michaelis himself. The Author then proceeds to enquire into the remarkable verbal harmony, which subsists between the Evangelists: but as this subject is more accurately treated by the Translator, who, in his last note upon this chapter, requests his reader to peruse the dissertation which he has written upon it, immediately, we shall here enter upon the examination of that important discussion.

Mr. Marsh states the question in these words:—"Since it is certain, that our three first canonical Gospels had some connection, either mediate or immediate, we are reduced to this dilemma: either the succeeding Evangelists copied from the preceding; or, all the three drew from a common source." (Diss. &c. p. 4*.) In Chapters II.—VI. Mr. Marsh examines the respective hypotheses of the authors, who have embraced either of the two opinions just mentioned, or have united them; and justly argues that differences and omissions are to be accounted for as well as agreement. In Chap. VII. the author proceeds to the most important part of the work, and gives a statement of the parallel and coincident passages of the three first Gospels; the result of that statement; and an account of several remarkable phænomena in the verbal harmony of these Gospels. He has accordingly analyzed those passages in which this harmony appears, and reduced them to four classes:—the first, containing the passages common to all three; the second, those which are common only to St. Matthew and St. Mark; the third, those which are common only to St. Mark and St. Luke; the fourth, such as are common only to St. Matthew and St. Luke. The result of the preceding statement, in the parallel and coincident passages common to all the three Evangelists, is—that the most numerous instances of verbal agreement exist between St. Matthew and St. Mark; which agreement, however, entirely fails, wherever they differ in chronological arrangement—that whenever St. Luke agrees with St. Matthew, St. Mark never fails to agree with St. Matthew likewise—that not a single verbal coincidence exists between St. Matthew and St. Luke alone†—and that it is peculiar to St. Mark to agree sometimes with St. Matthew, and sometimes with St. Luke. We pass over the more minute phænomena. Mr. Marsh then proceeds to try the different hypotheses by these phænomena, for the solution of which he proves them all to be insufficient; and in their place he advances the following one of his own:—

"St. Matthew, St. Mark, and St. Luke, all three used copies of a com-

* Neither Mr. Marsh nor Michaelis have noticed Calvin, who has harmonized the three first Gospels separately from St. John's.

† This remark must be limited to the cases included in the first class of parallel passages, viz.; those which are common to the three Evangelists.

mon Hebrew document; the materials of which, St. Matthew, who wrote in Hebrew, retained in the language in which he found them; but St. Mark and St. Luke translated them into Greek. They had no knowledge of each other's Gospels: but St. Mark and St. Luke, beside their copy of the Hebrew document, used a Greek translation of it, which had been made before any additions had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person who translated St. Matthew's Hebrew Gospel into Greek, frequently derived assistance from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew: and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel *."

The hypothesis thus stated and determined, Mr. Marsh affirms, will account for all the phænomena relative to the verbal agreement and disagreement in our three first Gospels, as well as for the other manifold relations which they bear to each other; while it contains nothing which is either improbable in itself, or is inconsistent with historical evidence. That this may appear more clearly, he proceeds to trace the several steps which may be supposed to have been taken, from the first drawing up of the Hebrew document to the composition of our canonical Gospels. He then tries his hypothesis by the phænomena in the verbal harmony of the Gospels, as well as in the contents and arrangement of them; and appears to have succeeded in demonstrating the sufficiency of that hypothesis to account for all the phænomena which he has stated.

We cannot, however, dissemble our opinion that, in the solution here offered, there is wanting that simplicity, which is necessary to produce the conviction that our present Gospels had the origin which Mr. Marsh ascribes to them; and when we consider the various adventitious and arbitrary circumstances, which frequently operate in affairs of this nature, we are disposed to think, that the real origin of our Gospels is among those historical facts, the knowledge of which we shall in vain attempt to recover. The phænomena, however, and the result of them, exhibited in the elaborate performance before us, are facts both of certain knowledge, and of a very curious and interesting description; and the hypothesis which will afford a complete solution of them, may at least be admitted as the most probable.

We now return to the original Author. In the chapter upon St. Matthew's Gospel, Michaelis accedes to the assertion of Irenæus, respecting the time when this Gospel was written; and for the opinion of its being originally written in Hebrew, he professes himself satisfied with the testimony of Papias, whose competency as a witness he defends, together with the concurring testimony of subsequent writers, particularly Irenæus, whom he will not admit to have merely repeated the testimony of his predecessor. The intimacy of this latter author with Polycarp, a disciple of the Apostles, and an associate of many who had seen Christ, is sufficient, as Mr. Marsh has well proved, to put his testimony on every subject relative to the Apostles beyond all reasonable doubt. (Note 3, on p. 124.) The Professor then examines whether the Hebrew Gospel used by the Nazarenes and Ebionites was, in its primitive state, the same as that of St. Matthew. That in the third and fourth centuries it was not, is admitted, and indeed, from the fragments which remain, is too evident to be denied. In note 38, on p. 194, the reader will be pleased to find a complete vindication of the two first chapters of St. Matthew's Gospel, from the unfounded suspicions of Michaelis. St. Mark's Gospel this eminent Critic supposes to have been written at Rome. And in his inquiry into St. Luke's, which he inclines to believe was penned in Palestine during the imprisonment of St. Paul at Cæsarea, he mentions with approbation the curious, and not altogether improbable opinion of Theodore Hase, that the Theophilus, to whom the Gospel of that Evangelist is addressed, is the person of the same name, who, according to Josephus, was son of Annas, and himself nominated High Priest by Vitellius, in the place of his

* The algebraic notations are omitted, and consequently a phrase or two altered; but without any injury to the sense. Rev.

brother Jonathan. Michaelis is decidedly of opinion, that St. John's Gospel was written in direct opposition to the heresy of Cerinthus and the Gnostics, the technical terms of whose philosophy that Evangelist has applied to Christ. But in assigning to a Gnostic or Zoroastrian original the appellation by which our Saviour is principally distinguished, we feel ourselves obliged to differ from the learned Professor. The frequent recurrence of the term מימרא, of which Λογος is the proper translation, in the popular commentaries in use among the Jews in the time of our Saviour, suggests a much more natural and rational origin of the appellation, as applied to the Son of God: and this, independently of the question, whether the term, in the Chaldee Paraphrases, is to be understood as a mere idiom, or a personal designation*. We do not deny, however, that St. John, in his use of it, may have had a secondary respect to the philosophy which he was combating. Our Author likewise supposes it to have been an object of St. John's Gospel to confute the Sabians, a sect which acknowledged John the Baptist for its founder. The Acts of the Apostles he considers as intended, not for a general history of the primitive Church, but to record those two important events—the effusion of the Holy Ghost, and the vocation of the Gentiles. And we heartily concur with the Author in his recommendation of the study of Josephus, as the best means of understanding the historical books of the New Testament.

The fourth and final volume of this important work commences with an inquiry into the Epistles of St. Paul; of which he supposes, though on very insufficient grounds, the first written to be that to the Galatians. He proceeds to the two Epistles to the Thessalonians, the date of which may be ascertained from internal arguments. The Epistle to Titus is, with very little reason, placed next. In the chapter upon the two Epistles to the Corinthians, there is much important elucidation. The first Epistle to Timothy is very injudiciously made to succeed. But there is a considerable degree of probability in the opinion that this, as well as the Epistle to the Ephesians and the Colossians, was particularly directed against the Essenés. In the chapter on the Epistle to the Romans, sufficient justice does not seem to be done to the extent and comprehension of the Apostle's argument. The Epistle to Philemon and the Colossians, are generally supposed to have been written during St. Paul's imprisonment at Rome; as was likewise that to the Ephesians, which Michaelis considers as a circular Epistle, intended for the Ephesians, the Laodiceans, and some other churches of Asia Minor. For the ground of this supposition see Col. iv. 16. In the Author's remarks upon the Epistle to the Philippians, we find a complete vindication of the appellation given by St. Luke to Philippi—an appellation, the apparent impropriety of which has cost commentators so much pains to justify. See Acts xvi. 12. Spanheim, however, had afforded a sufficient solution of the difficulty. See Geog. Sac. p. 63. The second Epistle to Timothy contains strong internal evidence of its being the final Epistle of St. Paul. It appears, likewise, to have been written during a second imprisonment at Rome, after he had paid a late visit to Troas, Miletus, and Corinth. See ch. iv. 13, 20. To this account of St. Paul's Epistles is subjoined a character of that eminent Apostle; in which, however, our noble countryman, Lord Lyttleton, has not left him much that is original to say.

The Epistle to the Hebrews, first ascribed to St. Paul by Pantænus, master of Clement of Alexandria, and concerning the author of which Origen expresses himself with uncertainty, Michaelis seems inclined to consider as neither the Apostle's, nor canonical. St. James's Epistle he supposes to have been written to converted Jews; and endeavours, with more pains than are necessary, to reconcile his doctrine of faith with that of St. Paul. In his account of the first Epistle of St. Peter, he adopts the opinion of Benson, that it was addressed to Jewish proselytes, who had embraced Christianity; and contends successfully for the literal acceptation of the name Babylon. Many Jews

* We could wish to see this question decided, or even well examined, by some person competent to the undertaking. Great names appear on each side: for the personal application of the term, Pearson, Allix, Witsius, Maurice; against it, Prideaux, Lightfoot, Simon, Basnage, Michaelis. In Allix's great work there are some arguments worth considering.

resided at that place. It would be curious to compare the conduct of the Bithynian Christians, as represented by Pliny, their persecutor, with the instructions given to them in this Epistle. The second Epistle our Author admits to be a genuine production of the same Apostle. To St. Jude's he is not so favourable. The object of the first Epistle of St. John he supposes to be the same as that of his Gospel. And here we meet with an interesting dissertation on the controverted passage, 1 John, v. 7; concerning which the reader may find more information to the same purpose in Marsh's Letters to Archdeacon Travis, preface, particularly p. xii. note 15. The second and third Epistles are admitted as both genuine and canonical. The Revelation he seems much disposed to reject from the canon, and shelters himself under the name and authority of Luther, who certainly did reject it, though on very insufficient grounds.

We are concerned that we cannot dismiss a work of such unquestionable merit with unqualified commendation. But some objections of a very serious nature have obtruded themselves upon us, in the course of our perusal of it, which it is of the more importance for us to state, because the present publication may be the means of introducing into this kingdom a taste for works of the same description. German theology is not less formidable than German morality. That, for profound and laborious investigation upon subjects of sacred criticism, the productions of that country stand unrivalled in the present age, none can deny, who have any acquaintance with them. Such persons, however, must at the same time be compelled to acknowledge, that neither are they exceeded in the general licentiousness with which theological researches are conducted by its most celebrated divines. The sacred writers are by those authors placed to all appearance precisely upon the same level with a heathen classic; and their writings are criticized with the same freedom. Now it is not merely a kind of habitual reverence contracted for writings esteemed by us the repository of a divine revelation, which disposes us to take offence at such treatment of the sacred volume. Our objection is better founded. We consider the truth of the general doctrines of Christianity, the miracles and resurrection of its Founder, as capable of being proved by evidence, entirely independent of the Scriptures of the New Testament. The existence, the antiquity, and the authenticity of these books may likewise be demonstrated by evidence equally external. Hardly any event in history is attested by so large a body of competent, and unexceptionable witnesses, as the general facts upon which the Christian religion is founded. Such being the case, we do not see how any person, who admits the truth of Christianity in the most general way, and who has the lowest conception of what is necessarily included in such an admission, can consider the principal agents in the propagation of this religion as having no assistance superior to such as is human, when they committed to writing the history and doctrines of the important dispensation, which they had to announce to the world. We insist, therefore, that it is highly irrational and inequitable to treat such writers as merely human writers; and we desire to enter our most decisive protest against a procedure, replete with the most injurious consequences to religion, to morality, and to human happiness. It must candidly be acknowledged, that as every pursuit, however lawful or laudable, is attended with its peculiar temptations, and liable to its peculiar abuse; so neither is the cultivation of sacred criticism exempt from these dangers. There is something in its minute researches which has an unhappy tendency to contract the mind, and render it unfit for the contemplation of more enlarged objects. The critic, in his microscopic enquiries, forgets that there is a sun and a universe. In societies, likewise, where a general profligacy prevails, this study presents a point of junction, by which those, whose circumstances or profession require some regard to religion, may unite a course of irreligion or licentiousness with such a pursuit of theological science as neither alarms their own consciences, nor provokes the displeasure of the world.

Critics need to be reminded, that they have immortal souls like other men; and that if they obtain the blessings which their religion proposes to them, they must obtain them in the

same manner as other men. Nor ought they ever to forget the memorable exclamations of the illustrious Grotius, towards the close of a laborious and not unprofitable life.—*Heu! vitam perdidi, operosè nihil agendo!*

For the Christian Observer.

XXVII. *Remarks on the Uses of the Definitive Article, in the Greek Text of the New Testament; containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By* GRANVILLE SHARP, *Esq.* Durham: Pennington. London: Hatchard. 1802. pp. 80.

Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article, in the Greek Text of the New Testament. London: Rivington. 1802. pp. 154.

THE first of these publications made its appearance, in its present state, originally in the year 1798, and is, therefore, here introduced, merely as it bears upon the work which immediately follows it. The first rule proposed by Mr. Sharp is given in these words: "When the copulative και connects two nouns of the same case, (viz. nouns, either substantive or adjective, or participles, of personal description, respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill) if the article ὁ, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i. e. it denotes a further description of the first named person; except the nouns be proper names, or in the plural number: in which cases there are many exceptions." From a variety of instances produced as examples of the rule, we select the following; "Ὁ Θεὸς ΚΑΙ πατηρ της κυριου ημων Ιησυ Χριστου." 2 Cor. xi. 31. "Εν επιγνωσει ΤΟΥ κυριου ΚΑΙ σωτηρος Ιησου Χριστου," &c. 2 Pet. ii. 20. This rule is valuable, not merely in a philological view, but because it enables us to correct the translation of several passages in the New Testament, which, properly understood, afford "many striking proofs concerning the godhead of our Lord and Saviour Jesus Christ." Under this idea we are referred to the following passages. Acts xx. 28. Eph. v. 5. 2 Thess. i. 12. 1 Tim. v. 21. 2 Tim. iv. 1. Titus ii. 13. 2 Pet. i. 1. Jude 4.

The Six Letters addressed to G. Sharp, Esq. (which we have heard attributed to the Rev. C. Wordsworth, M. A. and Fellow of Trinity College, Cambridge) may be considered as an important supplement to his work. It seems reasonable to suppose, that if Mr. Sharp's rule be true, the ancient interpretations of any particular example by the Greek fathers must tend to confirm it. The object of this work, therefore, is to examine, by actual reference, what were the opinions of the early Greek writers, upon those eight texts, which are mentioned above. In the course of this learned and most laborious investigation, the author not only proves, by a great variety of quotations, in what sense the fathers understood these passages, but shews further, at what time, and amongst what writers, the interpretation began to be ambiguous. To any one at all conversant with the Latin and Greek languages, it cannot be a matter of astonishment, if, for want of the definitive article, an ambiguity frequently occurs in the Latin translation of a Greek sentence, where there is no difficulty whatever in the original. And to this source the author traces the uncertainty which has so long existed with respect to the true meaning of the texts cited by Mr. Sharp. Few of the Latin fathers were conversant with Greek; they quoted in general from their own translations; and, therefore, generally adopted that sense, which, to a mere Latin reader, would appear the most obvious. If then the Greek and Latin writers seem to differ with respect to the meaning of a Greek passage, the question to us becomes this: "Shall we take the explanation of a Greek passage from Greeks, or prefer from Latin writers, not the explanation of the Greek, but of a *translation* of it into their language; which translation, though capable of *both* meanings, and so originally not a false translation, would much more naturally lead men to that sense,

which is contradictory to the common Grecian idiom, and the uniform voice of Grecian interpreters?" p. 38. As our limits will not allow us to follow this author through his numerous and truly valuable quotations, let it suffice to state the general result. It appears then, that where there is no reason to suppose a different reading obtained from that adopted by Mr. Sharp, the Greek writers are decisive in support of his interpretation; the contradictions and ambiguities rest with the Latin writers. In the second, fifth, and sixth Letters, the quotations are numerous and highly satisfactory: they prove incontestably, that words arranged according to the rule never did, from the times of the Apostles, bear any other sense than that assigned by Mr. Sharp during the period while the Greek was a native language. This remark is not to be understood as applicable merely to the verses in question, but as extending to this mode of expression wherever it is used. In proof of this assertion, a considerable number of passages is here produced, from the earliest fathers down to the thirteenth century: and the author adds, "I have observed more (I am persuaded) than a thousand instances of the form "Ὁ Χριστος και Θεος," (Ephes. v. 5.); some hundreds of instances of the "Ὁ μεγας Θεος και Σωτηρ," (Tit. ii. 13.); and not fewer than several thousands of the form "Ὁ Θεος και σωτηρ," (2 Pet. i. 1.) while in no single case have I seen (where the sense could be determined) any one of them used, but only of *one* person." p. 132. Nay, the Arians themselves, it should seem, even at a time when their heresy was triumphant, acknowledged this construction, in admitting that Christ is styled by St. Paul, the great God. The words of Maximin, the Arian Bishop, as cited in this work (p. 95) are very remarkable: "*A nobis unus colitur Deus, innatus, infectus, invisibilis, qui ad humana contagia, et ad humanam carnem non descendit. Est autem et filius secundum apostolum, non pusillus, sed* magnus *Deus. Sicut ait beatus Paulus:*" "*Expectantes beatam spem et adventum gloriæ magni Dei et Salvatoris nostri Jesu Christi,*" &c. They did not deny that Christ is here called the great God, but contended that the Father was greater.

Towards the close of his work, the Author suggests some philological remarks, which well merit attention.

We cannot dismiss this article without offering a few remarks upon the subject, which this work is meant to examine. The rule laid down by Mr. Sharp, was originally proposed by Beza: his words relating to the passage in Titus are the following: "*Quod autem ad alterum attinet, quum scriptum sit,*" "επιφανειαν τȣ μεγαλȣ Θεȣ και σωτηρος ἡμων Ιησȣ Χριστȣ, *non autem,* "τȣ μεγαλȣ Θεȣ και ΤΟΥ σωτηρος," &c. *dico non magis probabiliter ista posse ad duas distinctas personas referri, quam illam locutionem,* "ὁ Θεος και πατηρ Ιησȣ Χριστȣ." *Nam id certe postulat Græci sermonis usus, quum unus tantum sit articulus, duobus istis nempe,* "Θεȣ και σωτηρος" *et* "Θεος και πατηρ" *communis.*" The rule, however, not being laid down with sufficient accuracy, and a due regard to the exceptions of a proper name and a plural number, Erasmus and Grotius paid little regard to it. Since that period, it has often been asserted or denied, according to the preconceived opinions of different writers: it has been generally admitted that it *might* be true, but contended on the other hand that it might also be false. Mr. Sharp was the first who laid down the rule with clearness and precision, declaring that words thus arranged *must* bear this construction, and *can* bear no other. The public have now been for some years in possession of it; and we believe it has never yet been controverted by any man. The rule must have been known to his learned editor, Mr. Burgess, some time before; yet it seems a fair presumption that no exceptions have come under his notice, for he has lately published a second edition of the same pamphlet*. The informa-

* We have heard the question advanced, "Does Mr. Sharp's first rule, obtain in the Septuagint and classical Greek writers?" This mode of expression does not often occur in the LXX.; but where it does occur, we believe all the instances are in favour of this construction; if we mistake not, the first example which can be produced, is in Levit. xxi. 10. In the writings of the Greek classics, we have noticed hundreds of instances, and have not yet seen one which makes against the rule. Take an example or two: "Οι δε, ατε ȣ δωροδοκοι οντες, καταφρονȣσιν απαντων τȣτων, ως φησιν Ὁ Θεος ΚΑΙ Θεων προφητης

tion contained in the Six Letters, is calculated to give the strongest support and most ample confirmation to the rule. In this view, therefore, we consider this work as of very great importance; it enlists into the service of the catholic faith several texts, which have been frequently claimed by Arians and Socinians as exclusively in their favour; thus depriving heresy of one of its greatest strong-holds, and affording another proof of the doctrine of the Trinity, which it will not be easy to elude.

Feeling, as we do, the fullest conviction, that a body of evidence is here brought forward, which the adversaries of our faith can neither gainsay nor resist, we challenge them to the examination of it: if Mr. Sharp's rule be false, let them prove it by an appeal to the Greek Testament; if the quotations in these Letters can bear any other construction, than that which the Author gives them, let another interpretation be produced. Till this shall be done, and we are persuaded it never can be done, we do most earnestly recommend this learned work to all those who are able to appreciate the value of such evidence, and are desirous to "contend earnestly for that faith, which was once delivered to the saints."

For the sake of the mere English reader, we subjoin a translation of the passages mentioned by Mr. Sharp, according to his rule, and the interpretations of the Greek fathers: we omit the first and fifth, because the reading in our common editions of the Greek Testament is different from that adopted by Mr. Sharp.

Ephes. v. 5. "For this ye know, that no whoremonger, &c. hath any inheritance in the kingdom of him who is Christ and God."

2 Thes. i. 12. ——"according to the grace of Jesus Christ, our God and Lord."

1 Tim. v. 21. "I charge thee before Jesus Christ, the God and Lord," &c.

Titus, ii. 13. "Looking for that blessed hope, and the glorious appearing of Jesus Christ, the great God, and our Saviour."

2 Pet. i. 1. "Thro' the righteousness of Jesus Christ, our God and Saviour."

Jude iv. And our only master, God, and Lord, Jesus Christ.

(viz. Homer): Plato's 2d. Alcibiad. Και γαρ του πιμφας ιπποικον ο συμμαχος ΚΑΙ φιλος αυτοις Φιλιππος. (Demosth. κατα Φιλιππου, Λογος γ.)

XXVIII. *Remarks on the Doctrine of Justification by Faith, in a Letter to the Reverend John Overton, A. B. Author of a Work entitled "The True Churchmen ascertained."* By EDWARD PEARSON, B. D. Rector of Rempstone, Nottinghamshire, pp. 38. 8vo. Hatchard. 1802.

THE respectable Author of these remarks shews a very candid spirit, and a sincere desire of promoting peace and unity. In this respect, therefore, though he may not convince by his arguments, he is certainly entitled to great praise, and we should rejoice to see his example imitated by every writer who engages in controversial divinity.

In the Review of Mr. Overton's very masterly work, (see our Number for May) we expressed ourselves so fully on the important doctrine which forms the subject of Mr. Pearson's Letter, that it will be unnecessary at present to say much upon it.

Mr. Overton maintains, that justification by *faith alone* is the tenet of our Church. The object of Mr. Pearson's work is to prove, in opposition to this statement, that repentance and good works are, equally with faith, conditions of justification.

Mr. Pearson properly defines justification to be "the being accounted righteous before God;" (p. 7.) but he afterwards seems to consider baptism and justification as the same, or nearly the same thing; (p. 15.) although baptism is only the outward sign of our admission into the Church, administered by fallible men, and may or may not be accompanied by the inward and spiritual grace of justification, which is the act of God alone. Proceeding on this manifest misconception, Mr. Pearson principally rests his objections to the doctrine of justification by faith alone, on the terms which are required by the Church on the admission of persons to baptism, and on the restoration of the fallen to

her communion. (p. 10—19.) We are not a little surprized that a writer of Mr. Pearson's intelligence, should confound things so very distinct—the manner of our justification in the sight of him who sees the heart; with those external, and at best, equivocal evidences, which are required to satisfy our fellow men, as to the sincerity of our religious profession.

Mr. Pearson's remarks would lead us to infer, that all who deny repentance and good works to be conditions of Justification, do, in fact, if not in intention, deny their necessity in order to salvation. (p. 18.) But we conceive there is another and a more scriptural alternative, which Mr. Pearson has overlooked. It is one also which seems to us perfectly to accord with our Articles, Homilies, and Liturgy, without having recourse to any forced interpretation of their meaning. The opinion to which we allude, is, that though repentance and good works are not the *conditions* of justification, yet they are the *necessary fruits* of that faith through which, by grace, we are justified; and also the *evidences*, the indispensable and only sure evidences of our being justified. It is scarcely possible for any plain, unprejudiced understanding not to perceive the exact conformity of this opinion to the Articles of our Church, fairly and candidly considered. *We are accounted righteous before God only for* (or on account of) *the merit of our Lord and Saviour Jesus Christ by faith, and not for* (or on account or condition of) *our own works or deservings; wherefore, that we are justified by* FAITH ONLY, *is a most wholesome doctrine, and very full of comfort.* Art. XI. *Albeit that good works, which are the* FRUITS *of faith, and follow* AFTER *justification, cannot put away sin, &c.; yet are they pleasing and acceptable to God in Christ, and do spring out* NECESSARILY *of a true and lively faith, insomuch that by them a lively faith may be as* EVIDENTLY KNOWN *as a tree discerned by the fruit.* Art. XII. *Works done before the grace of Christ and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ.* Art. XIII.

Without doubt every true Christian will have within him, repentance, hope, love, and every holy affection, and will plentifully produce good works; but at the same time it is by *faith* he is justified. We are said, indeed, to be justified by *grace* as the source of the blessing, and by *Christ*, as the meritorious cause, as well as by *faith*; but we are not said to be justified before God either by repentance, or meekness, or love, or patience, though these are absolutely necessary to the Christian character. By these and every other Christian grace, comprehended under the term good works, the genuineness of our faith must be shewn (Jam. ii. 18.); but in this sense only are they concerned in our justification.

We would here make a remark on the word condition, as used both by Mr. Overton and Mr. Pearson. As this word is not scriptural, is capable of different senses, and has been greatly abused; it is absolutely necessary in using it, to fix its precise meaning. If by *condition*, when applied to repentance and good works, or even to faith, be intended, that, *on account of which* a man is justified, we disapprove of the term. If, however, it be understood to mean, that, *without which* a man is not justified, the term is very admissible; although as the former is its more usual sense, we should be disposed on questions like the present, to avoid the risk of being misunderstood by substituting in its place some less equivocal expression.

Mr. Pearson speaks of a first and second justification. (p. 33.) But notwithstanding all that theological writers have said on this subject, and the ingenuity with which they have constructed their systems respecting it; we are persuaded that no such tenet can be drawn, either from the Scriptures, or from the standard writings of our Church; nor indeed has any such proof of it been attempted by Mr. Pearson.

If the distinction between "faith which worketh by love," on which St. Paul insists, and the dead and solitary faith which St. James rejects, were duly adverted to, there would be no occasion to have recourse to dubious hypotheses and unscriptural language, in order to reconcile the two Apostles. (See p. 24 and 25.)

While we think that Mr. Pearson has failed in his attempt to prove, (p. 22.) that *faith, the Christian Religion*, and *the merits of Christ*, are sy-

nonimous terms, as well as in his endeavour (p. 26 and 27) so to explain the Articles and Homilies as to establish his own opinions; and while we firmly believe that we are justified by *faith alone*, that it *might be grace, not of works, lest any man should boast*; we at the same time entirely and cordially agree with Mr. Pearson, in thinking that "a belief of the truth of Christianity is not sufficient for this purpose, (viz. salvation) but such a faith only as is effectual to produce a correspondent practice." (p. 24.)

Mr. Pearson sums up his sentiments in certain propositions, on which, after what is said above, we apprehend it is not needful to make further remarks.

It is painful to us thus to animadvert on a pamphlet which is written, as we have already observed, with much candour, and which breathes a kind and peaceable spirit. We are willing to hope, however, though our duty obliges us to counteract the impression which Mr. Pearson's work is calculated to produce, that if the meaning of words were accurately fixed, we should "not differ from him *toto cælo*," nor perhaps "in any points which are essential to Christian love and union." (p. 37.) Being inclined to give Mr. Pearson full credit for "loving the *truth*," (p. 38.) we rely on his receiving our strictures without offence.

Mr. Pearson gives Mr. Overton, (p. 35.) great credit for his piety and diligence, nor does he deny him, in general, the praise of candour. He intimates, however, that Mr. Overton has not so carefully guarded against the *iniquity of quotation* as he seems to have intended, and he produces two instances in support of his allegation. In a second edition of "The True Churchmen ascertained," Mr. Overton denies this charge, and endeavours to prove, that the misrepresentation is entirely Mr. Pearson's. As the whole of the passages to which they allude are not before us, we cannot pretend to decide the question.

XXIX. *A Sermon preached at the Close of a Series of Lectures on the Signs and Duties of the Times, continued for nearly Three Years, in the Metropolis. By a Society of Clergymen. Published at the unanimous Request of the Society.* By THOMAS SCOTT, Chaplain to the Lock Hospital. London, Seeley, 1802, pp. 31.

WE earnestly wish that every individual who may have been led to entertain an unfavourable opinion of either the political or religious principles of the clergymen with whom Mr. Scott is associated, would be persuaded to read this Sermon with attention. It appears from it, (p. 3.) that at a time "when the baneful effects of infidel principles, and principles of insubordination and anarchy," menaced this country; when "the annual proclamation of our King, appointing a day of fasting, humiliation, and prayer," called the nation to peculiar duties; and "our superiors in the Church gave many unequivocal intimations that they were of the same opinion," "a small number of clergymen in the metropolis, who were in the habits of friendly unrestrained intercourse, entered into a resolution to assist each other in endeavouring to stir up their congregations. 1st. To personal self-examination, repentance, and religious diligence. 2d. To use their influence in checking the progress of infidelity, impiety and vice, &c. 3d. To pray constantly for the nation, and for the Church of God that is among us; and also as connected with these ends, to strengthen as far as their little influence would extend, the hands of their governors, and to exhort the people to fear God and honour the King, and not to meddle with those who are given to change." They also "formed a plan of preaching on the subject at stated seasons—(on the week days, as we conceive) for each other." This Association is now discontinued, for reasons stated by Mr. Scott in the Sermon before us, which was preached on the occasion of its dissolution.

We are struck on reading this discourse, with the simplicity and piety of the design of the clergymen in question. Though professing to be little acquainted with politics, and occupying themselves with Religion as their main business, they appear to have justly appreciated the danger of the country, from its foreign and domestic enemies, and to have considered the inculcation of a loyal spirit as one of their peculiar duties during the late crisis.

The text of this Sermon is taken from Psalm cxvi. 2.—" Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

" Surely," says the pious writer, " it is in answer to the prayers of God's servants, that while almost every country in Europe has been made the seat of war, deluged with blood, and exposed to dreadful devastations by fire and sword; we have had peace in our borders. Our established government, our civil constitution, (rendered more valuable than ever to reflecting persons, by comparison with its boasted rivals,) are preserved to us. No revolution, no civil bloodshed, no convulsions, have here taken place. Our Sabbath, our churches, our religious establishment, our toleration, are continued. Few, very few comparatively, have lost their lives, in this dreadful struggle, by the sword of justice; (a wonderful proof of the mild and equitable spirit of our constitution.) Our commerce and manufactures, the support of the poor, and the resources of the public, as well as the wealth of individuals, are not materially injured; nay, in many cases, are unimpaired and improved. We have had scarcity, urgent scarcity: but astonishing supplies from abroad were vouchsafed, till Providence has favoured us with a harvest plentiful almost beyond example. At length, peace is made, as well as plenty in good measure restored; and pleasing prospects open to our view!—Can we remember our prayers, during many years, often accompanied with distressing alarms and sorrows; and then refuse to say, " verily God hath heard us?" Are not these deliverances and mercies answers to our prayers?"

Mr. Scott very judiciously digresses in one part of his Sermon, in order to notice some opinions which have served to damp the spirit of grateful joy on the restoration of peace; and these he very satisfactorily opposes, shewing that they are either unfounded, or of trivial moment. (p. 10.)

Among other points, he adverts to the fears expressed by many, on account of the violent and bitter spirit which they have thought was manifesting itself in various ways against the cause of spiritual Religion. On this topic, however, he observes, that " so long as the ministers of the established Church adhere simply to her doctrines and Liturgy, act consistently with their character and engagements, are exemplary in their lives, and labour diligently in their several places, we are confident that our rulers in church and state know better than to regard the clamours of such men, however vehement and reiterated they may be. Our part, however, is 'to study to be quiet and mind our own business;' to rejoice if the cause of Christ prospers in the world; and to leave it to him to protect us against persecution, or to support us under it." (p. 17.)

Speaking of the dissolution of the Society, he observes, " We formed ourselves into a Society, during an alarming crisis, in order to promote a spirit of prayer for the land, and all orders of men in it; to counteract the progress of infidelity, impiety, and vice; and to use our influence to maintain subordination and quiet subjection to our lawful governors. Blessed be God, that awful crisis is now past; the immediate necessity for such a Society ceases: should we continue it, our conduct might be misunderstood; and should a new occasion arise, by discontinuing it at present, we should be able to resume it, on this or a similar plan, with greater advantage, and without giving occasion against us to those who seek occasion."

A vein of piety runs through the whole of this Discourse, in which, as well as in his other publications, Mr. Scott shews himself to be a zealous promoter of practical Religion, and a strenuous opposer of the various and dangerous errors of " Popish superstition, enthusiasm, antinomian licentiousness, pharisaical self-confidence, dead and notional orthodoxy, and evangelical lukewarmness and formality. We are in danger," he affirms, " on every side. May we watch and be sober." (p. 27.)

We should greatly rejoice, if the zeal to avert the judgments of God; to produce through individual repentance, national reformation; and to promote, by the increase of true and fervent piety, the stability of our Church and kingdom, which has been manifested by Mr. Scott and his Associates, and which is visible in this Discourse, were more universally prevalent throughout the land.

The style of this Sermon is a little inaccurate, probably owing to the circumstance of its having, as we understand, been delivered extempore.

XXX. *Sermons, with a Help to Prayer.* By the Rev. George Patrick, LL. B. &c. *To which are prefixed*

Memoirs of the Life of the Author. T. Williams, 1801. pp. 88 and 412.

NOTWITHSTANDING the degree to which Sermons have been multiplied, many reasons may be given for the publication of new ones, and these are often strengthened in the case of posthumous discourses, by an additional consideration.

If a preacher has been popular and useful in his ministerial office, and has left many behind him who, having formerly been benefited by his labours, now fondly cherish his memory; his Sermons are likely, at least within that circle, to attract particular attention and regard, and consequently to prove materially beneficial.

The Volume now before us, probably owed its publication, in a great degree, to considerations of this nature, and whatever be the estimation in which it may be *generally* held, to a number of persons in the metropolis and elsewhere, who were warmly attached to their Author, it is likely to be an acceptable present.

The Sermons are sixteen in number, all of them on subjects of great importance, and they will, doubtless, be *read* by many with a portion of the same pleasure with which they were heard by the large congregations to which Patrick was used to preach. Our own opinion of them pretty nearly agrees with the general character given by the Editor (p. 73.) of Mr. Patrick's method of preaching. He there commends his doctrinal soundness, and observes, that while he plainly and faithfully brought forward all the grand peculiarities of the Gospel, he did not fail to insist on a holy life as the fruit of faith; but yet, after all, "He did not so frequently and so pointedly enforce the Christian tempers, and the relative duties, as was the constant apostolical method; and as that minister will do whose mind is feelingly alive to the ease with which religious professors, especially in this vast city, may delude themselves."

The deficiency of style which a critical eye may note in the work, the Editor accounts for by telling us, that "as a writer, Mr. Patrick does not appear to have formed his style so much by the rules of just composition, as to have accommodated it to his peculiar manner of speaking;" and that "these Discourses were written *currente calamo*, and without the remotest view to publication."

From the Memoirs, prefixed to the Sermons, we learn that Mr. Patrick's life was more diversified than that of the clergyman often is; and the incidents of it furnish his Biographer with occasions of useful remark. Extracts of Mr. Patrick's letters are liberally dispersed throughout the narration, some of which convey a good deal of entertaining information; and others, much useful instruction on various important duties of the Christian life.

We greatly approve of the impartiality with which the Biographer seems to have drawn the character of his friend. As a *man* and a *Christian*, it obtains almost unqualified, and we believe deserved praise. As a *preacher*, Mr. Patrick's faults are freely censured, but, as we conceive, with just discrimination. He is said to have been a popular preacher; but "popularity," the writer justly remarks, "it must be allowed, is a very equivocal test of excellence:

> "*Interdum vulgus rectum videt, est ubi peccat.*"

It may be the due tribute to that high and rare eloquence which wields truth with such energy, as to establish a just and immediate, and irresistible empire over those who hear. It may be that authority which is gradually and imperceptibly acquired over the minds of men, by tenderness, sincerity, truth, godliness, and a holy zeal. It may arise from something, yea much, of these commanding and insinuating qualities; and yet may mingle therewith an appeal to the *ubi peccat*, the infirmities of the hearers." "We are free," he adds, "to confess, that our brother's popularity was of this last kind."

The particular fault of Mr. Patrick's style of preaching, which is here candidly admitted, in diminution of his merits, is afterwards pointed out. Mr. Patrick is said to have been a man of genius, and lively imagination; but of a judgment less cultivated, and a mind less stored with solid theological knowledge, than was requisite to keep such an imagination within due bounds, and to correct its tendency to eccentric excursion. The allegorical method of expounding Scripture, captivated his fancy, until, as we are informed, years and experi-

ence had taught him a greater sobriety of interpretation. His judgment, the writer of his life observes, was "gradually rectified, and a better method was adopted by him towards the latter end of his pious and useful course." (p. 69.) Some partial friends may possibly object to the disclosure of faults which, it is acknowledged, had been in some degree corrected; but the ends of Biography would surely not have been answered, had the writer fulfilled only the part of a panegyrist. Religious persons are obliged to any one who will correct their taste, and improve their judgment:—it is for the honour of true religion, that its votaries should be "of a sound mind." And young preachers, especially, will do well to attend to the sensible and judicious letter inserted at page 74, with the view of guarding them against a fanciful mode of interpreting Scripture. That method of preaching, which runs every thing into allegory, and seeks a spiritual meaning under the plainest description of facts mentioned in Scripture, has considerable allurements; and the evils attached to it, though many and serious, are not always perceived. It opens a path which a man may explore without a guide, and in which he may with little labour amuse himself, and surprize his hearers with many a glittering novelty, for which the ignorant and the unthinking will bid high. Thus he is tempted to indulge his indolence and his vanity at the same time; he finds an easy road to popularity, is extolled as possessing peculiar skill in the interpretation of Scripture, and even acquires the praise of extraordinary spirituality and unction in his preaching. But, alas! what becomes in the meantime of his own improvement in true wisdom, and the solid edification of his hearers? He discovers, perhaps, when too late to recall many of them into the paths of truth and soberness; that the people he has supposed himself to be instructing in the ways of godliness, have embraced a variety of pernicious errors, either speculative or practical, or both; of which indeed he never thought, but to which he has been accessary, by teaching them to make fancy the expositor of Scripture, and to disregard reason, context, common sense, and every law of sound interpretation, which might have restrained the licentiousness of a bold imagination.

XXXI. *Methodism Unmasked, or the Progress of Puritanism, from the Sixteenth to the Nineteenth Century.* By the Rev. T. E. Owen, B. A. Rector of Llandyfrydog, Anglesea, and late Student of Christ Church, Oxford. 8vo. pp. 123. Hatchard. 1802.

That there are in this country many persons whose minds have been poisoned by Jacobinical doctrines, and against whom it is therefore necessary to guard, no reasonable man we presume will deny. Nor can it be doubted, that the increase of religious societies, which separate from our national Church, leads to an augmentation of the number of those persons who wish for a change in the form of our ecclesiastical, and perhaps even of our civil government.

The first associates, we allow, may possess minds far from hostile to the established order of things: they may enter into their union merely because they judge it to be well adapted to promote their spiritual interests. But the members of a society so formed, are not unlikely to acquire a predilection for that equality and independance which are known to be characteristic features in the church government of many dissenting congregations, and thus a tincture may be given to their opinions respecting civil government. Some minds, however, will rise above the prejudices which their ecclesiastical system may tend to generate; and doubtless all who are really and consistently pious, will feel it their duty not only to yield a cheerful obedience to the government under which they live, but to strengthen its authority by promoting, as far as they can, a spirit of loyalty in others. A variety of circumstances may moreover concur in disposing the general body of dissenters to tolerate and even support the existing establishments; as their conduct for many years subsequent to the Revolution abundantly proves. A growing dread of innovation, and the consciousness of enjoying a large share of religious liberty under the present system, may even lead them cordially to acquiesce in it, and this disposition may be strengthened, by perceiving much

real religion to exist in the Church. True piety naturally leads to peace; and in proportion as it is possessed by the dissenters, will not fail to give to all the considerations above mentioned, a very predominant influence. Still however the remark with which we set out, has its foundation in the constitution of human nature; and it must be acknowledged, that the increase of Dissenters tends to add to the number of those who are unfriendly, at least to our ecclesiastical system; and who may be, in consequence, somewhat less attached to that civil constitution which upholds it.

On this account, after having witnessed that great multiplication of dissenting places of worship which has of late taken place, we rejoice that some plan is likely to be adopted for facilitating the erection of Episcopal churches or chapels, in those parishes in which an increased population has rendered the parish church too small for the number of the inhabitants. Other measures for counteracting the tendency to separate from the Church, may perhaps be devised: measures, we mean, which will not, in the smallest degree, violate those liberal and charitable, and we may add, equitable principles, which are inculcated by our common Christianity, and interwoven with the laws of this land of freedom.

We feel, however, that every measure must necessarily prove abortive which is not seconded on the part of the parochial clergy, by an ardent zeal for the salvation of souls; an earnest and impressive inculcation of the momentous truths of Christianity; and an unremitting and affectionate attention to the spiritual interests of those committed to their charge. It is by such means as these, and not by additional penal laws, that our churches are to be replenished with worshippers, and religious peace and unity to be maintained.

Our readers will naturally imagine, both from the general strain of the preceding observations, and from the title of Mr. Owen's pamphlet, that his object is to propose some measures of the above description for stopping the growth of non-conformity. But in this expectation they will be disappointed. Mr. Owen's plan for arresting the progress of methodism and dissent, is *coercion*. This expedient seems to recommend itself to him on account of the energy with which it acts, wherever it can be applied. But, unhappily for those who may be benefited by it, it is proposed at too late a period of the world. The opportunity of making a fair experiment of its effects in the concerns of Religion, is passed: the days of the Star Chamber and High Commission Court, are no more.

The Author, indeed, begins his Preface by declaring, that it is not his "wish to rouse government to any acts of cruelty or oppression towards the sectarists. Religious persecution," continues he, "is what I most sincerely deprecate, as having always been attended with the most dreadful consequences in respect to the unfortunate objects of it, and never benefiting the cause it professed to support."

But notwithstanding this assertion, it is evident that he wishes to excite the civil power to apply the same energy against certain religious societies, which it has exerted so laudably and so happily for this country, in crushing the embrios of insurrection. This is, in other words, to repeal the Toleration Act. How this obvious intention can be reconciled with that profession of tolerance with which Mr. Owen sets out, may be a question of some difficulty to our readers. We can only inform them of the method pursued by the Author, in order to justify this extraordinary proposal. He has associated the Dissenters, and particularly the Methodists, with Atheists and Revolutionists: and by thus attributing to the religious Separatist, the nefarious intentions of the seditious clubbist, he presents him to the civil magistrate as a proper subject for the same coercion.

While we deprecate this conclusion as both unfair and gratuitous, we shall leave it to the Methodists to answer for themselves how far it is just to class them with such company as that with which our Author, in the course of his work, confounds them.

We were also in another respect greatly disappointed in the expectation which the title page of this volume had raised. We conceived that we might receive some historical information, established by authentic records, which should be employed in tracing

the alleged similarity between "the Puritans of the sixteenth century," and the Separatists of the present day: a work for which much calmness and impartiality would be required, but which, if well executed, and temperately conducted, might prove opportune as well as instructive. It might have assisted the philosopher in his enquiries; the pastor in the care of his flock; and the statesman in his deliberations on political measures. But our Author has chosen an easier task. His pamphlet contains little that is his own, except a few annotations: the text is almost entirely made up of partial extracts, from a number of different publications. With most of these, we presume, our readers are already well acquainted. We shall, therefore, not think it necessary to transcribe them, only observing, that we cannot allow it to be fair to reason from the conduct of a few individuals, against the body to which they may belong. This is a mode of reasoning, which it would be very impolitic in members of the Church of England to admit as conclusive. Many of the stories detailed by Mr. Owen, appear to us to stand on far too slender ground to justify their being made the occasion of serious public charges. At page 104, for instance, Mr. Owen quotes a passage from Professor Robinson's Proofs of a Conspiracy, which that gentleman has acknowledged to have been founded on erroneous information.

XXXII. *Divine Authority, conferred by Episcopal Ordination, necessary to a legitimate Discharge of the Christian Ministry; a Sermon, preached on the 16th Day of May last, before the University of Oxford.* By GEORGE STANLEY FABER, A.M. Fellow of Lincoln College. Printed at the University Press. London: Rivingtons. 1802. pp. 37.

THE great talents which had been displayed by the Rev. Author in the execution of a much more arduous undertaking, intituled *Horæ Mosaicæ**, could not but prepossess our minds in favour of the above Discourse; and we have the pleasure to add, that our expectation has not been disappointed. He has treated the subject with delicacy and ability. For, whilst he strenuously maintains what to him appears to be the truth, with respect to the controversy subsisting between the Church of England and the presbyteral part of the Dissenters concerning the power of ordaining ministers; he uniformly supports the amiable spirit of Christian meekness and charity.

In his Preface he observes

"That since those who have ranged themselves under the standard either of Methodism or Presbyterism, have not scrupled of late years to censure in various publications the discipline of the Church of England, he sees no reason why we have not an equal right to come forward and shew the grounds upon which we unavoidably differ from them. Let it, however, be always remembered, that upon no consideration ought we to suffer ourselves to be hurried into the violent language of abuse and invective. Whatever sin there may be in schism, no human judicature has any right to punish it; before God alone must the offence be answered. I scarcely know a more melancholy sight, or one which gives greater occasion of triumph to infidelity, than that of men, who call themselves *Christians*, reviling, hating, calumniating, and persecuting each other."

The text which he has prefixed to his discourse, is Ephes. vi. 19, 20.—THE GOSPEL; FOR WHICH I AM AN AMBASSADOR IN BONDS.

The positions which he endeavours to establish (as he tells us in his Preface) are these two: I. *That no man can lawfully arrogate to himself the office of a minister of the Gospel, but that he must receive his authority from those who have power to grant it; and,* II. *That such power does not belong to Presbyters, but is vested in the hands of Bishops.*

The first of these positions we may pronounce to be incontrovertible; and the second appears to us to be proved in a satisfactory manner.

Mr. Faber sets out with shewing, that "a self-appointed Evangelist, without any delegated authority, is the very same anomaly in the spiritual world as a self-appointed ambassador, without any credentials, is in the political." In a note which he has here subjoined, he addresses to those who "pretend that a strong argument may be drawn from Num. xi. 26, and from Mark ix. 38, in favour of self-commissioned Evangelists," the following ingenious reply; that though

* A work which we mean shortly to notice.

"Eldad and Medad prophesied, yet they in no wise took upon themselves the function of the priest; neither was prophesying under the Mosaical dispensation, any part of the sacerdotal function; that this is evident from the instances of David, Jeremiah, Hosea, Joel, Obadiah, Nahum, and Saul, who were all indiscriminately endowed with the gift of prophecy; and that the instance adduced from the New Testament, unless it can be shewn that the casting out of devils belongs *exclusively* to the Christian ministry, will never convince any reasonable mind that the Saviour of the world meant to encourage an irregular and presumptuous usurpation of the Sacerdotal authority."

"Let each layman," says he, p. 16. "do all the good that he *lawfully* can *as a layman*. Let him diligently train up his children in the fear of God; let him sedulously promote the cause of true religion among his servants and dependants; and let him, as occasion offers, affectionately, though *privately* remind his neighbour, that there is an hereafter. But let him not act the part of a commissioned herald, and arrogate to himself those functions which his sovereign hath *delegated* to another. He that cannot see the difference between *private* and *unofficial* advice, and *public* and *official* exhortation, possesses no very superior powers of discernment."

The Author goes on to shew that even "all the Apostles derived their authority immediately from Christ; and, in virtue of such authority, and not from the enthusiastic impulse of uncommissioned zeal, proclaimed glad tidings of great salvation to all the families of the earth;" and farther, p. 21. that "no person has a right to execute the office of an Evangelist, without having previously received a commission;" and that here "another very important matter yet remains to be considered;—*Who are the persons* that possess the *exclusive right of granting this commission?*—We assert, that in all ages the Church of Christ has been governed by three distinct orders, Bishops, Presbyters, and Deacons; and challenge our antagonists to produce, from all the records of antiquity, a single instance of a Presbyteral community, previous to that established at Geneva."

Having made, for the purpose of elucidation, some judicious comments on several texts of Scripture, he assumes, as a basis to his principal argument, the following simple postulate. "The contemporary friends of any body of men must know the sentiments of those men more accurately and perfectly, than even the most sagacious enquirers, who flourish many ages posterior to them?"

Now to solve "the question, whether *episcopi* and *presbyteri* be synonymous," as supposed by the Dissenters, "or whether they be descriptive titles of two distinct orders of men," as maintained by the Church of England, Mr. Faber appeals to the testimony of the venerable Ignatius. For he "was Bishop of Antioch, and the immediate disciple and friend of St. John; and no doubt can be entertained of his sincerity, for he laid down his life for the Gospel"—and proceeds to demonstrate, by quotations from his Epistles to the Ephesians, the Magnesians, the Tralliani, the Philadelphians, the Smyrneans, and to Polycarp, "that in his days, that is to say, during the life of the Apostle St. John, there were three distinct orders in the Church; and—that the order of Bishops was of apostolical institution."

"The distinction (p. 30.) between the three orders being clearly pointed out by Ignatius, it will follow almost of course, *that Presbyters, as such, have no right to grant a commission to preach the Gospel.* We may, however, (p. 32.) collect from Scripture itself the primitive mode of appointing ministers; a mode, in fact, which appears to be the very same as that adopted by the Church of England. St. Paul exhorts Timothy, in his *episcopal capacity*, to lay hands suddenly on no man; and in the same Epistle he reminds him, that he himself was ordained with the laying on of the hands of the Presbytery.

"From these two passages we have reason to conclude, that the authority of the priesthood was conferred by the bishop, while a certain number of his presbyters acted as assessors upon the occasion."

In the conclusion of the Sermon we are addressed with these serious and animated words of exhortation:

"Let us ever keep in mind this momentous truth, that it will but little avail us in the great and terrible day of the Lord, to have been members of, perhaps, the purest communion in the world, should we have sold ourselves, during our state of probation in this life, to work unrighteousness. The ecclesiastical privileges upon which we depended, will be our most formidable accusers before the tribunal of God. At the æra of the Reformation, God was pleased to preserve to us the original and legitimate form of church-government; and farther, to bless us with those impregnable bulwarks against heresy and innovation, our excellent Articles and Homilies: let us then see to it, that we profit by these undeserved mercies; let us devote every faculty to the service of our blessed Lord; and let us strive to walk in

that narrow path, which alone terminates in everlasting felicity."

It must be obvious to the judicious reader, that there are many in the present day interested in the issue of this controversy; and who will not be able to vindicate their own conduct, unless they are able to overturn the arguments which are here with calmness and meekness proposed to their mature consideration.

XXXIII. *An Original Letter from a Gentleman to his Friend, giving a short Account of a Work, entitled "Pia & Catholica Institutio; or the necessary Erudition of a Christian Man;" set forth in the Reign of King Henry the Eighth. Chiefly intended as a Vindication of Archbishop Cranmer from the Charges of Inconsistency and Arminianism, with particular Reference to the Bishop of Lincoln's Assertions in his Elements of Christian Theology.* London, Hatchard. 1802. pp. 23.

THE above-mentioned work has been referred to by the Bishop of Lincoln and others, with the view of elucidating the true meaning of the Articles; and his Lordship in particular has argued, that we may not put any construction on the Articles of our Church, which is inconsistent with "the Erudition;" both the one and the other having been principally drawn up by Cranmer. The fallacy of this mode of reasoning is very satisfactorily exposed in the present pamphlet, which has fully confirmed us in the persuasion, that the work in question ought not to be allowed the smallest authority in fixing the sense of the Articles, or even in ascertaining what were Cranmer's sentiments on the subject of predestination, or on any other subject, at the time the Articles were framed. What his opinion really was with regard to that much contested point, we do not pretend to say; but whatever it may have been, the attempt to deduce from "the Erudition," the true meaning of the Articles, is altogether indefensible, inasmuch as when Cranmer wrote the former he was a bigoted Papist; and when he assisted in compiling the latter, he was a scriptural well-informed Protestant.

"The necessary Erudition" strongly maintains, among other points, the doctrines of the mass, transubstantiation, purgatory, prayers for the dead and to the dead, particularly to the Virgin Mary, John the Baptist, the Apostles, &c. auricular confession, image worship, celibacy of the clergy the seven sacraments, denying the cup to the laity, &c. But in the Thirty-nine Articles, the falsity and corrupt tendency of each of these doctrines is so distinctly exposed, as to lead to a suspicion that Cranmer had it in view to make the Articles a specific antidote to the poison of his former work. As well, therefore, might Cranmer's sentiments in favour of transubstantiation, contained in "the Erudition," be produced as a fair interpretation of the XXVIIIth Article, as the opinion maintained in the same work on the subject of predestination, be considered as an elucidation of the XVIIth.

We shall only add that, in our apprehension, the force of the arguments employed in this pamphlet would have been in no degree weakened, by a careful abstinence from every intemperate expression.

XXXIV. *A Sermon on the Sin of Cruelty towards the Brute Creation; preached in the Abbey Church at Bath, on Feb. 15, 1801.* By the Reverend LEGH RICHMOND, A. M. *of Trinity College, Cambridge, and Curate of the Parish of Brading, in the Isle of Wight. Published at the Request of the Institutor of the Annual Lecture on that Subject.* Bath, Hazard; London, Rivingtons and Hatchard, 1802. pp. 28. Price 6d. or on coarse Paper 4d.; 3s. 6d. per dozen; and 1l. 4s. per 100.

WE learn from the dedication, that an annual lecture on the subject of the injuries and sufferings of the Brute Creation, has been instituted by the Rev. HENRY BRINDLEY, of Lacock, in the County of Wilts, and we agree with the Author of this Discourse, in considering him to be justly entitled to the gratitude of every feeling heart for this "work and labour of love."

The text, which is taken from Gen. i. 26. gives Mr. Richmond an opportunity of making many just and affecting remarks on the proper use of that dominion over the animal world with which God has invested man, and on the great guilt attending its

abuse; and we think that every person who regards the word of God as the unerring rule of judgment, will be convinced, on reading this Sermon, that a merciful dominion over the living works of creation is a manifest part of the Divine will; and that, consequently, *no one in whose heart the love of God is truly shed abroad;* in other words, no one who has any claim to the name or character of a Christian, *can be guilty of any known and wilful act of needless cruelty.*

"It would be a vain attempt," observes Mr. Richmond, "even to mention the numerous instances of barbarity which are unceasingly taking place amongst us; still more so to treat them with the reprobation which they deserve. Sometimes pastime and sport are made the excuse, and wretched animals are doomed to racks and tortures and needless death, in order that the tyrant man may be gratified with the bloody recreation. Sometimes a *false* plea of necessity is urged; some declare their unconsciousness of the evil complained of: whilst not a few plead for the unlimited indulgence of their wanton and luxurious appetites in open defiance of all scruple and humanity: one laughs and mocks when the subject of his cruelties is seriously addressed to him: another, more calmly, but not less unfeelingly argues on the difficulty and probable inutility of any attempts to promote a general alleviation of the sufferings of the brute creatures: and thus under a multiplicity of excuses the evil is perpetuated, and cruelty reigns triumphant in ten thousand hideous forms. It is a painful conclusion to which these reflections immediately lead us; that the true principle of the Gospel, comparatively speaking, is so little known, so little felt: in the prevalence of cruelty towards the animal race, we are compelled to acknowledge the lamentable deficiency of Christian faith, hope, and charity. For where these graces are infused into the heart, mercy without distinction of object, must exist likewise: but when the disposition is unmerciful, the spirit of divine love has found no admission *.

* "Should the Christian disciple find, that after having attended to the lessons of the Gospel of peace and love in the Church, his disposition still possesses its natural propensity; instead of loving-kindness, gentleness, and forgiveness, should he find the passions of hatred, cruelty, and revenge ruling in his breast; should his affections, instead of being exalted, spiritual, and pure, be earthly, sensual, and corrupt; he may depend upon it, that, so far as he is concerned, Christianity has done no good. Whatever his profession may be, his condition most certainly is that of the natural unregenerate man; who neither knoweth God, nor the things which belong to his everlasting peace." Sermon on Cruelty to Dumb Animals, by the Rev. C. Daubeny, Author of "the Guide to the Church."

We think the thanks of the benevolent are justly due to Mr. Richmond for this sensible and seasonable Discourse, which is printed in so cheap a form, that it may be distributed without much expence. We particularly recommend to the attention of parents, Mr. Richmond's hints on the subject of education.

An Appendix is added to the Sermon, containing some useful observations and striking facts, for which, as we wish them to be generally known, we shall probably find room in the Miscellaneous part of our next Number.

XXXV. *The Blessings of Peace; a Sermon delivered at Bridge Street Chapel, Bristol, on Tuesday the First of June, 1802, being the Day appointed for a General Thanksgiving.* By SAMUEL LOWELL. Bristol, Browne; London, Williams. pp. 28. Price One Shilling.

THIS Sermon contains a very appropriate call to gratitude for our national mercies. The following passage is deserving of attention.

"Our civil and religious privileges are also to be recorded amongst our peculiar advantages. How fierce the contentions, and loud the vociferations, which we have lived to witness respecting the subject of liberty! Its avowed advocates, however, as it now appears, are as capable of forging the fetters of slavery, as were any of the tyrants of whom they complained. Let prejudice be banished, and impartial justice assume her throne, and then I believe it will appear that as much real liberty is enjoyed in Britain, as in any nation upon the face of the globe. In the forms of worship which we think proper to adopt; in the times of assembling which we are disposed to prefer, we have only to consult our own inclination and convenience; and if our devotions be annoyed, prompt redress and timely protection are found in the administration of the laws. Whilst, as citizens, we firmly claim these rights, of which we could never be deprived but by manifest injustice, it nevertheless becomes us to recollect how many of the nations of the earth are robbed of what is equally their due: and while we sympathize with the hapless sufferers, let us not

be ungrateful to HIM, who ordaineth our lot, and by whose kind Providence we have a more "goodly heritage."

XXXVI. *The Last Days of a Person who had been one of Thomas Paine's Disciples, and who departed this Life on Thursday, February* 11, 1802. By WILLIAM WAIT, A.B. Bristol, Bulgin; London, Hurst. pp. 14. Price Three Pence, or Two Shillings and Six Pence per Dozen.

WE have here a plain and unvarnished exemplification not only of the ruinous effect on human happiness of those anti-scriptural notions which the arch infidel mentioned in the title page has been but too successful in diffusing among our youth, in the middle classes of society; but also of the peace and consolation which Christianity is calculated to afford, under circumstances apparently the most desperate. We recommend this little tract to the serious perusal of all who may yet doubt whether it be preferable to become the disciples of Jesus Christ or of Thomas Payne."

*** We beg to assure the Gentlemen who complain of their Works not being reviewed, that it is entirely owing to our not having seen them. Any Books left at the Publishers will be carefully forwarded to the Editors.

REVIEW OF REVIEWS, *&c. &c.*

To the Editor of the Christian Observer.

SIR,

IN the British Critic for December, 1801, is a Review of "Jones's Developement of Events." In addition to what the Authors of that Review have advanced, in confutation of Mr. Jones's horrid impiety and falsification of history, I would make a few remarks, which I trust will serve still more to expose them. Not having the original work, I must refer to the pages in the British Critic where it is reviewed.

The blasphemy concerning our Saviour's birth, mentioned page 620, may be thus obviated.

Josephus did not write his history till he went to Rome, under the patronage of Titus, after the destruction of Jerusalem; but St. Matthew's Gospel, Lardner shews, was published by St. Matthew not later than the year sixty-four, when Peter and Paul were preaching at Rome; therefore the publication was seven years at least before Josephus wrote his history, in which is the account of Paulina's adultery: and it is a most palpable falsehood that Josephus makes any comparison of the History of the Nativity with the Intrigue of Paulina: so far from it, that Josephus doubts whether Christ were not much more than a human character. Again, Polycarp, made Bishop of Smyrna by St. John, and cotemporary with the other Apostles, says, that Matthew gives the genealogy of Christ as writing his Gospel for the Jews, that he might prove Jesus was the Christ according to the Prophets, by his descent from Abraham and David. And Tertullian, A.D. 200, quotes the genealogy of St. Matthew's Gospel. Clemens Alexandrinus, A.D. 194, says, that *the Gospels, containing the genealogies, were written first.* And Jerome, A.D. 392, says, the three Gospels of Matthew, Mark, Luke, were approved by St. John; but seeing they confined their account chiefly to the last year of our Lord's ministry, St. John relates the acts of our Lord preceding.

The recorded genealogies of Christ are of the highest importance, as they shew his claim to the character of Messiah; who was to descend from Abraham and David; without which descent he could neither be King of the Jews, nor the Saviour of mankind. Besides, Christ to be a Saviour, must be *divine* in his own nature, previous to his incarnation. *I am the Lord,*

and beside me there is no Saviour. Is. xliii. 11. It is evident, says St. Paul to the Hebrews, who kept their genealogies exactly, that our Lord sprung out of the tribe of Judah; which overturns the blasphemy of Jones's account, as if our Lord's miraculous birth were a fabrication of the priests of Isis at Rome, copied from the adultery of a woman devoted to the vilest of the heathen deities. p. 621. (of the British Critic.)

Page 622. As to the story of the death of Pan being an invention of a Christian master of a ship, this is another lye of this Author; for Plutarch, who is referred to, says no such thing; he mentions it as a conversation between some voices on shore, supposed to be preternatural, and the pilot and passengers of the ship sailing by an island in the Archipelago; and the story, or supposition of Pan's death, Plutarch introduces among the reasons why the heathen oracles ceased; as they actually did about the time of our Lord's death, or not long after. St. Luke, as Grotius observes, "writing to the Greeks, ascends in his genealogy to Adam, in order to shew that Christ came to restore what was lost in Adam, and in a more excellent manner, as his nature was more excellent;" besides, the early Gnostics having asserted that Christ was man only in appearance, it was necessary to shew he was so in reality by his birth.

Page 625. The title of *first born*, abused by Jones to a blasphemous purpose, implies the pre-eminent title of Christ to the kingdom and the priesthood: "I will make him my first born, higher than the kings of the earth," Ps. lxxxix. 27. is spoken of Solomon as a type of Christ; for Solomon was not David's first born, though heir of his kingdom: so Christ is called "the first born of every creature," i. e. the Lord of all creation: the "first begotten of the dead," i. e. the Lord and Judge, for Lazarus and others were raised before him. So St. Paul, "God hath spoken to us by his Son, whom he hath appointed heir of all things; and again, "when he bringeth in the *first begotten* into the world, he saith, let all the angels of God *worship him;*" yet this *first begotten* is his *only Son.* (1 John iv. 9.) This shews that the term, as applied to Christ, means dominion and lordship over the creatures; not priority of *birth* respecting any other supposed family of the Virgin: "Christ being the *only* begotten of the Father, full of grace and truth." (John i. 14, 15.)

Page 626. He calls what is said of the star, an "impudent and absurd falsehood." Now star is used in the Scripture, and in common language, for any meteor of a star-like appearance; as a "falling star," to which our Saviour compares Satan upon the loss of his power. Star, in Acts vii. 43, is used for the likeness of a star; and the Hebrew word for it, implies any coruscation or glittering, as in Job xx. 25. In the year 1783, several such were seen moving over England to the south east of Europe: and Zoroaster, the Persian, in the time of Daniel, predicted to the Magi, or Astrologers of Persia, the future appearance of a star*, which would notify the birth of a mysterious child, the almighty word which created the heavens, whom he commands them to adore, offering him gifts with profound humility; and this is further confirmed by Abulfuragius, a well-known Arabian writer. The very word star, ἀστηρ, is used by Homer for a shooting meteor. Iliad iv. line 75.

Page 628, Jones, stealing from the Rabbins, applies Is. vii. 14. to Hezekiah; but Hezekiah was then seven years old: and the word (virgin) used by Isaiah, in the original implies what *we* understand by a virgin throughout the whole Old Testament: so does the Greek word παρθένος, of St. Matthew, applied to the Virgin Mary. See Acts xxi. 9. 1 Cor. vii. 25—37. 2 Cor. xi. 2. Rev. xiv. 4.

Jerome affirms, that the Nazarenes, i. e. the Hebrew Christians, acknowledged the Divinity of Christ. They had the Hebrew copy of St. Matthew's Gospel among them. With respect to Christ being called a *Nazarene*, it was used by the Jews, in contempt of himself and of Gallilee, in which Nazareth was; Galilee being despised by the Jews of Jerusalem, on account of the mixed multitude of Heathen that lived in it. But the word Nazarene, from the Hebrew Nazar, which signifies a branch, alludes to Is. xi. 1.; and to other passages of the Prophets, in which Messiah or Christ is called the Branch of Jehovah, and, the man whose name is the Branch,

* Hyde de veteri Religione Persarum. See Parkhurst under Μαγος, Gr. Lex.

i. e. Messiah; which very word in other passages of Scripture, implies a Saviour, Job vii. 20. Prov. 24. and a Preserver, Is. lx. By his dwelling at *Nazareth*, which comes from the same Hebrew word, Nazar, a branch, (from its plants and woods) Christ came to be called a Nazarene; and his abode there shewed him to be *the Branch* predicted by the Prophets; as Nazareth signifies *the City of the Branch*, and this is according to the emblematical manner which prevails throughout the Scriptures.

Doctor Lardner, in his Credibility of the *Gospel History*, has given all that the ancients have said concerning it, pro and con; and upon that has demonstrated the authenticity of the Canon of the New Testament.

But the Prophet Daniel says, of the time of the end, "the *wicked* shall not *understand*; but *the wise shall* understand." Chap. xii. 10.

A NORTH RIDING CLERGYMAN.

To the Editor of the Christian Observer.

SIR,

In the Evangelical Magazine for May, 1801, and in some publications therein recommended, the Bishop of Rochester is much misrepresented on the subject of Sunday Schools, &c. His Lordship observes, in page 25 of his Charge, "That Sunday Schools are "Institutions that may be very beneficial, or very pernicious, according as they are well or ill conducted, and according as they are placed in proper or improper hands." This is the language of soberness and common sense. But the Editors of the said Magazine bring a groundless accusation in the following remark: "*The Bishop of Rochester is very furious against Sunday Schools.*" Whereas the Bishop blames no Sunday Schools, except those that are pernicious through being ill conducted. All others he expresses his approbation of. His Lordship says, page 19, "The *poor* are even bribed, by small pecuniary gifts, to send their children to these Schools of they know not what, rather than to those connected with the Established Church." But in one of these publications, the Bishop is charged, in a sneering way, with saying the *children* are bribed. —The Editors say, "The former" publication "by Mr. T. takes up the Bishop's accusations, as applied to the great body of Dissenters, and very ably and satisfactorily vindicates them from the supposition of disaffection to the government and constitution of the country." But I can find no such accusation in the Bishop's Charge. The Editors of this Magazine lay claim to candour and liberality; and the Bishop of Rochester, and those of the regular Clergy in general, who are attached to the Church, suffer under an imputation of bigotry, because they are true to their principles, and cannot encourage separations. But I believe very few, if any, of this description of Clergymen, would be guilty of thus misrepresenting those from whom they differ.

A CONSTANT READER.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

A new edition of the ENGLISH ESSAYISTS will soon appear, in forty-five volumes royal 18mo. It is to contain the *Tatler, Spectator, Guardian, Rambler, Idler, World, Adventurer, Connoisseur, Mirror, Lounger,* and *Observer*; with biographical prefaces to all those of which the authors are not living; and a general index in the last volume. Mr. A. CHALMERS is said to be the writer of the prefaces, and the collator of the works.

A Life of the late Mr. COWPER, by William HAYLEY, Esq. may be soon expected.

The Rev. Mr. FALCONER, of Bath, proposes to print by subscription the *Geography of Strabo*, in seventeen books, translated from the Greek text; illustrated by maps, coins, inscriptions, &c. accompanied with the notes of the older editors, and of the later; those of Thomas Falconer, Esq. of Chester, the Oxford editor, entire; of Siebenkees and Tzschuke, of Germany; and those of the Translator. It will form 3 vols in 4to.

The Rev. J. SENNETT proposes to pub-

lish by subscription an abridged translation, in six vols. 8vo. of TIRABOSCI's *History of Italian Literature*, published at Modena, in 15 vols. 4to.

Sir William OUSELEY is employed on a Translation from the Persian of the *Great Tarikh*, or Chronicle of TABARI, whom Mr. Ockley styles *The Livy of the Arabians*, and to whose excellence the most learned orientalists have borne witness. Of the original work, which was written in Arabic, some fragments only now remain; but an admirable Persian translation was made in the tenth century of the Christian æra, and enriched with much curious additional matter from the ancient records of the Jews, Persians, and Mussulmans. This valuable MS. throws great light upon the history of the Eastern nations.

A work in *Natural Religion* is expected early in the winter from the pen of Dr. PALEY.

The Committee appointed by the Lords of the Treasury to examine the models which have been formed for the monuments to be erected in St. Paul's Cathedral, in consequence of addresses to his Majesty from the House of Commons, has allotted the execution of the monuments to the under-mentioned artists:—Mr. FLAXMAN, the monument of *Earl Howe*; Mr. WESTMACOTT, ditto *Sir R. Abercrombie*; Mr. BANKS, ditto *Captain Westcott*; and Mr. ROSSI, ditto *Captains Moss and Riou*. The two former are to receive 6000 guineas for each of the monuments of the Commanders in Chief; the latter 4000 guineas each.

A *Floating Water Mill* is stationed upon the Thames, between Blackfriars and London Bridges. It is constructed upon a plan for which a patent has been obtained. The invention is nothing more than the application of one or more water-wheels on each side of a barge or any other vessel, better calculated to contain the machinery of the mill.

A valuable Manganese mine has been lately discovered near Exmouth, which produces large profits to the proprietors.

The London Society of Arts have presented to Mr. John Palmer, of Maxtock, Warwickshire, a silver medal, for his method of Harvesting Corn in Wet Weather, which is as follows. He first collected men to cut it with sickles after the usual manner, and bind it in sheaves, and had others to house it and thrash it. It was winnowed, and dried the next morning in a malt kiln.—A timber steve or hop kiln would answer the purpose; and the extra expence of this method he estimates at 9s. *per* acre: viz. 5s. for drying, and 4s. for the extra trouble of threshing. When the advantage of getting in an acre of wheat *per* day in rainy seasons is considered, there can be little doubt respecting the very great utility of this mode.

A subscription was lately opened at Bristol, for the purpose of enlarging and improving the harbour of that place, when £70,000 was booked in the space of three hours, and £30,000 more in a day or two following.

A new species of oats, which from the seed having been first discovered in a potatoe field is called the Potatoe Oat, is in general request and culture in some of the Northern provinces. It is a round full grain resembling barley in size, with a remarkably thin shell. A bushel weighs 10lb. more than the same quantity of the common oats.

At Mr. Coke's last Agricultural Meeting, a subscription of 200 guineas was raised for the discovery of the method of preventing Turnips being taken by the Fly. The secret is, to sow with the Turnips a quantity of radish seed, in the proportion of two pounds to an acre, which will effectually prevent the turnips being destroyed; for this insect is found to prefer the radish, and while they are devouring that, the turneps strike into rough leaf, at which time the fly will not touch them.

On the 7th instant, a navigable canal of near four miles in length, from the river Hull to Leven, made by Mrs. Bethell, of Rise, was opened amidst the plaudits of 2000 people, who had assembled to see the first sloop enter the canal, which is expected to prove highly advantageous to the neighbourhood.

A most elegant and magnificent structure was opened on the 1st of this month, at Liverpool, which is designated the Lycæum. The building is of one floor only, and contains a library, a reading-room, and a coffee-room. The library is a rotunda of 45 feet in diameter, and about 40 in height, finished with a dome, and lighted only by a central sky-light. The lower part is divided into twelve recesses for books, supporting a gallery of six feet in width carried all round the circle. The reading-room is 33 feet by 21, and over it is a committee-room of the same dimensions.

SOCIETY FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE.

This patriotic Society has lately published the XIXth volume of its Transactions. The following are the contents of the volume.

PAPERS IN AGRICULTURE.

1. On the planting of Elms, by Henry Vernon, Esq. of Hilton Park, near Wolverhampton.

2. On the planting of Osiers, by Mr. Thomas Selby, of Otford Castle, Kent.

3. Account of Trees and Acorns planted by Thomas Johnes, Esq. of Hafod, Cardiganshire.

4. Account of the Management of several Fields of Spring Wheat, belonging to Mr. Rob. Brown, Farmer, at Markle, near Haddington.

5. An account of the Method of making Clover Hay, invented by the Reverend Mr. Klapmeyer, of Weimer, in Courland.

6. Method of Harvesting Corn in Wet Weather, by Mr. John Palmer of Matock, near Coleshill, Warwickshire.

7. On the Improvement of Waste Land, by Thomas Fogg, Esq. of Bolton in the Moors, Lancashire.

8. On the Model of a Drain Plough, by the Duke of Bridgewater—with a plate.

9. On a Drill Machine for sowing Turnip Seed, by Thomas Andrew Knight, Esq. of Ellor, near Ludlow—with a plate.

10. On the destructive Effects of the Aphis and Blights in Fruit Trees, with Observations for preventing them, by the same.

11. Account of an Implement of Husbandry called the Cultivator—with a plate. By Mr. William Lester, of Northampton.

12. Account of Experiments for determining the comparative Advantage of the Drill or Broad Cast Method in the Cultivation of Turnips, by the Rev. T. C. Munning, of East Dereham, Norfolk—with a plate of the Drill Machine.

13. Account of an Augre or Peat Borer, for draining Land—with a plate. By Thomas Eccleston, Esq. of Scaresbrick Hall, Lancashire.

14. An Account of the planting of one hundred and thirty-three acres of Waste Moor Land. By Nicholas Ashton, Esq. of Woolton Hall, near Liverpool.

15. On the Destruction of the Grub of the Cockchafer, by Edward Jones, Esq. of Weeper Hall, Flintshire.

16. On the Preparation and Application of Composts for Manure, by Mr. John Horridge, Raikes, near Bolton in the Moors, Lancashire.

PAPERS IN CHEMISTRY.

1. On preserving Fresh Water Sweet during Long Voyages, by Samuel Bentham, Esq, Queen's-square, Westminster.

2. On the Production of Opium from Lettuces, by the Rev. Edmund Cartwright, of Mary-le-Bone.

IN THE POLITE ARTS.

1. On the Nature and Preparation of Drying Oils for painting Pictures, by Mr. Timothy Sheldrake, Strand, London.

PAPERS IN MANUFACTURES.

1. On making Paper from raw Vegetable Substances, by Mr. Thomas Willmott, of Shoreham, Kent, with a Specimen of Paper from the Pant Plant.

2. Account of the Culture of the Chicoree Plant, used in Germany as a substitute for Coffee, and its leaves in feeding Cattle, and of the Method of manufacturing Coffee from its Root.

PAPERS IN MECHANICS.

1. Account of a Machine for raising Water, with a Drawing of the Machine, by Mr. H. Sarjeant, of Whitehaven.

2. On taking Whales by the Gun Harpoon, by Mr. Robert Hays, Harpooner of the Ship Ipswich, of London.

3. Account of a new invented Undershot Water Wheel, by Mr. J. Besant, of Brompton—with a plate.

4. Account of an improved Method of driving Bolts into Ships, by Mr. Richard Phillips, of Bristol—with a plate.

5. Account of a Machine for raising Ore—with a plate. By Mr. Thomas Arkwright, of Kendal.

6. Account of the Discovery of a Quarry of Burr Stone, proper for Millstones, by Mr. Field Evans, of Poolquay, Montgomeryshire.

7. Account of an improved Mill for grinding hard Substances, by Mr. Garnet Terry, City Road—with a plate.

8. Account of an improved Drawback Lock for House Doors—with a plate. By Mr. William Bullock, of Portland Street.

9. Account of a new invented Crane for raising and delivering heavy Bodies, by Mr. Thomas Gent, of Homerton—with a plate.

10. On the Ventilation of Hospitals, by Sir G. O. Paul, Bart. of Grosvenor Street, with Six Plates.

11. Account of a new Escapement for Watches, by Mr. John de Lafons—with plates.

PAPERS IN COLONIES AND TRADE.

1. On the Production and Application of Myrabolans, and their Use as a Substitute for Aleppo Galls, by the late Dr. Alexander Johnson, of Charlotte Street, Portland Place.

2. Account of Lack, made from fresh Sticklack, by Andrew Stephens, Esq. of Bengal, and of Experiments made upon it, which shew it to be an useful Substitute for Cochineal in various Cases, by Dr. Bancroft.

The following Rewards were awarded by this Society, on the 25th May last.

IN AGRICULTURE.

To John Hunter, Esq. of Gubbins, in Hertfordshire, for having planted 40,000 Oaks, the Gold Medal.

To Thomas Johnes, Esq. of Hafod, in Cardiganshire, for having planted 400,000 Forest Trees; the Gold Medal.

To John Christian Curwen, Esq. of Workington Hall, in Cumberland, for having planted 84,900 Larch Trees, the Gold Medal.

To Henry Vernon, Esq. of Hilton Park, near Wolverhampton, for planting 10,000 Silver Firs, the Gold Medal.

To James Beech, Esq. of Shaw, near Cheadle, in Staffordshire, for his plantation of Timber Trees, the Silver Medal.

To the Rev. Richard Yates, of Chelsea, for his Essay on raising and promoting the Growth of Oaks, the Silver Medal.

To Charles Gibson, Esq. of Quermore Park, near Lancaster, for planting 6,000 Elms, the Silver Medal.

To William Fairman, Esq. of Miller's House, near Sittingbourn, in Kent, for his Experiments on Extreme Branch Grafting of Fruit Trees, the Silver Medal.

To Robert Brown, Esq. of Markle, near Haddington, in Scotland, for his Culture of Beans and Wheat in one year on the same Land, the Silver Medal.

To Mr. Frederic Clifford Cherry, of New Wood Farm, near Stoke d'Aubenton, in Surry, for planting 60 Acres with Osiers, the Sum of Thirty Guineas.

To Mr. Seth Bull, of Ely, in Cambridgeshire, for planting 8 Acres with Osiers, the Sum of Ten Guineas.

IN CHEMISTRY.

To Mr. Thomas Willis, of Lime Street, London, for his Preparation of the Bulbs of the Hyacinthus non scriptus, or common Field Blue Bells, as a Substitute for Gum Arabic, the Silver Medal.

IN POLITE ARTS.

To George William Gent, Esq. of Upper Guildford Street, for a Drawing of Lewes Castle, in Essex, the Gold Medal. Cl. 89.

To Miss Elizabeth M'Dowall, of Brook Street, Holborn, for a Chalk Drawing of the Virgin and Child, the Gold Medal. Cl. 91.

To Miss Winifred Barrett, of Stockwell, in Surry, for a Drawing of a Landscape, the Silver Medal. Cl. 91*.

To Miss Jackson of Hanover Street, Hanover Square, for a Drawing in Black Chalk, after an Engraving by Bartolozzi, the Silver Medal.

To Miss Blackburne, of Park Street, Westminster, for a Drawing of Demosthenes from a Bust, the Silver Medal.

To Miss Mary Anne Gilbert, of Devonshire Street, Portland Place, for a Miniature Drawing of an old Woman, after Nature, the Silver Medal.

To Miss Emma Farhill, of Mortimer Street, Cavendish Square, for a Drawing of Peasants in a Storm, the Silver Medal.

To William Stone Lewis, Esq. of High Holborn, for a Drawing of Outlines of the Laocoon, from a Cast, the larger Silver Pallet. Cl. 92.

To George Jones, Esq. of Great Portland Street, Mary-le-Bone, for a Drawing of Outlines of Hercules and Antæus, from a Cast, the lesser Silver Pallet. Cl. 93.

To Richard Speare, Esq. of Dean Street, Soho, for a Drawing, a View at Eltham, in Kent, the greater Silver Pallet. Cl. 94.

To Mr. Richard Cook, of Upper Charlotte Street, Fitzroy Square, for a Drawing of Mutius Scævola, before Porsenna, the Gold Pallet. Cl. 96.

To Mr. John Summerfield, of Packington, Coventry, for a Stroke Engraving, the subject Rubens and his Wife, the Gold Medal. Cl. 98.

To Mr. C. Nesbitt, of Fetter Lane, for Engravings on Wood, the Silver Medal. Cl. 103.

To Mr. Richard Austin, of Paul's Alley, Barbican, for Engravings on Wood, the Silver Medal.

To Mrs. Elizabeth Coppins, of St. Stephen's, Norwich, for a Drawing in Crayons of Belisarius, copied from a Painting of Salvator Rosa, the greater Silver Pallet.

To Miss Frances Talbot, of Wymondham, Norfolk, for a Painting of an Herb Girl, from Nature, the Silver Medal.

To Miss Beauchamp, of Langley Park, near Beccles, in Suffolk, for a Painting of a Landscape, copied from Both, the Silver Medal.

To Dr. John Evans, of Shrewsbury, for two Maps of North Wales, the Sum of Forty-five Guineas.

IN MANUFACTURES.

To Mr. Thomas Clulow, of Shoreditch, for his Invention of weaving Purses, Pockets, and Sacks, in a Loom, and improving the Constructions of Looms in general, Twenty-five Guineas.

IN MECHANICS.

To Mr. Henry Greathead, of South Shields, in the Bishoprick of Durham, for his Construction of a Cork Boat, by which the Lives of many Persons shipwrecked have been preserved, the Gold Medal and Fifty Guineas.

To William Hall Timbrel, Esq. of Streatly, in the County of Berks, for an improved herniary Truss and new invented Calico Cushion, the Gold Medal.

To Mr. Richard Knight, of Foster Lane, Cheapside, for his Method of clearing Land from Stumps of Trees, and rendering them in a proper State for Fuel, the Silver Medal.

To Mr. James Brownhill, of Alloa Mills, near Stirling, in Scotland, for his Discovery of a Quarry of Stone, proper for making Mill Stones, the Sum of One Hundred Pounds.

To Mr. John Webb, of Dorrington Street, for an Invention in Gun Locks, to prevent accidents in using Guns or Pistols, and to guard against their being improperly fired, the Sum of Twenty Guineas.

To Mr. James Woart, of Fulham, for securing Beams of Timber decayed by Time, or injured by Accidents, in Buildings, the Sum of Ten Guineas.

IN COLONIES AND TRADE.

To Dr. Alexander Anderson, of St. Vincent, for the Culture of Cloves and Cinnamon, the Gold Medal.

To the Hon. Joseph Robley, of Tobago, for a Plantation of Bread Fruit Trees, the Gold Medal.

FRANCE.

The orbit of the planet Olbert has been so well calculated by M. Baukardt, that this new planet may be considered as already known. Its revolution is made in 1703 days, or 4 years 8 months and 3 days. That of the planet Piazzi is 4 years 7 months and 10 days; but their distances are different, on account of their eccentricities. The former varies from 21 to 35; the latter from 27 to 28, taking the distance of the earth from the sun at ten. LALANDE.

The French Board of Longitude, at its meeting of the 23d ult. adjudged the premium of 6000 francs, which was proposed for the best lunar tables. M. Brug, an astronomer of Vienna, has succeeded, by combining from 3 to 4000 observations, in forming tables which do not differ 10 seconds from an actual observation. This is the greatest aid with which astronomy can furnish navigation, and nothing more is wanting for finding the longitude at sea with the utmost accuracy. The astronomer Lalande observes, upon this discovery, that the horary tables which he published in 1793, for finding the hour at sea, render this part of the calculation so easy, that it may be executed by the most inexperienced navigator.

GERMANY.

The Catalogue of the last Leipsic Fair has been published. It consists of 306 pages, large 8vo. The total number of books which have been published in Germany, from September 1801, to Easter 1802, amounts to 5104; among which were 307 novels, 39 dramas, 89 musical books, nearly 450 translations, 300 new editions, and 50 works printed in Denmark and in Sweden.

A new method of bleaching Cotton-Thread, and Hosiery, has been adopted in Swabia. The operation is performed in two days, and does not require extensive premises. An alkalizate caustic ley is prepared, by taking two measures of quick-lime, and covering them with ten measures of good ashes. The heap is then to be sprinkled with water; and, when the lime is slaked and the mass cooled, it is fit for making the ley, by the addition of cold soft water. The skains of cotton being contwisted and tied in parcels, are to be immersed in the ley; in which they are to be left six hours, and to be occasionally turned. They are then to be washed in a river, and afterwards boiled in a bath of the same kind of ley, in which, for every sixty-six pounds of cotton-thread, six pounds of soap have been dissolved. They are then to be boiled the same length of time in a solution of soap and water only, according to the former proportion; after which, they are again to be washed in the river, and hung up in the air, or laid on the grass, to dry as quickly as possible. The process for the hosiery is similar. The boiler must be made of copper, and must be always well cleaned after it has been used.

ITALY.

Mr. HAITER, Librarian to the Prince of Wales, is employed at Palermo, in unfolding the *Papyrus* volumes, found in Herculaneum. He has discovered the Treatise of EPICURUS *on the Nature of Things*, which has been hitherto known only by name, and is considered as the basis of the Poem of Lucretius. This undertaking is at the expence of his Royal Highness. Ten persons are employed under Mr. Haiter, in unfolding MSS. The volumes hitherto unfolded, at the expence of the King of Naples, are the following: 1. A work of PHILODEMUS *on Music*, which has been published by Mr. ROSINI. 2. Another work of PHILODEMUS, Περι κακιων και των αντικειμενων αρετων (*On the Vices, and their opposite Virtues:*) Mr. BAFFI, Librarian of the King of Naples, was employed in translating it at the time when he fell a sacrifice in the last insurrection of the populace at Naples. 3. A third work by the same author, Περι ποιηματων, was unfolding in the year 1794. At that period ten volumes were unfolded, and persons were employed in unfolding the eleventh. There were, at that time, no less than *one thousand five hundred* volumes left in the Museum to be unfolded. Every year twenty volumes might be unfolded, if

more assistance were engaged; but only two persons were at that time employed by his Neapolitan Majesty. Of the courage and zeal necessary for this work, no idea can be formed but by those who have witnessed the almost insurmountable difficulties which attend the unrolling of MSS. reduced, like these, to charcoal, and so brittle that they break and fall into dust by the effect of the least breath.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Nonconformists Memorial. Vol. II. with Portraits, 8vo.

Periodical Accounts of the Baptist Missionary Society. No. 9.

Last Days of one of T. Paine's Disciples. By W. Wait, 12mo.

Letters to the Anonymous Author of Remarks on Marsh's Michaelis, and his Commentator, relating to, especially, the Dissertation. By H. Marsh, B. D. F. R. S. 8vo.

Articles of the Church of England proved not to be Calvinistic. By T. Kipling, D. D. 8vo.

The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated, and vindicated from the Objections of the late Professor Michaelis, in Letters addressed to the Rev. Herb. Marsh, B. D. F. R. S.

A Scriptural Defence of Election and Predestination; in a Sermon, preached at the Baptist Meeting House, Horsham, Suffolk. By Edward Manser, 12mo.

An Essay on the Method of illustrating the Scripture. By J. Foster, A. B. 8vo.

A small Collection of Private Devotions, for Persons of all Ages. By a Lady of Distinction.

Remarks on Justification, in a Letter to the Rev. J. Overton. By E. Pearson, B. D.

SERMONS.

A Sermon preached before the Earl of Radnor. By C. P. Laynard, D. D. F. R. S. F. S. A. Dean of Bristol, 4to.

Lectures in Lent. By Beilby Porteous, Lord Bishop of London, 2 vols. 6vo.

A Sermon, preached before the University of Oxford, May 16, 1802. By G. S. Faber, M. A. F. L. C. 8vo.

A Sermon, preached at Marsham on the First of June. By the Author of Thoughts on the Preliminaries of Peace, 8vo.

Four Sermons, preached in May last, before the Missionary Society, by the Rev. S. Lowell, G. Townsend, J. M. Mason, of New York, and Dr. Hawker; with the Annual Report, List of Subscribers, &c. 8vo.

A Volume of Sermons. By the Rev. W. Jay, of Bath, 8vo.

A Sermon on the Ignominy of Ministerial Studies, by the Rev. S. Charrier, of Lancaster, 8vo.

Four Sermons on,—1st. Repentance;—2d. Evil of Sin;—3d. Christ's Love;—4th. Promise of the Spirit. By T. Scott.

Christian Zeal; a Sermon before the Scots Society for propagating the Gospel in the Highlands, by J. Hughes, A. M.

Sermons and Essays. By J. Maclaurin.

Modern Infidelity considered. By R. Hall, A. M. 5th edition.

The Young Christian's Triumph; a Sermon, by W. Smelle, on the Funeral of his only Daughter.

The Great Mercies of the Lord. By the Rev. J. Clayton.

The Blessings of Peace. By the Rev. S. Lowell.

I am for Peace. By J. Evans, A. M.

Removal of Judgments. By the Rev. W. B. Williams, A. B.

Reflections on War. By R. Hall, A. M. of Cambridge.

MISCELLANEOUS.

The Journal of Frederick Horneman's Travels from Cairo to Mourzank, the Capital of the Kingdom of Fezzan, in Africa, in the Years 1797-8, 4to.

Cambrian Itinerary; or, Welch Tourist. By T. Evans, 8vo.

Travels through Sweden, Finland, and Lapland. By J. Acerbi, 2 vols. 4to.

The Spirit of Anti-Jacobinism for 1802. 12mo.

Substance of the Speech of the Right Hon. W. Scott, in the House of Commons, relative to the Non-residence of the Clergy, &c.

Considerations on the Debt on the Civil List. By the Right Hon. George Rose, M. P.

Poetical Version of the Four Gospels. By Ralph Darling, 4to.

The Natural History of Quadrupeds, for the Use of young Persons, 2 vols. 12mo. with 72 Plates.

Novum Organum Scientiarum: containing Rules for conducting the Understanding in the Search of Truth; and raising a solid Structure of Universal Philosophy. By Francis Bacon, Baron Verulam.

Translated from the Latin, by P. Shaw, M. D. with Notes, 2 vols. foolscap 8vo.

Tables calculated for the Arbitration of Exchanges; with an Account of all the Monies and Currencies of the principal Countries and Cities of Europe, taken from the latest and best Authorites. By J. R. Teschemacter.

An Account of the Campaign, in the Year 1801, between the French Army of the East, and the English and Turkish Forces in Egypt. By General Reynier. Translated from the French; with an Appendix, containing the Accounts from the London Gazettes, and Official Returns of the English Army, with Observations. By Sir Robert Wilson, Major Commandant of Hompesch's Chasseurs, &c. &c.

Intellectual Physicks: an Essay concerning the Nature of Being, and Progression of Existence. By C. Pownall, 4to.

The Recorder: a Collection of Tracts relative to the Quakers. By W. Matthews, Bath. Vol. I.

Essays on Miscellaneous Subjects. By Sir J. Sinclair, Bart. one large volume, 8vo, with 3 Plates.

Letters on the Cultivation of the Otaheite Cane. By Clement Caines, Esq. 8vo.

Philosophical Papers; being a Collection of Memoirs, Dissertations, and Experimental Investigations, relating to various Branches of Natural Philosophy and Mechanics. By Benjamin Count Rumford, LL. D. F. R. S. &c. &c. Vol. I. 8vo.

Naval Chronology; or, an Historical Summary of Naval and Maritime Events, from the Time of the Romans to the Definitive Treaty of Peace in 1802. By Isaac Schomberg, Esq. Vol. I. to IV.

The Naval History of the late War. By W. Stewart Rose, Vol. I.

Remarks on Dr. Vincent's Defence of Public Education. By a Layman.

Some Thoughts on Education. By John Locke, Esq. A new Edition, divided under Heads, neatly printed in a small pocket size.

Elements of French Grammar. By L. Catty.

A Sketch of the Life and Character of Lord Kenyon, 8vo.

Life of Pogio Braccilini.

Life of Toussaint l'Ouverture.

A Treatise on the Means of Purifying Infected Air. By L. B. Guyton Morveau. Translated from the French. By R. Hall, M. D. 8vo.

A Discourse introductory to a Course of Lectures on Chemistry, delivered in the Theatre of the Royal Institution of Great Britain. By H. Davy.

Commentaries on the History and Cure of Diseases. By W. Heberden, M. D. 8vo.

RELIGIOUS INTELLIGENCE.

ABSTRACT OF THE REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, MAY 12, 1802.

The labours of the Directors, during the past year, have been chiefly employed in the cultivation of Missionary Principles *, the diffusion of Missionary Intelligence; and the keeping up a correspondence with the Missions already established.

In consequence of the paucity of Missionaries, the Directors recommended to the last General Meeting, "that prayer be made to the great Head of the Church for an addition of promising and faithful Missionaries." They have also composed and circulated "An Address to Missionaries and private Christians in this Country;" urging the necessity of an increased number of Missionaries.

In addition to this, they have addressed a letter to the tutors and students in many of the British seminaries, for the purpose of exciting their attention to the high command of our Lord—"Go ye into all the world, and preach the Gospel to every creature." An address to foreign societies and ministers has also been drawn up and extensively circulated.

The Mission to Otaheite has always been a subject of great interest. The Directors received, about the beginning of April, letters from the Missionaries, dated 31st December, 1800. During the preceding twelve months they had been in peace, and in general had enjoyed good health. Public preaching to the inhabitants of Otaheite had not commenced, because the Missionaries were not sufficiently acquainted with the language of the country: but they had endeavoured, incidentally, to speak the Word of Life to individuals. The state of the

* This is an expression we do not clearly understand.

island too, had been peaceful, although ruptures had nearly broken out several times; great preparations were, however, making for a general meeting of the heads of the island, at which war or peace was to be finally determined on: if the former should be declared, and Pomarree and his son be conquered, the Missionaries feared lest they should be subjected to plunder, if not to more serious calamities.

The Missionaries, in reviewing their past and present situation, conceive, that an experienced person, at the head of a body of Missionaries, might be of great service in establishing the Mission at Otaheite; and also other Missions in the surrounding islands. They think, that the correspondence which Governor King, at Port Jackson, has commenced with Pomarree, is in their favour; and they hope for its continuance and increase. These letters mention the separation from their body, on account of his ill conduct, of Mr. Broomhall, who had been before useful.

As the Missionaries express no great anxiety, the Directors trust, that their situation, though certainly hazardous, has not been attended with danger, especially as the Royal Admiral must have arrived at Otaheite three or four months after they wrote, and another vessel from Botany Bay, bringing a recommendation from Governor King to Pomarree to assist the Missionaries, about the same time.

The Directors think these events calculated to encourage the Missionaries, and the addition of *nine* Missionaries by the Royal Admiral will serve to strengthen and animate them.

When the Directors made their Report to the last General Meeting, of the state of the South African Mission, in connection with the Missionary Society at the Cape of Good Hope, their excellent brother, Dr. Vanderkemp, was in Caffraria. Although his situation was lonely, and his safety precarious, yet, with exemplary devptedness and zeal, he tarried there and laboured for several month, endeavouring to conciliate King T'Geika and his subjects; but not so much directing religious instructions to them, (whose language he imperfectly understood) as to some Heathens of Hottentot extraction who were in that country; and three of whom appear to have been converted. After this, with a view to meet the brethren Vanderlingen and Read, who were on their way to join him, he left Caffraria and came to Graaf Reinet. Mr. Vanderlingen, after some probationary services, was called to take upon him the charge of the Colonial Church at Graaf Reinet: Brother Read entered on a diligent course of labour among the English dragoons who were stationed at that place; and Dr. Vanderkemp employed himself in preaching to the Hottentots who resided in the colony. The Colony at Graaf Reinet, has now the advantage of brother Vanderlingen's stated labours; and the children of the colony, and the Heathens who reside therein, the benefit of his religious instructions. Dr. Vanderkemp and Mr. Read were so successful among the Hottentots, that beside two or three, whose piety and good conduct seemed to indicate real conversion, thirty-two others of that people expressed their desire to be fully instructed in the faith of the Gospel, and to walk according to its holy precepts. The English dragoons also not only heard Brother Read with great attention, but several of them have constantly met with him for Christian conference and social worship, and appear to have felt the influence of divine truth.

After this it is painful to relate, that several of the colonists, from an interested policy, have endeavoured to hinder and oppose the labours of the Missionaries among the Hottentots. The brethren Vanderkemp and Read appear to have been much affected, on account of these violent proceedings, and especially as in the course of them, the Hottentots had been subjected to hostility and danger. With a view, therefore, of withdrawing their charge from their persecutors, they have resolved to form them into a settlement at a distance of 200 miles from Graaf Reinet; to provide a school-master for the purpose of giving instruction to their children, and to endeavour to introduce among them agriculture, and such other arts, as the situation, and their capacities, will enable them to learn and to practise. The Commissioner of Graaf Reinet has given his permission, and has offered his assistance for carrying this plan into effect.

This proposed settlement is not meant to supersede the Mission to Caffraria. Dr. Vanderkemp (accom-

panied by Brother Read) has again been in that country. But at the date of their last letter from Graaf Reinet, they were so constantly employed among the Hottentots and English soldiers, that they could not possibly leave that place; and it will only be when a supply of Missionaries is sent to them, that they can resume their Mission in Caffraria.

In the Report of last year it was stated, that the brethren Kicherer and Cramer were about to take a long journey toward the Great River; agreeably to an invitation from a numerous body of Heathen, of various tribes, who reside together, and who earnestly desire religious instruction. Information has been since received, that Mr. Anderson has been joined to this Mission; and it is hoped that they have long since arrived at the place of their destination.

The Missionary Mr. Tromp has succeeded Mr. Vanderlingen at the Wagen-maker's Valley.

The three brethren, Messrs. Manenberg, Forster, and Bakker, who were on their voyage to the Cape, at the time of the last Annual Meeting, have since arrived. Mr. Bakker labours at Stellenbosch; and he has been directed to pay attention to the religious instruction of the children of both the Heathens and Colonists, at that settlement. Mr. Manenberg has proved so acceptable at the Cape, that the South African Society have thought it right to settle him there. It appears that he preaches twice a week to a large and respectable congregation of Christians; and that three times a week he holds an evening meeting for the instruction of the colonial slaves, and of the other Heathen who reside at the Cape. Mr. Manenberg is entirely supported by the Society at the Cape. Brother Foster has been appointed to assist the Reverend Mr. Vos, in labouring among the Christians and Heathens in the settlement of Rodesand; and this Society has been relieved from almost all charge on his account.

The Directors report, that their institution has experienced an increase of assistance from the South African Society, during the past year; and that the Missionaries in Africa have also been favoured with their most ready support. They add, that the Missionary Society at the Cape increases in its numbers, and improves in its organization. Calvinists and Lutherans co-operate, and both Christians and Heathen, at the Cape and its vicinity, share in the exertions of that institution, which has obtained the liberty of erecting a large building at the Cape, for public worship.

Dr. Vanderkemp in his last letter and journal mentions, that he has received a message from Captain Klaas Stuir, a chief among the Hottentots, requesting him to come and settle at Swartkops River, that both himself and his people may be instructed in the doctrine of Christ: and, that at the Snow Mountains, and at some other places in the same direction, there are considerable numbers of Heathen who desire instruction. These services the Brethren have been obliged to decline at present; but they earnestly request, that at least four Missionaries may be sent to enable them to form settlements in the eastern part of the colony of Graaf Reinet, and in Caffraria. The Reverend Mr. Vos, at Rodesand, has also desired that two additional Missionaries may be sent to labour in his circuit, who will be maintained by his community; accordingly Messrs. Palm and Ulbricht, from Berlin, and five others from the Netherland Society, are in a short time to sail from Holland to the Cape.

The Directors express their unfeigned gratitude to his Excellency Francis Dundas, Esq. the present English Governor at the Cape, and his predecessors in that office, for having favoured the designs of the Missionary Society; and also to the Fiscal Rynevelt, at the Cape, and the Commissioner Maynier, at Graaf Reinet; the latter of whom protected the Missionaries and the Hottentots at that place, from the violence of many of the colonists.

Mr. Forsyth is their only Missionary in the East Indies. By letters which have been received from him, it appears, that he continues to labour with diligence and zeal. Mr. Forsyth has subjected the Society to no expence on his account since his arrival in India.

Mr. Bentom has been about two years at Quebec. His church and congregation increase, and his ministry attracts the attention of some persons who have been united to the Church of Rome.

The voyage of Mr. Mitchell to Montreal, with a view to exercise his ministry in that city, terminated in disappointment; but succeeding events have proved more favourable. Mr. Mitchell received an invitation from some persons at New Carlisle, in the Bay of Chaleur, which he has accepted. His congregation increases; many French Catholics and native Indians occasionally hear him, and with the latter, he holds frequent conversations: he also keeps a school for the gratuitous instruction of the children of the poor. Mr. Mitchell has acquainted the Directors that there are about two hundred Indians of the Micmack Tribe, resident in and near New Carlisle; and about four hundred more at Meremichi and Restigouche, in New Brunswick: together with many English and French settlers.

Mr. Hillyard's letters give a pleasing account of his ministrations in Newfoundland. His church consisted, in November last, of 26 members; and an addition thereto was expected and hoped for, in the course of the last winter.

The Directors, in their last Report, made mention of New South Wales, as several of the Missionaries who left Otaheite, were at that settlement. The letters last received from Port Jackson, were dated in August 1801, at which time no Missionary except Mr. Hassel remained at that place. It appears that he preaches at several places in the vicinity of Port Jackson, and that he exerts himself in providing instruction for many children in the colony.

The Directors are sorry that the means of accomplishing several missions resolved on by the Society, have not been in their power. At the time of the last General Meeting three persons were placed in the Missionary Seminary, under the tuition of the Rev. Mr. Bogue: since that time two more have been added, with Mr. Frey, one of those sent from Berlin. Mr. Frey having been converted from Judaism to Christianity, and his desire to preach the Gospel to the Jews being ardent, the Directors have sent him to the seminary that he may be taught "the way of God more perfectly;" and thus be fitted for the important work of preaching the Gospel of Jesus Christ to the unbelieving descendants of Abraham. Had it not been for the co-operation of Missionaries from Berlin and Rotterdam, the interests of the Society in Africa would have suffered considerably. This will account for the delay in forming new Missions.

The "Essay on the Divine Authority of the New Testament," by the Reverend Mr. Bogue, intended as a preface to an edition of the New Testament in French, prepared by this Society for circulation in France, has been presented to the public. When this work has undergone the alterations which a candid and serious consideration may shew to be necessary, means will be provided for effecting the object of the Society with respect to it.

The Directors have granted 100l. to aid the exertions making to spread the Gospel in Ireland, and to afford religious instruction to children in those parts where the darkness of Popery is prevalent. And they have given 50l. more to assist the Tract Society in printing and distributing useful Tracts among the French and Dutch prisoners, who were confined in this country.

The Directors conclude with recommending to the meeting; a determination to employ with prudence and activity all the means which Providence has committed to their management, and the assiduous cultivation of a spirit of faith, dependence, and patience, as to the issue of their designs and the success of their exertions.

By subsequent accounts to those above detailed, it appears that the Royal Admiral, with nine Missionaries on board, had arrived at Otaheite, on the 10th of July, 1801, and was cordially received by the natives. The Missionaries who had continued at Otaheite, are said to have been treated for some time past with great kindness by the Otaheitan chiefs, and to have been furnished with a sufficiency of provisions, even in seasons of scarcity. The chief part of their property would seem to be kept possession of by Pomarree, who, however, is said to supply them with what they want, and seldom to give away any without their leave.

The affairs of the Mission, which had fallen into some confusion, were restored to order while the Royal Admiral remained; but Mr. Read, one of the Missionaries, could not agree

with the rest, and refused to be governed by a majority; he therefore went on board again.

The only progress the Missionaries are stated to have made, as yet, is in acquiring a knowledge of the language of the natives.

The Porpoise, the vessel sent to the island by Governor King, had succeeded in procuring provisions for the colony at New South Wales, 500 large hogs having been salted down, besides those which were carried away alive.

Letters have also been received from Dr. Vanderkemp, dated in March, which state that a Missionary settlement was about to be established at or near Algoa Bay, under the auspices of Governor Dundas, to which the converted Hottentots might be removed. The plan had received some interruption from the news of peace, but it was still intended to proceed with it.

Governor Dundas had recommended it to Dr. Vanderkemp, not to discontinue the instruction of the people in the neighbourhood of Graaf Reinet. Accordingly the Missionary Vanderlingen was left there with about sixty Hottentots, on about thirty acres of land given by Commissioner Maynier to the Missionary Society.

There appears to be two parties in France, who are equally disposed to refuse the Concordat and its disciples a kind reception; those who still adhere to all the forms and faith of the old Religion, and those whom the school of the Revolution has taught to have no religion at all. Between them both the new religion will have many difficulties to encounter.

We copy the following article without daring to vouch for its authenticity.

A Society has just been formed at Bourdeaux, for the propagation of the Christian Religion on the coasts of Africa. We trust that the facility given by peace will make these meritorious institutions be carried on with more zeal than ever, both at home and abroad.

We are informed, that among the regulations of the new Gallican Church, it is ordered by the Consuls, that no Curè shall have the benefice he enjoyed before the Revolution; that the vicars of parishes shall have only 41*l.* sterling *per annum* each; and those who are presented to chapels of ease only 21*l.* each.

VIEW OF PUBLIC AFFAIRS.

The accounts received from the continent, during the present month, and which are particularly noticed under the head of Turkey, exhibit such scenes of revolt and devastation, as evidently forebode some great political convulsion in that distracted empire. The interference of Austria and Russia, in its internal affairs, seems now highly probable. Troops from both nations are even said to be on their march, at the request of the Ottoman Court, to quell the insurgents. The lure, which will thus be held out to the cupidity of these powers, will be likely to overcome any slight sense either of justice or generosity, which, in such a case, would stand in the way of their ambition. And if the peace of the Turkish provinces must be maintained by a foreign force, the transfer of their sovereignty cannot be far distant. That the only European government which is interested in upholding the Mahommedan delusion, should thus be crumbling to pieces, cannot be the subject of keen regret to the Christian Observer; who sees in that event, a fresh confirmation of the unimpeachable truth of the prophetic writings, and a new path opened for the diffusion of that divine light, which is one day to cover the earth. Neither of the monarchs, who seem to be marked out as the instruments of dissolving the power of this anti-christian state, may be aware whose purposes they are effecting, or in whose service they are actually engaged; but the intelligent Christian will acknowledge them to be the immediate, though unconscious instruments of the Almighty—and to be employed in

effecting *his* purposes, whose word is *fate*, and who hath said, *that all the kingdoms of this world shall become the kingdoms of Jesus Christ.*

FRANCE.

THE most interesting occurrence which has taken place in France during the month, is the organization of the Legion of Honour, which has at length been effected. The revenues assigned for its support amount to 5,265,257 livres, about £. 220,000. Lucien Bonaparte has been chosen by the Tribunate its representative in the Grand Administrative Council of the Legion.

The annual *fete* of the 14th of July seems to have been distinguished, on the present occasion, chiefly by military parade. The Chief Consul took that opportunity of awarding *sabres d'honneur* to those soldiers whose bravery and good conduct had been reported to him. The circumstance which attracted most notice was the public celebration on that day of the marriage of twelve young girls, who had been dowered by the Commune, with as many young men eminent for their courage; in consequence of the following decree of the Government:

Paris, June 27.

It is the desire of the Government, that morals and virtue shall be particularly honoured at the fete of the 14th July, and receive public recompense.

At Paris, in each of the twelve Municipalities, there shall be celebrated on the day of the 14th of July, the marriage of a young maiden with a young man, chosen from amongst those who are distinguished for traits of courage.

The same ceremony shall take place at the chief place of every district, on the 23d of September next.

The Prefects and Sub-Prefects shall concert with the respective Municipalities, respecting the dower of the young women, and shall draw up the form of the ceremonies which shall take place on the occasion of these marriages.

The Minister of the Interior,

CHAPTAL.

The commercial interest throughout the French Republic is said to be considerably alarmed, lest the Government should determine against allowing the freedom of trade with the East Indies. Very pressing memorials on this subject have been presented to the Chief Consul from the merchants and manufacturers of Havre and Lyons; and their example is expected to be followed by the inhabitants of other great trading towns. It is not improbable that, in consequence of these representations, this branch of trade will be thrown open, for a time at least, by way of experiment.

Great complaints are also made by some of the manufacturing towns, of the injury they have sustained by the importation of English productions since the peace; and it is asserted, that if the Government does not effectually guard against this evil, their manufactures must be involved in speedy ruin.

A treaty was concluded on the 20th of May, between the French Republic and his Serene Highness the Duke of Wurtemburgh, by which it is stipulated, that France shall possess all the territories on the Left Bank of the Rhine, which formerly belonged to the Duke; and shall employ its good offices to obtain for his Serene Highness those indemnities which may be best suited to his convenience, and which shall be equivalent to the losses resulting to him from the war.

The Chief Consul has received by anticipation the congratulations of the Emperor of Germany on his election to the Consulate for Life. His Majesty declared this event to be the more agreeable to him, as he was persuaded it would have a great influence on the duration of peace.

SPAIN.

A treaty of peace between the King of Spain and the Emperor of Russia was signed on the 4th of October, 1801, and finally ratified at Paris on the 8th of April, 1802. It contains nothing more than a declaration that from that time forward there shall be peace and good amity between the two nations.

ITALY.

The Constitution of the Ligurian Republic is at length definitively settled. This new production seems, like the former constitutions which have issued from the closet of the Abbe Sieyes, to be an attempt to shew, what curious things may be devised by political ingenuity. One characteristic, however, it possesses in common with the constitution of the Italian Republic. The body in which the Government resides, is so parcelled out into minute subdivisions, that it can not be expected to act with such union and energy, as would enable them to oppose the commands of France. Liberty, equality, and national representation, are declared to form the foundation of this new code.

The Republic is to be governed by a Doge, whose functions are to last for six years, but whose powers are extremely limited; and a Senate, consisting of thirty members, one third of whom are to go out every two years. There are to be three Colleges—the College of Landed Proprietors, of Merchants, and of Men of Letters; they are to meet every two years, and

they elect the senators—they present also to the Senate three candidates for the office of Doge.

The members of the Colleges are elected for life. The duration of their sittings is not to exceed ten days, and they are to assemble in different places. The Catholic religion is declared to be the religion of the state. A naval establishment, consisting of two ships of 74 guns, two frigates, and four corvettes, is to be kept up, and the sailors are to be registered. There is to be a National Institute.

The Senate is sub-divided into five magistracies for the administration of public affairs; viz.—The Supreme Magistracy, that of Justice and Legislation, that of the Interior, that of War and Marine, and that of the Finances. Each of these has a separate president and department, probably with a view to prevent their acting in concert.

The salary of the Doge is 50,000 livres of Genoa a year; of the members of the Supreme Magistracy 9000 livres a year; of the other Senators 6000 livres a year. The Doge has not yet been elected.

CHARLES EMANUEL the Fourth, King of Sardinia, has resigned his crown and dominions in favour of his brother, who has acceded to them by the name of Victor Emanuel.

SWITZERLAND.

The new Helvetic constitution has at length been adopted, though not without a strong expression of indignation in various parts of the Republic. For its adoption the numbers were 240,000, and no less than 70,000 rejected it in the most unequivocal manner. This opposition will of course avail nothing, and Switzerland must patiently submit to the irresistible mandates of its oppressor.

By letters from Basle, under date of June 24, it would appear that the territory of Vaud is once more the scene of insurrection, and that nothing but the presence of a French force can preserve the country from being entirely laid waste. The tythes and the feudal rents continue to be the pretext of these tumults. Fresh troops are expected in that country for the purpose of supporting the government.

NETHERLANDS.

An epidemic putrid fever, which had made cruel ravages at Brussels for six or seven months past, continues, it is said, to rage with great violence. According to the opinions of the physicians, this fever is marked by some pestilential characteristics, and they are not yet able to class it amongst the known maladies.

HOLLAND.

The Batavian government is now distributing allotments of land on the coast of Guinea, on condition that the grantees shall clear and cultivate them, and pay annually to the state a trifling ground rent, proportioned to the tract they may occupy. The same measure, it is expected, will be adopted with respect to the colony of the Cape.

During the course of the month a number of printing presses have been sealed up by order of the government, without any reasons being assigned for this arbitrary measure. All the booksellers have also received orders not to sell any political work now printing, or that has been printed, or that shall be printed, whether obnoxious to the present men and measures or not, under the penalty of 50 guilders for every sheet or half sheet so published; and in case of perseverance, to be liable to corporal punishment.

RUSSIA.

The Emperor of Russia, it is said, continues to give the most substantial proofs of his affection for his people, and of the sincerity of his desires to render them happy. He lately promulgated the following Ukase:—"Wishing to give all the inhabitants of our empire, whatever be their rank, all the means of improving their condition, we ordain that the 23d article of the Letters Patent, granted to the Noblesse on the 21st of April 1785, and directing that hereditary property should pass to lawful heirs, notwithstanding even a judicial sentence for the highest crimes, shall be common to tradesmen, farmers, and all other classes."

The Emperor is at present on a tour through some of his states. On the 10th of June he arrived at Memel, where he was met by the King of Prussia, with whom he had several interviews. Nothing has transpired with respect to the particular objects of their conference.

Hostilities have broken out between the Russians and Persians, the former of whom have penetrated into the province of Ghilan, beyond Derbent. Some violence offered to the Russians at Astrabad, is mentioned as the cause of these hostilities. Babei Khan is at present on the throne of Persia.

TURKEY.

According to all accounts, the Turkish government was never in such a state of decrepitude and weakness as at present.

The great progress of Passwan Oglou is said to have obliged the Porte to dispatch several couriers express to Petersburgh, London, Paris, Vienna, and Berlin; and to order the Captain Pacha to take the command of a body of troops destined to act against the rebels, amounting to 22,000 men.

The Court of Russia has already consented to march a division of troops to oppose the rebels; and the Austrian govern-

ment is also said to be taking vigorous measures to impede their progress. A seasonable pretext will thus be afforded to these two powers for getting a footing in European Turkey, which it will probably be found difficult to make them relinquish.

A body of 800 men, under the orders of Passwan, entered Wallachia, where having been increased to 5000, they defeated the troops of the Hospodar, and made themselves masters of the province, and of an immense booty. A cordon of troops had been formed on the Austrian frontier to preserve it from insult, and an intention was intimated of occupying Wallachia as a measure of safety.

Another rebellious Pacha, named Georgi Osman, connected with Passwan Oglou, is said to have committed great ravages in the neighbourhood of Adrianople. He had met, however, with a vigorous resistance, having been beaten in several engagements.

A numerous band of brigands had assembled also in Macedonia, and were preparing to plunder the rich convents of the Greeks, situated on Mount Athos, but a Lieutenant Pacha of Salonica having set out in pursuit of them, they were totally dispersed.

Accounts have been received at Constantinople of an engagement having taken place in Egypt, between the Grand Vizier's army and that of the Beys, in which the former was defeated. The English troops still remaining in Egypt, to the number of 4 or 5000 men, had taken no part in the hostilities.

The plague is said to rage in Egypt, and also at Smyrna.

The Porte has signified its accession to the Treaty of Amiens.

BARBARY.

Accounts have been received of very formidable maritime movements on the part of the Algerines. They have sent out a fleet to sea of twenty-two sail, containing several large frigates. Some of them were in sight of Gibraltar when the last accounts came from thence, and it was reported that three had passed the Straits into the Atlantic. It is not exactly known what are the nations whose vessels it is intended to attack; but it appears that the O'Senna, Portuguese frigate, of 40 guns, was captured by an Algerine frigate, and taken into Algiers, on the 15th of May: she was carried by boarding; the crew ran below, and only 21 persons, chiefly officers, were killed.

The Spaniards are much alarmed, by the sailing of this squadron, for the safety of their trade and coasts.

The Algerines are said to be on the point of a rupture with the Danes, unless their exorbitant demands of rich presents are complied with. A squadron of four American frigates continues blocking up the port of Tunis, where the Bey will not amicably adjust the misunderstanding. Two other American frigates now at Gibraltar, are expected to sail to reinforce the blockading squadron, and compel the Bey, by an open attack, to renounce his system of hostility.

NEW SOUTH WALES.

According to the last accounts, dated in November, the colony was in a flourishing state. At Port Jackson the crops were luxuriant, and beginning to be cut down.

Governor King had opened a communication with Otaheite, for the purpose of supplying the colony with pork, in which he had been successful.

The most friendly understanding exists between the natives of Otaheite and the Settlement of New South Wales. The latter country is found to produce coal, of an excellent kind, in abundance, together with plenty of wood, well qualified for the masts of shipping.

Governor King had formed a small Settlement at Hunter's River, for the purpose of working the coal, which is of the same nature with that of Newcastle.

WEST INDIES.

ST. DOMINGO.

A Proclamation issued by Leclerc on the 24th of April, serves very strongly to prove that the termination of hostilities in St. Domingo must have been purchased by considerable concessions in favour of negro freedom.

The basis of the provisionary organization, observes the Commander in Chief, which I shall give the Colony, but which shall not be definitive till approved of by the French government, is liberty and equality to all the inhabitants of St. Domingo, *without regard to colour*.

As it is of infinite interest to you, citizens, that every institution should, in an equal degree, protect agriculture and commerce, I have not determined upon this important work, without having first had recourse to, and consulted with, the most distinguished and enlightened citizens of the Colony.

I have, in consequence, given orders to the generals of the South and West divisions, to select for each of these departments, seven citizens, proprietors and merchants, *(without regard to colour)* who, with eight more which I shall myself choose for the department of the North, are to assemble at the Cape in the course of the present month, to impart their observations to me on the plans I shall then submit to their consideration.

It is not a deliberative assembly I establish. I am sufficiently acquainted with the evils which meetings of this nature

have brought upon the Colony, to have that idea. The citizens who are thus chosen, being honest and enlightened men, to them will I communicate my views; they will make their observations upon them, and will be able to impress on the minds of their fellow-citizens, the liberal ideas with which government is animated.

Soon after this Proclamation was issued, Leclerc caused Toussaint and all his family to be arrested and sent to France. This he did on pretence of his conspiring to raise a fresh insurrection, which he deferred setting in motion, only until the effect of disease on the French army should have lessened the danger. No proofs whatever are adduced of this conspiracy; nor is it probable, were any needed, to induce Leclerc to seize the very first convenient opportunity of ridding himself of so formidable a competitor. Letters of Toussaint are indeed referred to as proving incontestably his treachery; but they have been prudently withheld from the public eye.

The arrest of Toussaint had caused several assemblages, but it is added that they were easily dispersed.

Great sickness prevailed at the Cape, and the ranks of the French army are said to have been much thinned in consequence.

GUADALOUPE.

Advices have been received from General Richepanse, Commander in Chief of the army sent to take possession of that Colony, giving a detailed account of his proceedings, from his arrival on the 7th to the 29th of May, the date of his dispatches. From these we learn, that notwithstanding his having been joined by Pelage, the Mulatto General, he had to encounter a most formidable opposition on the part of the Negroes, who seem to have contested the ground with great pertinacity. The loss on both sides must have been considerable. General Richepanse concludes with observing, that the insurrection was at length crushed; that the chiefs being killed, their followers had laid down their arms and resumed their accustomed labours. But in this statement there appears to be an inconsistency; for the affair which is said to have terminated the rebellion took place on the 28th, and the General's letter is dated the 29th of May. No time was therefore allowed for ascertaining the disposition of the Negroes to "resume their accustomed labour." The Negroes had destroyed several plantations.

TRINIDADA.

Lord Hobart, one of his Majesty's principal Secretaries of State, has given notice to the Governor of Demarara, that it is the intention of his Majesty that lands should be granted at Trinidad, upon very favourable terms, to such British subjects as may be inclined to remove to that island with their negroes from the colonies which are shortly to be restored to the Batavian Republic, desiring him to make this intention generally known to the British subjects resident in Demarara, and to acquaint them that the specific terms upon which such grants are to be made, will very shortly be communicated to Governor Picton, who will, at the same time, receive instructions for carrying the wishes of government into execution.

William Fullarton, Esq. and Samuel Hood, Esq. have since been nominated joint Commissioners with Governor Picton for that purpose.

FOREIGN INTELLIGENCE.

Rome, May 20.—The King of Sardinia arrived here on the 22d with his suite. The next day his Majesty repaired to the Quirinal Palace, where the Secret Chamber was assembled. He was received by his Holiness with demonstrations of the most tender friendship. The next day his Holiness returned the visit. Hardly had his Holiness alighted from his carriage, when his Majesty attempted *to kiss his toe*; but his Holiness raised him up, and hastened into the apartment, where he had a long interview with the King.

Florence, June 2.—The King has published the following act, emanating from his own individual will:

"His Majesty, wishing to give a splendid testimony of his consideration for the rare merits of the Queen, and desiring also that she should concur in promoting the good of his beloved subjects, and being desirous of having the benefit of her Majesty's advice in affairs of legislation as well as administration, has resolved to order that the Queen shall be not only present and assisting at the ordinary councils of each week, but shall also be informed of all affairs which, from their importance, demand an immediate determination with a regular council.—"Done the 2d of June, 1802."

Milan, June 29.—At Sancina, and the neighbourhood of Cremona, shocks of earthquakes have become so frequent of late, that the wretched inhabitants begin to desert their patrimonies rather than endure the continual alarms of impending fate.

Accounts from Milan mention a very desperate engagement which took place towards the end of April, between a Swedish frigate and four Tripoline chebecs. The frigate sunk two of them, and brought a

third into Messina; but she is said to have had 100 men killed or wounded.

M. de Guadagni having written a letter of condolence to the ex-king of Sardinia, on the demise of his Queen, the Prince answered him in the following terms:

"It is worthy of a heart like your's to participate, as you do, in the grief of one of your friends. Yes, my dear Guadagni, the Lord required at my hands the sacrifice of every thing I did or could hold most dear in the world. You know what a treasure I have lost; it was such a treasure as suited heaven and the abode of angels, more than it did this world of corruption and of misery. I am, however, become a widower and an orphan! I have lost a wife, a mother, a friend, and the dearest half of my existence.

"Thanks be to God, who left her to me for twenty-years six months and a day—too short a period, alas! but still longer than I deserved. I had the sad consolation of closing those fine eyes, which were fixed only on heaven and me, —she looked her last on her crucifix and on me, bowed down her head, and expired without a struggle, without a motion, without a groan, and I live to lament her loss, and essay to follow her example.

"I should have but ill availed myself of the example she set me, if I did make such a sacrifice willingly; but my grief will endure as long as my life—adieu, my good friend, remember me to my acquaintance at Florence."

A very favourable turn has taken place in the appearance of the crops both in France and in the north of Germany. They promise a much more favourable harvest than could have been expected in the spring.

According to the plan now adopted by the French government, the canal to be opened between Brussels and Charleroy will pass under the walls of the former place, and form a junction with the canal which communicates with the North Sea. It is supposed that from 15,000 to 20,000 men will be employed in this undertaking before the end of the year.

The whole of the territory, extending from Donaueschingen to Mosking, in Upper Suabia, Germany, about 16 leagues in length, and from 8 to 10 in width, has been laid waste by a hail-storm of an extraordinary nature. This calamity leaves the farmer without the hope of reaping the smallest harvest.

Stutgard, June 12.—They write from Crams-Munster, that by virtue of an Imperial resolution, all the convents which had been suppressed by Joseph II. are to be re-established, and put again into possession of their estates. The religious belonging to these convents, who may be yet living, shall re-enter their cloisters, and receive noviciates; if any part of the conventual property has been sold to individuals, they may enter into negotiation for its recovery, the latter being at full liberty, however, to retain it if they think proper. Pilgrimages are also to be again permitted.

The abolition of holidays at Munich, authorized by the consent of the Pope, produced some disorder there in the beginning of the present month. The journeymen, having made an agreement among themselves not to work until all the festivals and processions, abolished by government in concert with the Holy See, should be re-established, assembled in bands of fifty or a hundred, and paraded the streets. The Elector in person endeavoured, but in vain, to appease them by the mildest persuasions. The Prince then ordered the garrison out under arms, caused these bands to be surrounded, and to be conducted to the riding-house, at the entrance to which he ordered cannon, loaded with grape shot, to be planted. Next day those who promised to return to their duty were set at liberty; but the leaders were detained that they might be punished.

GREAT BRITAIN.

THE only subject which we shall at present particularly notice, is one which has very properly occupied the public attention during the whole of the present month; we mean the *election of Members to serve in the ensuing Parliament.*

The period of an election, whether considered in a moral or political view, is, without doubt, highly important; bringing with it, as we have already shewn, peculiar duties and temptations. Of these, we trust, that the Christian elector has been well aware; and that, mindful of the account he will one day have to render, he has exercised his elective franchise in a manner which will endure a retrospect.

It is not, however, our present purpose to trouble our readers with advice as to the discharge of the important trust reposed in them, which would now indeed be unseasonable; but to notice a few of the circumstances which have distinguished the present election.

We shall first advert to an Address of Sir Francis Burdett to the Electors of Middlesex, containing some asser-

tions of a very extraordinary nature, on which we deem it our duty to make a few comments.

"If the people of England," says Sir Francis, "are pleased and contented with what has passed—with their present situation—and with the terrible changes which have been made in the laws, constitution, and manner of governing this country, &c."—Again, "I think my country may still be saved, but by one means only—by a fair Representation of the People in Parliament. By that alone can we possibly obtain the restoration of those invaluable rights which have been ravished from us, or the security of what little good remains."

Is this, may we not ask, the language of a sober dispassionate judgment? Is it the language which a real friend to his country would use? Is it not, rather, the language of Jacobinism, whose peculiar felicity lies in creating dissatisfaction, and raising hosts of imaginary ills; in perverting truth, and ascribing to the defects in the constitution, or to the wickedness or folly of government, evils which result from natural causes; and, finally, in giving to the measures of wisdom and benevolence, the characters of folly and oppression?

That the last ten years were pregnant with danger to every established government, requires no proof. The magnitude of that danger, its pressure, the insidiousness as well as rapidity of its progress, is now a matter of experience, not of conjecture. Great in its amount, and varied and complicated in its forms, measures of more than ordinary vigour, it must be acknowledged, were required to guard against it. And now that the conflict of human passions, which that awful crisis had excited, has in some measure subsided, can any unprejudiced man look back, and not feel a conviction, that if this country has not passed through the revolutionary pangs of France; if she be not at this moment crouching at the feet of a military despot, property, life, laws, and religion, depending solely on his *fiat*; at least, if she have not experienced all those horrors which societies federated under the pretence of Reform produced in Ireland; it is owing, under the overruling Providence of God, to the vigour tempered with mildness, to the wise and steady vigilance, and to the undaunted resolution with which he was pleased to inspire our councils.

We wish to be understood as confining our views at present to the conduct of our internal affairs. We mean not, however, to assert, that even here every measure was unexceptionable. While governments are administered by men, that administration will partake of the common imperfection; but where there appears a general uprightness of intention, and wisdom of design, and an union of firmness and conciliation in execution, we ought neither to withhold our tribute of commendation, nor deny our support and confidence on account of occasional errors.

May we not look around us at this present moment with some degree of complacency, after all the sacrifices which have been made to secure our liberty and independence, while we compare our own fixed, free, and happy constitution with any other whatever, and particularly with the changeful, ephemeral, shadowy mockeries, miscalled constitutions, enjoyed by those states which have passed through the purifying fire of a revolution.

Sir Francis would insinuate that the present situation of the people of this country is insupportable. That the people of this country have had to endure a severe and unexampled pressure, arising from a scarcity of the necessaries of life, we allow; but that, thank God, is now over. In their worst state, however, the condition of the people, even in France, would admit of no comparison with theirs *; and we exceedingly question whether, under all the admitted distress which exists among us, there be one nation in Europe in which happiness is so generally diffused as it is in this.

But wherein does the change consist, which Sir Francis asserts to have taken place in the laws, constitution, and manner of governing this country? Is freedom of speech denied to us? Let the hustings at Brentford bear witness. Is the liberty of the press restrained? We need only refer to the Baronet's own speeches and hand bills, where that liberty serves as a cover for licentiousness. Would Robespierre, would Carnot, would Bonaparte, or any other revolutionary hero; nay, would any other govern-

* See Christian Observer for March, p. 196.

ment of Europe have been equally tolerant with our own? We think not.

But to return. Is the judicial administration of our country less pure than it was? Are our judges more corrupt, or our juries less impartial? Are laws enacted without the consent of parliament, or are parliaments not elected by voluntary suffrage as formerly? Who is restrained in the exercise of his franchise? Let that elector who feels the restraint, make his complaint.

"But," adds Sir Francis, "I think my country may still be saved;" and the remedy, the infallible remedy he would propose, is a fair representation of the people in Parliament. Vain and delusive proposal! We are far indeed from meaning to undervalue the benefits of a wise and temperate reform; but let us not cheat ourselves with the groundless notion that it is likely materially to affect our national prosperity; that prosperity is endangered from far other causes than an inequality in our representation. It is vice which enervates and debases a people, which relaxes the sinews of manly thought, and prepares the mind for the reception of chains; which, by producing general selfishness, extinguishes public spirit, and generates a principle of servile obsequiousness in the supporters of government, and of factious violence in their opponents. It is the obdurate impenitency of individuals, which brings down on nations the scourge of famine, the calamities of war, or the evils of oppression. And what is the proper remedy for these? Not comparatively vain and insignificant changes in the mode of electing representatives; not the farther extension of elective franchise; nor any other measure which human ingenuity can devise: but a radical change of heart in the individuals composing the nation. It is individual repentance, individual reformation; the increase of pure and undefiled religion; the careful education of the rising generation in principles of religion and in habits of virtue, to which alone we can look with confidence for a cure. And with respect to the past, we ourselves have little doubt, that to the prayers of sincere Christians, more than even to the excellence of our constitution, or the wisdom of our rulers, though these be important subordinate means, are we indebted for the security and tranquillity we enjoy in this favoured land. *It is righteousness which alone exalteth a nation.*

But what are those rights which Sir Francis asserts to have been ravished from us, and the restoration of which is to be obtained only by a fair representation in Parliament? What rights have the oldest among us ever enjoyed, of which we are now abridged? Name them. Let any man who is old enough to make the comparison, and who is willing not to be deluded by the mere sound of words, compare his own individual condition at the present moment with what it was twenty years ago. Let him then say of what one right, affecting his comfort even in the remotest degree, he has been deprived during that period; except it be that the almost unresisted licentiousness of the press, in many of our popular journals, by invading the retreats of domestic life, and attacking private character, has abridged the freedom of private conduct, and impaired the security of personal quiet or domestic harmony. This, however, is not an evil, though it might be easily shewn to be pregnant with many injurious consequences, in the correction of which we can expect much assistance from patriots of the modern school. If this state of the case be just, how incumbent is it, not only on every Christian, whose duties in this respect are in no degree doubtful or equivocal, but on every man of common sense and common honesty, to discountenance to the utmost of his power such senseless and mischievous clamour, and firmly to resist and expose the base arts by which it is excited.

But it is not to Sir Francis Burdett alone that we would apply these remarks. We think the language of Mr. Fox little less dangerous, as well as unconstitutional, and the more deserving of reprehension, inasmuch as his splendid talents, and his maturity of political experience, gave just grounds for expecting language more measured, and opinions more consonant to truth and reason, than his address and speeches to the Electors of Westminster have exhibited. If, according to his system, illustrated by his conduct, the sovereignty really resides in the people, and that people be the mob, he has seen and felt enough of the mutability, fickleness, inconstancy, and violence of his Royal

Master, even during his late election, to make him wish for a revolution.

That the present elections have, as on former occasions, been disgraced by very corrupt practices, and by scenes of riot and licentiousness, we have too much reason to fear; but it seems to be acknowledged, even by those whose general line of politics is unfriendly to administration, that government has, on the present occasion, had no share in impairing the purity of elections. The nation has been left to its own choice, and as far as we may judge from the returns hitherto made, notwithstanding a few new members have succeeded on what is called the popular interest, ministers may justly boast that the voice of the nation is on their side. Even those candidates, who have uniformly opposed the measures of administration, bear testimony to the handsome manner in which ministers have acted. Mr. Sheridan's unopposed election, shews that they have sufficient greatness of mind to respect the talents of an adversary. Mr. Tierney has declared, that although he had always sided with opposition, yet, in his present contest, he had not found that a single vote had been given against him, through the influence of ministers. Such a conduct is highly creditable to government. In general also, a greater degree of strictness than usual has been adopted by candidates, in the interpretation of those laws which regulate elections; and in many cases, contests even for populous boroughs have terminated without any illegal expence having been incurred by either of the parties.

In a few places the conduct of the populace has been very disorderly. During the Westminster election, Covent Garden exhibited a daily scene of confusion and uproar: that of Middlesex, still continues (28th of July) to disturb the quiet of Brentford and its vicinity: at Nottingham the mob was so very outrageous as to put a stop to the election, and to oblige one of the candidates to save himself by flight. We are happy to learn that their conduct will be made the subject of a parliamentary enquiry. But in general there is said to have been less of tumult than during any former election.

We do not think it right to omit adverting to the attempt made in London to oblige the members to come under an engagement to abide by the instructions of their constituents, which we were happy to perceive they had the spirit to resist. Our limits will not allow of our entering at present, so fully as we intended, into this momentous question, which has of late been much agitated; but it may not be unseasonable to quote the opinion of Judge Blackstone upon the point. "The end of his (a member's) coming to Parliament, is not particular, but general; not barely to advantage his constituents, but the common wealth; to advise his Majesty, as appears from the writ of summons, *De communi consilio super negotiis quibusdam arduis et urgentibus, regem, statum, et defensionem regni Angliæ, et Ecclesiæ Anglicanæ concernentibus:* and, therefore, he is not bound, like a Deputy in the United Provinces, to consult with, or take the advice of his constituents upon any particular point, unless he himself thinks it proper or prudent so to do."—BLACK. COM. vol. i. p. 159.

DOMESTIC INTELLIGENCE.

ON the 29th of June, Parliament was dissolved by his Majesty's proclamation, and orders given to issue writs for the calling a new parliament. The writs to be returnable on the 31st of August next.

Immediately after the dissolution of parliament, their Majesties, and part of the Royal Family, left Windsor, and proceeded to Weymouth, where they arrived in perfect health.

Sir John Borlase Warren, K. B. is appointed British ambassador to the Court of St. Petersburgh, and will set off on his embassy the first week in August.

Sir Alexander Ball is appointed Resident Minister to the new Order of Malta.

Evan Nepean, Esq. Edward Baker Littlehales, Esq. and Admiral Dickson, have had the dignity of Baronet conferred on them by his Majesty.

Dr. Lewis Bagot, late Bishop of St. Asaph, has been succeeded in that see by Dr. Samuel Horsley, the Bishop of Rochester.

Francis Drake is appointed Envoy Ex-

traordinary; and Minister Plenipotentiary, at the Court of the Elector Palatine.

Lord Castlereagh is appointed President of the Board of Controul, in the room of the Earl of Dartmouth.

John Smyth, Esq. is appointed Master and Worker of the Mint, and John Hiley Addington, Esq. one of the Lords of the Treasury.

Richard Welch and James Alexander, Esqrs. have been elected Sheriffs of London for the ensuing year.

The produce of the Consolidated Fund for the year ending the 5th instant, we are happy to state, exceeds that of the preceding year by rather more than £1,500,000. The last quarter, which has been a period of peace, has been particularly productive.

The Import Dock, in the Isle of Dogs, which is thirty acres in extent, and supposed to be the largest excavation of the kind ever made, is now entirely walled in and completed. Three of the immense warehouses with which this Dock is intended to be surrounded, are covered in, chiefly with copper, and three others are nearly in equal forwardness. The Dock is soon to be filled with water.

A level has been lately taken to prove the practicability of making a Canal, which may effect a junction between Paddington and the West India Docks. This canal is, we hear, intended to be brought in a direct line from Paddington to the field below the New River head; then to proceed across the City Road, and skirt Shoreditch and Spitalfields parishes, through the centre of the parish of Bethnal Green; and then to cross Whitechapel parish at the Mount, and to communicate with the Commercial Road, and likewise with the London Docks, in the parish of St. George in the East. By this, a safe, easy, and expeditious conveyance, will be afforded by inland navigation, for every species of merchandize, from the port of London to almost any part of the island.

The first stone of the Wapping Docks was laid on the 26th of June, by the Chancellor of the Exchequer, Lord Hawkesbury, Lord Hobart, Sir Richard Neave, (Chairman), and Edward Forster, (Deputy Chairman): when this stone was laid, two glass bottles, containing the gold, silver, and copper coins of the present reign, with a medal of the King's recovery, and the peace, were deposited in a hole made in the stone, and over them a tin plate, containing the following inscription:—

"This stone was laid on Saturday, the 26th day of June, Ann. Dom. 1802, in the foundation of the entrance bason of the London Docks, undertaken by private subscription, for the greater accommodation and security of shipping, commerce, and revenue, within the port of London, and pursuant to an Act passed on the 20th day of June, Ann. Dom. 1800, in the fortieth year of the reign of Geo. III."

The foundation stones of the tobacco warehouse, and of a warehouse for general purposes, were then laid, having also coins and a similar inscription.

The foundation of a new School for the Charterhouse was lately laid, in the presence of Dr. Ramsden, Dr. Raine, the Assistant Masters, and the principal part of the scholars. The building is to be on a very improved scale. It will be considerably larger than the present school, and will, in other respects, be much more convenient.

The Senator Gregoire, Ex-Bishop of Blois, is now in this country, examining, it is said, the condition of the charitable and other public institutions of this nation, which have any relation to agriculture, and the encouragement of industry. It is stated, that he has been struck with admiration of our civil and economical regulations.

M. Gregoire was the founder, and is now one of the most distinguished members of the National Institute, as well as of the Agricultural Society of France. He is a member of the Conservative Senate, and was the only dignified ecclesiastic of France, who, in the time of terror, persecution, and infidelity, had the courage, at the bar of the Convention, to declare that he would not renounce his religion. He is also well known as a powerful advocate for the abolition of the Slave Trade.

On the 28th of June, M. Garnerin, accompanied by a Mr. Sowden, ascended in a balloon from Ranelagh Gardens, and landed the same evening, within four miles of Colchester, a distance of sixty miles. This aerial journey was performed in about forty-five minutes. The first-mentioned gentleman has since made another excursion of the same kind. He ascended from the neighbourhood of the New Road, and travelled into Hertfordshire, where he landed without meeting any material accident. The crowd of spectators was so great near the spot from which the balloon ascended, that many were dangerously hurt.

July 16. A Court of Common Council was held at Guildhall, when a representation from Dr. Gordon was read, stating that he had discovered the art of making Flour from a certain substance, which abounds in this country, and may be easily cultivated, so as to supply at all times the utmost demand, at one-fourth the usual price of wheaten flour, which is equally palatable, nutritious, and salutary, as that of wheaten flour, and will keep fit for use many years: the same was referred to the Provision Committee, to examine and report their opinion thereon to the court.

At a Court of Proprietors, lately held at the India House, a variety of papers was read, relative to the communications which

had passed between the Court of Directors and the Board of Controul, respecting regulations of the Private Trade from India; from which it appeared, that arrangements had taken place, which had entirely removed all differences between the Board of Controul and the Court of Directors. The papers then proceeded to detail the plan of extension of the private trade, which was contained in eleven articles, of which the following is the outline:—That besides the 3000 tons already allowed, there should be an addition of 3, 4, or 5000 tons, which should be wholly appropriated for the private trade. That all the produce of the country should be imported by private traders, except piece goods and saltpetre. That the goods exported from India should be delivered into the Company's warehouses, where they should be shipped in due proportions of light and heavy goods. On these goods was to be paid a duty to the Company of three per cent. That in cases where there was not enough of private goods to employ this tonnage, the Company should fill up the residue with *gruff goods*. That none but persons entitled under the 33d of Geo. III. should ship goods. All the ships already built in India, to be employed. The copy of the proposed instructions to be sent out to India, were also read. These, among other things, directed, that the ships employed in the Red Sea should make their voyage to Europe, as was agreed by the owners:—that six ships, of from 500 to 550 tons, should be built:—that the crews should consist of two-thirds European seamen: that all the Lascars brought here should be carried home free of expence to the Company; and that the officers should be examined, and be of certain ages.

A Resolution, entirely approving of the conduct of the Court of Directors throughout the whole of this delicate business, was then moved and carried.

Court of King's Bench, June 30.

THE KING V. AITKIN.

The defendant was brought up to receive judgment, for the publication of a libel, contained in a book of shocking and scandalous obscenity, of which he was found guilty.

Mr. Park observed, on the part of the prosecution, that in this case, his public duty required that he should say a few words: he owed it as a duty, not only as an advocate in the cause, but as a member of society. General sentiments of compassion for the defendant, he had no difficulty in feeling; but this was one of those cases which called for indignation. The publication for which the defendant stood for judgment, was of such an infamous kind, that the reading of the whole of it was spared at the trial, it being admitted to be such as ought not to be uttered in any language. It was also proper to state, that this very defendant had been under the sentence of the court, for a publication similar to the present—part of which sentence was, "That he should pay a fine of £200." He had obtained from the Fountain of Mercy, a remission of his punishment as to the fine; and this, he said, was an aggravation of the defendant's guilt. He wished it to be taken as a notice, that there was a Society now established, having for its object the suppression of such publications as this, and that they were determined never to slacken in their efforts.

The judgment of the court was pronounced by Mr. Justice Lawrence, who expatiated with great propriety on the enormity of the defendant's case, and then said, that the sentence of the court upon him was, "That he be imprisoned in Newgate for six calendar months; that, during that time, he do stand in and upon the pillory for one hour, in Leicester-Fields, near the north-east corner of that place; that at the expiration of that time, he do enter into his own recognizance of £500 for his good behaviour for seven years; and that he be further imprisoned until such security be given."

PROCEEDINGS IN PARLIAMENT.

(Continued from page 407.)

HOUSE OF COMMONS.

April 21.

On the Motion of the CHANCELLOR OF THE EXCHEQUER, the House went into a Committee on the Bill for restricting the Payments in Cash at the Bank, which it was proposed to continue till the 1st of March, 1803.

April 26.

Leave was given to bring in a Bill to regulate and expedite the Sale of the Land Tax, and to prolong the term fixed for its sale.

The Bill for continuing the Restriction of Cash Payments by the Bank of Ireland, was read a Second Time.

April 27.

The House went into a Committee on the Bill for continuing the Tonnage Import and Export Duties. General Gascoyne declared, that the system under consideration would be productive of the worst consequences to our trade. By the

present bill, the imposts upon some articles would be greater than the freight, and the export of many would be checked. Tallow and rock salt were instances of this. The present measure would operate as a double impost on the shipping of this country, for it would not only be a heavy burden upon their tonnage in exports and imports, but upon the raw materials of which they were made.

The measure was also opposed by Sir Robert Peele, Lord Sheffield, Mr. Burdon, Mr. Dent, and Dr. Lawrence.

The CHANCELLOR OF THE EXCHEQUER, in a speech of some length, replied to the objections of General Gascoyne. However government might wish that the necessary burdens should press as lightly as possible on the people, those burdens must be borne. The convoy duty had been cheerfully acquiesced in for three years, and as circumstances had not changed, it was to be expected that the continuance of the tax would meet with approbation. As to the danger of being rivalled by foreign nations, he declared that he did not think it was to be apprehended. He relied on British capital and credit. That the export trade now experienced a stagnation, was true; but this arose from merchants rather chusing to wait till the regular routes were opened, than to send their goods by circuitous ones.

He was followed on nearly the same grounds by Mr. Corry, Mr. W. Dundas, Lord Castlereagh, Lord Hawkesbury, and the Attorney General. The House then went into a Committee. Several amendments were proposed by Mr. Vansittart, and received.

April 29.

A Copy of the Definitive Treaty was brought up by Lord Hawkesbury. In laying it before the House, the noble Lord declared, that it was not the intention of Government to make any motion upon the subject.

Mr. WINDHAM then rose, and, briefly noticing what had fallen from the noble Lord, declared that he should on Monday next merely explain the grounds on which some future day should be fixed for the discussion.

April 30.

In a Committee of Ways and Means, the Chancellor of the Exchequer proceeded to state the contract which had been made for the Lottery of the present year. The practice of low insuring had been found of the most mischievous tendency. The present Lottery was so ordered as in some degree to get rid of that evil. It was proposed to have three Lotteries within the year, each of which should be drawn within eight days. It was also proposed to consolidate the Irish Lottery with the English. The profit on this contract would amount to £555,000; two thirds of which were appropriated to Great-Britain, and the remainder to Ireland. He concluded by moving, that it is the opinion of this Committee, that the sum of £1,455,000 be raised by three Lotteries. After some observations, the Motion was agreed to.

May 3.

Mr. WINDHAM brought forward his motion for fixing a day to take into consideration the Definitive Treaty. He first adverted to the cession of the island of Elba, the limits of Guiana, and the cession of Louisiana. With respect to the island of Elba, it had been obtained by the most disgraceful tricking and chicanery. The next step in the climax of fraud, was the new boundaries of Guiana. We had stipulated for the integrity of Portugal, which by this article was grossly violated. By the cession of Louisiana, America was laid at the feet of France. On the South, France had no limits but her will, and the whole treasures of the new world must flow into her hands.

The establishment of the Italian Republic, and the sailing of the French armament to the West-Indies, were also circumstances of a most important nature, and which considerably affected the present question. He then went over the same grounds with Lord Grenville, as to Malta, the Cape, and the Prince of Orange, and moved that the Definitive Treaty be taken into consideration on the 18th instant.

The CHANCELLOR OF THE EXCHEQUER rose in answer to Mr. Windham. Of the island of Elba he should only say, that the cession of it was made by a sovereign power, fully competent to the act. As to Guiana, Portugal had declared herself fortunate in obtaining terms so favourable. That the possession of Louisiana by France was a matter of regret no one could deny, but he could not agree that this possession laid America at the feet of France. With regard to the Italian Republic, no disposition had appeared in the powers of Europe to show disapprobation. Could the armament which had sailed to the West-Indies be to us a matter of regret? Was it not of consequence that the black usurpation should be destroyed? On the other points, the Chancellor of the Exchequer touched in the same manner, and concluded by moving, that the Treaty should be taken into consideration on the 11th, instead of the 18th of May. He was supported by Lord Hawkesbury and Mr. Pitt, and opposed by Mr. T. Grenville. The Amendment was carried.

HOUSE OF LORDS.

May 4.

Lord GRENVILLE brought forward the motion respecting the Peace, of which he had given notice.

The speech of his Lordship was long, animated, and full of argument. It occupied nearly two hours and a half. To him, the Definitive Treaty appeared to depart most importantly from the Preliminary Articles. It could excite in his breast no feelings but those of disgust, of regret, and humiliation. It presented to the world, on the very first view, the picture of national honour sacrificed, of national good faith broken. By the Preliminaries, we were to maintain the integrity of Portugal. Instead of this, we had confirmed the cession of a territory to Spain; and what was more, had given to France new boundaries in Guiana, which would enable her with ease to attain in that country any objects of her ambition. Let us now turn to another ally, the Prince of Orange. He too had been shamefully abandoned. We had, indeed, stipulated for his indemnification, but had omitted to notice when, how, or by whom, it was to be furnished. It was scarcely necessary to mention the juggle by which France exonerated Holland from supplying any part of it. He would now call the attention of the House to the Cape of Good Hope. By a something called economy, this valuable possession had been surrendered to the enemy in full sovereignty. In periods of war, this cession would be felt severely. The noble Lord then turned to Malta, and entering at considerable length into the history of the Order, he contended that it was now degraded, that great part of its estates out of the island was confiscated, and that the remainder would soon share the same fate. To place the island under the guarantee of Naples, was, in effect, to give it to France.

By the present Treaty, no provision, he urged, was made for enforcing the claims of British creditors; the inhabitants of the ceded countries were abandoned; and, by the article which related to prisoners, we were made to pay for cloathing and arming the Russian troops against ourselves. But the circumstance which appeared to him more fraught with danger than any he had mentioned, was the non-renewal of ancient treaties: a principle equally new and dangerous: thus we had abolished the old public law. The gum trade, and right of cutting logwood, would also be injured or lost; the safety of our East-Indian possessions endangered, and the honour of the British flag impaired. His Lordship then entered into a review of the recent acquisitions made by France in America and Italy; and concluded by moving, that the House should take the Definitive Treaty into consideration on Friday se'nnight.

Lord PELHAM declared, that he should reserve his answers till the day on which the question would be debated. That day, he thought, should be Tuesday or Wednesday instead of the day moved by the noble Lord. His Majesty's ministers, he said, had made as good conditions as they were able; and, inadequate as they might be held to be, he flattered himself, that, could the sense of the people be taken, they would rather have the peace, such as it was, than a continuance of the war.

The Treaty was also defended by the Lord Chancellor, Lord Thurlow, and Lord Auckland; the latter of whom pledged himself to prove that our Indian rights could not be injured by the omission to renew ancient treaties.

The Treaty was strongly objected to by the Earl of Carlisle.

After some conversation, the Amendment, that the Treaty be taken into consideration on Wednesday se'nnight, was put and carried.

HOUSE OF COMMONS.

May 5.

Mr. ELLIOT moved for different Papers connected with the Definitive Treaty, viz. the Treaty of Badajos, that between Portugal and Spain, and Copies of any Conventions or Armistices concluded between Portugal and Spain in the year 1801, and communicated to the British Government.

Lord HAWKESBURY declared, that to the first motion he had no objection, nor to the second, if confined to the Treaty of Madrid; and as to the third, no communication had been made to the British Government.

After some observations, the first and second motions were agreed to, and the third was negatived.

May 6.

Lord TEMPLE moved for certain Papers relative to the Island of Malta. His Lordship stated as his reasons, the change which had been made in the constitution of the order; the loss of the revenues of the knights; the imperfect guarantee which was obtained for the island; and the intrigues which were, and would be carried on by France to obtain possession of Malta. His Lordship then proceeded to consider the usurpation of the Italian Republic, and the cession of Elba; on both which subjects he dwelt for some time. His Lordship then moved for an Account of the Revenues of Malta; a Copy of the Laws of the Island, referred to in the tenth Article of the Treaty; and a Copy of the Treaty of Luneville.

The first motion was agreed to, but the second and third were negatived.

HOUSE OF LORDS.

May 7.

Lord SPENCER, after expatiating on the importance of Malta, and the evil which might result from its falling into the hands of the French, concluded by moving for an Account of the Territorial Revenues and Commercial Duties of Malta, from its surrender to England to the present time.

The question was put and carried.

May 10.

Lord MINTO brought forward a Motion for the production of Papers relative to the Italian Republic, and the cession of the Island of Elba.

In a speech of some length, his Lordship stated, that on the Continent, so disgraceful were the terms of peace considered, that when the preliminaries arrived at Vienna, they were believed to be the fabrication of France. His Lordship next adverted to the Establishment of the Italian Republic; the Cession of Elba; and concluded by moving an Address to his Majesty for such Official Documents as related to these transactions.

The motion was opposed by Lord Pelham, on the ground that no such documents were in possession of government. The formation of the Italian Republic had, he allowed, excited a great degree of alarm in ministers; but it had been thought imprudent and impolitic to break off the negotiation on that account.

HOUSE OF COMMONS.

May 7.

Mr. NICHOLLS brought forward his Motion relative to Mr. Pitt.

Tracing his measures from the commencement of the war, to the time of his leaving office, he contended that they were all equally censurable. The war had been undertaken to protect *Holland*, and deliver the Low Countries: those objects were not attained. A peace was now concluded, which placed France in an alarming situation. At home, the liberties of the subject had been destroyed; and the strength of the country reduced. Every mode of corruption had also been employed. The Honourable Gentleman concluded by moving an Address of Thanks to his Majesty for having removed the Right Honourable W. Pitt from his councils.

He was followed by Lord Belgrave, who entered into a warm panegyric of the late minister, and in conclusion moved, that the House should pass a Vote of Approbation of those measures which had been held forth as the objects of censure.

This motion was seconded by Mr. S. Thornton, and gave rise to a long debate.

Sir H. MILDMAY moved, as an Amendment, that the Thanks of the House should be given to the Right Honourable W. Pitt, for his pre-eminent services.

These motions were attacked by Mr. Erskine, who descanted on the conduct of the late ministers, in terms of strong indignation. The same side of the question was taken by Mr. Grey and Mr. Fox. Their defence was undertaken by Mr. Wilberforce, Sir Robert Peele, Mr. Cartwright, Lord Hawkesbury, Sir H. Mildmay, and other members; who contended that the country owed the preservation of its laws and religion, and the king that of his crown, to the measures of Mr. Pitt: that his conduct had displayed the highest integrity and political wisdom, and that he had been, in every sense, the benefactor of his country.

The original motion was negatived by 224 against 52. The two amendments were then withdrawn, and formed into separate motions, which were carried by the same majority. It was proposed by Mr. Fox to include the names of Mr. Dundas, Mr. Windham, Lord Spencer, and Lord Roslin. With this Mr. Wilberforce concurred. It was, however, negatived. Mr. Grey moved to add the words, "by which means the present administration were enabled to conclude a safe, honourable, and glorious peace!" This also was negatived.

The House did not rise till half past six in the morning.

May 11.

General GASCOYNE moved for several Papers relative to our West India Possessions. By the non-renewal of treaties, he urged that we were precluded from that trade on the coasts of Honduras and of Senegal, which was necessary for our manufactures. He then adverted to that article of the Treaty by which British subjects were empowered to withdraw themselves from the possessions restored to the enemy. This he asserted to be ineffectual. He therefore should move for a copy of any explanation which might have taken place between the two governments on this subject.

Lord HAWKESBURY contended that every thing had been done by his Majesty's ministers that was possible, but that it was necessary in negotiating to consider the whole, and on that ground it might sometimes be necessary to concede a part; that those British subjects who invested property in conquered colonies were not entitled to a high degree of consideration, since they vested their property under all risks. He, therefore, opposed the motion, which was negatived.

A second and third motion, for an account of dying woods, gums, and mahogany, imported into Great Britain, was carried.

HOUSE OF LORDS.

May 13.

The order of the day being read for taking the Definitive Treaty of Peace with France into consideration:

Lord GRENVILLE entered into a minute exposition of the various points left unprovided for by the Treaty; as Malta, the Cape of Good Hope, Cochin, Louisiana, Honduras, Senegal, the Brazils, the Navigation of the Eastern Seas, and the French claims in the Peninsula of India; and having dwelt on these and a variety of other topics, he concluded a speech, which occupied about four hours, with moving, that an Address should be presented to his Majesty, stating that their Lordships fully acknowledged his Majesty's prerogative to make peace and war, and that they would enable him to fulfil the engagements he had entered into; but that they could not help expressing their regret at the concessions made by this country; that they, however, relied on his Majesty to resist any attempts to encroach upon our maritime, colonial, or commercial rights; and that they would place at his Majesty's disposal adequate means of guarding them.

The Duke of NORFOLK was of opinion, that if the address moved by the Noble Lord was carried, it would be tantamount to a declaration of war.

Lord PELHAM said, the Arrangement relative to Malta, he conceived to be the best calculated to secure our rights in that quarter; that our right to cut logwood in the Bay of Honduras, did not depend on the Treaty of 1763, but on the arrangement, by which, in exchange for that acquisition, we ceded a settlement on the Musquito shore; and our right to the gum trade of Senegal, depended on the arrangement by which the limits wherein it was to be exercised had been ascertained. He moved to leave out all the original motion, except the word "that," and to substitute an Address, generally approving the Definitive Treaty, and expressing a confidence on his Majesty's exercising that vigilance which the state of affairs in Europe might require.

Lord MULGRAVE seconded this amendment; which was supported by Lords Auckland, Westmoreland, and Ellenborough.

Lords Carnarvon and Darnley spoke in favour of the original motion, on the ground of the essential difference between the Preliminary Articles, and the Definitive Treaty.

The LORD CHANCELLOR entered into an enquiry as to the merits of the Treaty, which he in general approved.

On the question being put on the Amendment, the numbers were—Contents, 122—Non-Contents, 16.

Lord Pelham's motion was then put, and carried without a division.

Lord HOLLAND then moved, that the omission of seizing the different opportunities of making peace, and of accepting the proposals of the First Consul to that effect, led to that state of things which induced the acceptance of the present terms of peace; which was negatived without a division; and at eight o'clock in the morning the House adjourned.

HOUSE OF COMMONS.

May 12.

The House having resolved itself into a Committee of Ways and Means, Mr. Corry said, that the supplies already voted amounted to £4,641,000, to meet which, the Ways and Means of Ireland were as follow:—

Revenue . . .	£3,000,000
The Loan . . .	2,161,000
The Lottery .	200,000

A further supply, however, being necessary, he had negociated a Loan upon terms that would afford satisfaction to the House. He had borrowed the money, being £1,500,000, at an interest of only £3. 16s. 3d. per cent. He concluded with moving, that £1,500,000, be granted to his Majesty, by way of Loan, for the service of Ireland. Agreed to.

Sir ROBERT BUXTON presented a Petition from the Sierra Leone Company, stating the losses the company had sustained, and praying relief. The petition was referred to a Select Committee.

Doctor LAWRENCE expressed his astonishment that in the Treaty of Amiens no provision was made for the security of our possessions in India, against any attempts of the French, and said he should move for a variety of Papers, from whence it would appear that the most serious consequences were to be apprehended from the omission in the Definitive Treaty to re-establish and confirm our rights in India. He moved that the Directors of the India Company be ordered to lay before the House a statement of the several acquisitions made by France on the coasts of Coromandel and Orixa, from 1748 to 1763.

The motion was opposed by Mr. Dundas, Lord Hawkesbury, and Mr. Jones; and supported by Lord Temple and Mr. T. Grenville.

The above, and a number of other motions, by Dr. Lawrence, for papers relating to India, were negatived without any division.

May 13.

The Order of the Day being read for the House to take into consideration the Definitive Treaty of Peace—

Mr. WINDHAM went into an extensive enquiry, as to the effect which the Treaty was calculated to produce upon the com-

mercial, naval, and territorial interests of this country. As there was no stipulation with respect to how Malta was to be possessed, it was probable it might be occupied by ships of other nations, while our's were excluded; the option of the Cape of Good Hope being a free port, was in reality left to France and not to Holland; serious injury was to be apprehended from the vague stipulations in regard to Guiana; and as to the Italian Republic, that circumstance alone would have justified a renewal of the war. He believed that the peace was concluded upon the chimerical notion, that France would be contented with her acquisitions, and not meditate the invasion of the commercial rights of this country; but we have had a war of arms, and were now to expect the war of the Custom House, as the French were directing all their efforts against our commerce. Having expatiated on the consequences to be apprehended from omitting the renewal of former Treaties, he was proceeding to recapitulate the conduct of the late war; when he was called to order by

Mr PITT, who observed, that it would not be consonant to parliamentary usage, to advert to the conduct of the war.

Mr. WINDHAM proceeded, and endeavoured to prove that the war had been successful, and that the peace was concluded upon terms by no means corresponding with what we were entitled to demand. He wished the people of this country to be alive to the dangers which threatened them, to rouse their energy and patriotism, and be on their constant guard against the destructive principles of France. Mr. Windham concluded by moving an Address to his Majesty, exactly similar to that moved in the other House by Lord Grenville.

Lord HAWKESBURY replied to Mr. Windham, generally vindicating ministers, and contending that the Honourable Gentleman had only taken up those points of the Treaty which seemed to some gentlemen liable to objection, altogether omitting those which were favourable to the country. That peace was desirable, could not be contested; and as to former treaties not being renewed, he would observe, that as the other powers had not revived their treaties, it would have been injurious to this country to have insisted on the right of such renewal. His Lordship concluded with moving an Amendment, thanking his Majesty for having laid the Definitive Treaty before the House, and assuring his Majesty that the House highly approves of the same, and will afford their zealous support for its preservation.

Mr. GRENVILLE opposed the Amendment, on the grounds laid down by Mr. Windham.

Mr. DUNDAS was of opinion that Malta and the Cape of Good Hope ought, on no considerations, to have been restored; but in all other respects approved of the Peace. The Debate was adjourned.

May 14.

Sir WILLIAM YOUNG enlarged upon the difference between the Preliminaries and the Definitive Treaty, and censured such deviations from the original basis of the negotiation. He could not contemplate the rapid aggrandizement of France without the most serious alarm. After having gone over nearly the same ground pursued by Mr. Windham, he urged ministers to be attentive to maintaining such a military establishment, as would enable this country to re-assume hostilities with security and effect, whenever it should become necessary.

Lord CASTLEREAGH observed, that though we restored the naval stations in the West Indies to France, we have an equivalent in Trinadad. Every precaution had been taken for the regulation of Malta. We could never be in want of ports in the Mediterranean in peace. The fears expressed of France hurting our commerce, he conceived to be unfounded; France not being able to supply her own colonies. Speaking of the events that have lately taken place in St. Domingo, his Lordship stated the population of that island to be reduced from 500,000 to 200,000 inhabitants; observing, that to restore the population, the mother country must have recourse to a fresh importation of negroes, which, at the rate of £60 per head, would cost £18,000,000 sterling. With respect to the general state of our commerce, it was not likely to be more unfavourable after the peace, than during the war; and should a renewal of it become unavoidable, we had strength and resources adequate to the contest.

General Maitland and the Master of the Rolls, supported the Peace. Lord Temple and Dr. Lawrence spoke against it.

The CHANCELLOR OF THE EXCHEQUER admitted some of the defects complained of in the Treaty, as well as the difference between that and the Preliminaries; but would put it to the justice and candour of the House, whether it was prudent to advise his Majesty to make such a peace. He saw no disposition in the French government to interrupt the harmony re-established between the two nations; and to ensure its permanency, it would be prudent for the country to maintain such an attitude as would secure her from insult.

Mr. SHERIDAN went into an extensive examination of the conduct of the late administration, which he condemned with much severity, occasionally indulging sallies of irony against Mr. Pitt, and his col-

leagues in office, which occasioned repeated bursts of laughter. Having thus raised the spirits of the House, Mr. Sheridan said, that as he could not approve either of the motion or the amendment, he should beg to move an amendment: "That the omission of various opportunities of negotiating a peace with advantage to this country, appears to this House to have led to a state of affairs which justifies the painful sacrifices which his Majesty has made for its attainment."

The question being put on Mr. Windham's motion, it was negatived, by a majority of 276 against 20; after which, Mr. Sheridan's amendment was negatived.

The question, as amended by Lord Hawkesbury, was then put and carried.

Adjourned at Half past Four o'clock.

OBITUARY.

The Widow of the late President WASHINGTON died at Mount Vernon the 23d of May last. A New York paper, in announcing the event, thus speaks of the deceased: —"The worthy consort of the *first of men* —she shared his anxieties—she soothed his cares—she conciliated for him and for herself the affections of her country, and has left a name that will be respected and beloved by the citizens of these States, while superior excellence continues to command their approbation.

June 27. THOMAS HARRINGTON, Esq. of Waltham Hall, Essex, walking in the Green Park, suddenly dropt down in a fit of apoplexy, and in a few minutes after expired in the arms of a gentleman whose humanity led him to his assistance. Mr. Harrington was the author of several medical tracts.

Mr. JOHN COULSON, of Hull, brother to the Mayor of that town, attending divine service at the Holy Trinity Church, fell down in his pew, and instantly expired.

The Rev. Mr. NORTON, Vicar of Folesworth, in Warwickshire, unfortunately fell from his horse, and broke his neck.

On the 18th of last month died at Lausanne, in Switzerland, MAXIMILIAN DE CERJAT, Esq. a gentleman of distinction in that country, who was so beloved and respected there, that all classes of people united in giving the strongest marks of their respect for his character, and their concern for his death. The shops were shut, and the whole town accompanied his body to the grave. In his youth he married an English lady of large fortune, with whom he lived for above twenty years in Lincolnshire, where he was no less esteemed and respected than he appears to have been in Switzerland; but the love of his own country and family, so rooted in the breast of all the natives of that once happy country, carried him home about twenty years ago. He has left a widow and five children, (all born in England,) three of whom are sons, and all three Lieutenant-colonels in the service of this country.

The Rev. Mr. TURNOUGH, Vicar of Gamlingay, Cambridgeshire.

In Dublin, HAMILTON GORGES, Esq. Representative in Parliament for the county of Meath.

Lately at Allerthorpe, Yorkshire, the Rev. Mr. CLARKE, Rector of Goodmanham, near Market Weighton.

June 3, aged 20, at Colsterworth, Lincolnshire, Miss MARY MUSSON, whose marriage to a young gentleman of respectability was to have taken place on the Monday following.

June 17, at Bungay, in his 77th year, the Rev. PETER ROUTH, 49 years Rector of the consolidated Parishes of St. Margaret and St. Peter's, South Elmham, in Suffolk, and 50 years Vicar of Wicklewood, in Norfolk.

June 19, at Spring Hill, near Birmingham, aged 78, the Rev. JAMES PRATCHET, Rector of Holgate, Shropshire.

June 20, at Castleacre, the Reverend and learned JAMES THOM, Rector of Southacre, in Norfolk.

June 24, at Buxton, THOMAS BUTTERWORTH BAYLEY, Esq. of Hope, near Manchester.

June 29, suddenly, at Putney, in Surrey, where he had arrived but a few hours before, the Reverend DAVID ORMOND.

June 30, at Oxford, Mrs. DOWSON, relict of the Reverend Dr. Dowson, late Principal of St. Edmund Hall.

June 28, at Abbots Ripton, Huntingdonshire, after two days severe illness, of a scarlet fever and sore throat, Mrs. TROLLOPE, wife of the Reverend T. D. Trollope, Rector of that parish.

June 29, at Newcastle, CHARLES BRANDLING, Esq. of Gosforth, late one of the Representatives in Parliament for that town.

A few days since, RICHARD BLEAMIRE, Esq. of Penrith, Cumberland, in the 89th year of his age, father of Mr. Bleamire, the Police Magistrate of Hatton Garden; who during his long life never experienced an hour's illness.

At Hadnock-house, near Monmouth, aged 62, the Reverend PHILLIP GRIFFIN, LL. D. Vicar of Warnford, Hants, and son of the late Admiral Griffin.

Lately at Bristol Hot Wells, Mrs. HAWTAYNE, wife of the Reverend William Hawtayne, Rector of Elstree, Herts.

July 1, at Dulwich, JOHN RIX, Esq. many years Accountant General in the Excise Office.

July 6, at Englefield-green, Egham, Mrs. CHRISTIAN AMIEL, aged 84, remarkable for her sufferings and losses during the American war.

July 10, at Andover, Mr. FENNELL, the senior Member of that Corporation, aged 80.

July 11, at Eton, in his 86th year, A. ANGELO, Esq.

July 12, in Howland-street, Lieutenant-general WILLIAM SPRY, Commandant of the Corps of Royal Engineers.

In the 66th year of his age, the Reverend THOMAS HINDMARCH, Vicar of Hayton, near Pocklington.

In Queen Square, Westminster, in the 85th year of her age, Mrs. ANN CRACHERODE.

In Great Russell Street, Bloomsbury, ANN FOTHERGILL, spinster, in the 85th year of her age, sister to the late Dr. Fothergill.

Captain WILLIAM LINDSAY, of South Shields. He was found dead in his cabin, to which he had retired quite well.

At his house in Great Marlborough Street, Dr. GARNETT.

At Homerton, Mrs. SARAH ALBERT, in the 97th year of her age.

Mrs. METCALFE, of Tottenham, aged 77.

At Balgan, near Neath, HENRY BEWICKE, Esq. son of Calverley Bewicke, Esq. of Clapham.

At Green Mount, near Antrim, in Ireland, aged 89, T. THOMPSON, Esq

Lately at Wargrave, Berks, the Reverend Mr. TICKELL, Rector of Gawsworth, in Cheshire, and East Mersea, in Essex.

Last week, at the Rectory House in Appleton, Berkshire, WILLIAM JOHN BRICKENDEN, D. D. Rector of Appleton and Eaton, Vicar of Minety in Wilts, and formerly Fellow of Magdalen College, Cambridge.

July 13, the Reverend HENRY ELLIS, Rector of Sutton, near Rochford, Essex.

July 20, in Stanhope Street, in the 76th year of his age, the Right Honourable ISAAC BARRE, Clerk of the Pells.

Same day, in Canterbury Place, Lambeth, in her 77th year, Mrs. ANN MARCH, sister to the late Mr. Robert Cartony, of the Strand.

July 20, in Bedford Row, the Lady of the Reverend THOMAS HEATHCOTE, Rector of Stone, in Kent; she was the youngest daughter of the late Right Honourable Sir Thomas Parker, Lord Chief Baron of the Court of Exchequer.

July 22, in Piccadilly, Dr. PARKER, Rector of St. James's Parish.

ANSWERS TO CORRESPONDENTS.

AFTER having read the Letter of VERITAS with much attention, we do not feel convinced that it would be right to quit that middle path which we have professed to take, and which we think has been consistently held. We hope it will serve in some measure to allay any "turbulent emotions," to which our conduct in this respect may have given birth, if we assure VERITAS that we most firmly believe that no man can "attain to everlasting felicity," unless through grace he obey the Gospel call, "be justified freely, be made the son of God by adoption, be made like the image of his only begotten Son Jesus Christ, and walk religiously in good works."

ANTIPAPA and C. L. will appear in our next.

The Letter of Bishop Horne will find a place.

The Poetry of J. and M. T. will not suit our work.

PHILOS ALETHEIAS; J. W.; J. G. D.; A CONSTANT READER; WAYRING; and CONSISTENT, have been received.

ERRATA.

No. 6, ... Page 376, col. 1, line 27, for *above* read *below*, for *below* read *above*.
407, last line..... for *his Grace the Archbishop of Dublin*, read *the Bishop of Clogher*.

Present Number, Page 442, col. 1, line 6, after *be* insert *by*.

THE

CHRISTIAN OBSERVER.

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Religious Communications.

THE LIFE OF THE APOSTLE PAUL.

(Continued from p. 413.)

AFTER Saul had publicly recanted his former principles, professed his sorrow for his past conduct, given an account of his conversion, and fully vindicated the faith he had persecuted, he went to Arabia, where he commenced his apostleship to the Gentiles and Jewish strangers. We cannot say what success may have attended this mission, but no doubt it was considerable. For though stripes, imprisonment, stonings, and such like, were the ordinary honours of the Apostles; and though most of them died in a way terrible to nature, yet of all men, they were least afflicted with that greatest of evils which can befal a minister, *the spending his strength in fruitless labour.*

From Arabia he returned to Damascus, and there he appears to have preached with great success and much opposition, till he escaped for his life. Three years having now elapsed from his conversion, he judged proper to make himself known to the rest of the Apostles. For this purpose he went up to Jerusalem, but when he would have joined himself to the Disciples, *they were afraid of him, and believed not that he was a Disciple. But Barnabas brought him unto the Apostles, and declared unto them how he had seen Jesus in the way, and had preached boldly at Damascus in his name.* The account is perfectly natural, and proves how deep a terror his ferocity had struck into the Church. The rude state of social intercourse in those days; the distance of Damascus from Jerusalem; the danger and difficulty of keeping up a communication with the Apostles, who were probably obliged to take precautions for their own safety; and perhaps an overruling Providence, which intended to assert the dignity of the Great Apostle to the Gentiles, as derived from Christ alone, and every way equal to his brethren; might be the causes of their remaining so long in ignorance about him. James, the Lord's brother, and Simon Peter, at whose house he lodged fifteen days, were, however, the only *Apostles* he saw. It is easier to conceive than to express, what were the feelings of St. Paul on the theatre of his persecutions, and in the presence of the Church which he had wasted. Influenced by these feelings, he laid aside every consideration of personal safety, and with great publicity and *boldness disputed against the Grecians, who went about to slay him.* Nor were the arguments and persuasions of the brethren able to remove him from this dangerous post; until the Lord, in a vision, remanded him to his mission among the Gentiles, telling him, that the Jews would not receive his testimony.

Reluctantly quitting the beloved city, he turned his steps to Tarsus, and for four years spread the Gospel in Syria and Cilicia, until, in the year 42, Barnabas went to seek him at Tarsus, and returned with him to Antioch, where, for a *year, they taught much people; and the Disciples were called Christians first at Antioch.* This venerable appellation they received with pleasure; and they ever appear to have gloried in it, as happily descriptive of a people purchased with the blood of Christ, baptized into his name, dependent on his grace, endued with his spirit, and bound by every sacred tie to tread in his steps. Happy days, when Christians knew no name but that of Christ! when the militant hosts of Emanuel marched under one standard, and had but one cause and

interest. Blessed Lord, shall these days never return to cheer thy fainting Church? O may we hear thy voice, and rally round thy cross! Restore, we pray thee, our broken ranks, and lead us to a warfare worthy of our Lord!

The following year Saul paid a second visit to Jerusalem, accompanied by Barnabas; and as his ministrations in that city were interdicted, as soon as he had delivered the contributions with which he was charged for the Mother Church, he returned to Antioch with Barnabas and John Mark, a young minister of promising hopes, who wished to share in their labours. Soon after, *as they ministered to the Lord and fasted, the Holy Ghost said, separate to me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.*

To this memorable æra Pearson refers Paul's vision of the third heavens, and if he be accurate in the date of the second Epistle to the Corinthians, that event will certainly be coincident with this grand mission to the Gentiles. The time assigned to it is peculiarly happy. Hitherto Saul had not been the soldier of Christ without peril, suffering, and reproach; but he was now to commence a warfare, wherein he atchieved victories which will always be celebrated by the Gentile churches. He was to do, and to suffer more for Christ than any other Apostle. His dereliction of the Pharisaic cause merited the peculiar rancour of the unconverted Jews; his Apostleship to the Gentiles exposed him to the misconstructions of Judaising Christians; the recollection of his persecutions was a source of perpetual humiliation to himself; and his being *born*, as he expresses it, *out of due season*, his not having been an eye witness of Christ's ministry, nor of the Twelve originally appointed to the Apostleship, were circumstances tending to depreciate him in the Church. But with all these disadvantages, the Lord intrusted to him the leading of the vanguard; and, to fill him with more than human ardour and fortitude, was pleased to display to him visions of glory, disclosed to none but himself, and which Moses seems to have asked for in vain. For *he was caught up into the third heaven, into Paradise, and heard unspeakable words, which it is not possible for man to utter.* Happy Saul, who, while a sojourner on earth, tasted the ripe fruits of immortality! Who heard the words of the Almighty, and contemplated truth and virtue in the fairest forms, and without those veils under which they are presented unto men! Now was he prepared fearlessly to take the field against the armies of the aliens. Ministers should themselves feel the powers of the invisible world, before they can hope to make others feel them; and be enabled, in some good degree, to anticipate, by faith and hope, the exceeding greatness of their reward, before they are prepared to count the loss of all things gain, so that they may win Christ.

But as what Saul witnessed was more than human language could utter, so, it should seem, it was of a nature which the humility of man could ill support. As God had said to Moses, *no man can see my face and live*, so there was a danger lest the great Apostle should perish in the midst of these everlasting glories. *Therefore, lest he should be exalted above measure, by the abundance of the revelation, there was given to him a thorn in the flesh, a messenger of Satan to buffet him.* The expression, a "thorn in the flesh," and its "buffeting" him, sufficiently indicate the pungency and violence of the temptation. That it was not a common nor transient evil which he suffered, is clear, from his praying the Lord *thrice* that it *might depart from him*; from our Lord's thrice declining to remove it, saying, *my grace is sufficient for thee*; and from Saul's acquiescence, glorying in his *infirmities, that the power of Christ might rest upon him.* To this affliction St. Paul appears to allude, when writing to the Galatians; *Ye know how through infirmity of the flesh, I preached the Gospel unto you at first; and my temptation, which was in the flesh, ye despised not nor rejected.* From the whole the inference is justified, that the case by divine permission was preternatural; that it continued with him some years, if not for life; that its effects were visible in his person, were noticed by the Galatians, and were of such a nature, as exposed him to the contempt of unworthy minds. The field of conjecture is without bounds, and must be resorted to with caution. Beyond what has been said, there is no clue in scripture to conduct our researches.

It is to be wished, that conjectures should not be hazarded where there is so little to justify them, and much less that they should be given from the pulpit with as much confidence as if they were susceptible of demonstration. Let us rather direct the attention of our people, and especially our own, to the valuable instruction held out to us. Christians, and ministers especially, have temptations and afflictions peculiar to themselves. So great is the weakness, so inveterate the depravity of man, that even visions of glory may lead to mansions of darkness. The greatest and best of ministers need a counterpoise for their high attainments and extensive services. The afflictions of the good man are his greatest mercies; a fence to the feeble root of his virtue against the foot of pride. Let us then, like St. Paul, glory in our infirmities, and be assured, *that all things shall work together for good to them that love God.*

The 13th and 14th chapters of the Acts contain a concise account of the labours of the Apostle on this mission, until, in about three years, he returned to Antioch. At Paphos he obtained a signal victory over the sorcerer Elymas, whose opposition he subdued with apostolic authority and power, reproaching, in pointed terms, the malignity of his heart, and punishing him with temporary blindness. This confirmation of his doctrine had proper weight with the Proconsul Sergius Paulus, who readily embraced the faith of Christ. From this time the Apostle appears to have assumed the name of Paul, probably to accommodate himself to the Gentiles, and to bury in oblivion a name under which he had persecuted the Church. Wherever Paul went, he made the first tenders of salvation to the lost sheep of the house of Israel; but though some were found everywhere to glorify God in the day of their visitation, yet the majority not only persisted in unbelief, but excited the Gentiles to violence. The latter, however, received the truth with much readiness; and considering the nature of the Gospel as opposed to all the lusts of the human heart, and the prejudice and malevolence which the Jews laboured to infuse into them; it is wonderful that the Apostle did not find more violent opposition. At Iconium Paul and Barnabas yielded to the storm, and saved themselves by flight; but at Lystra it burst suddenly, and spent its fury on them. The changeable multitude, who were with difficulty restrained from sacrificing to them as gods, at the instigation of the Jews of Iconium and Antioch, fell upon them suddenly as infamous malefactors, *stoned Paul,* and, *supposing him dead,* drew *him out of the city. But as the Disciples stood round,* lamenting his death, *he rose up, returned into the city, and the next day departed with Barnabas to Derbe.* Undismayed by suffering, they returned again to these places, *confirming the souls of the Disciples, exhorting them to continue in the faith, and that we must, through much tribulation, enter the kingdom.* Do the gospel and its ministers meet with a different reception now? We fear not. Sheltered and protected by the wisdom and equity of our governors, we boast not of stoning and bonds for the sake of the Lord Jesus; but obloquy and reproach, contempt and derision, uncandid and injurious representation, are and must be the portion of our cup. Invest Jesus Christ in what garb you will, he is still despised and rejected of men. His innocence cannot disarm malice, his holiness cannot escape censure, his benefits cannot compel gratitude, nor can his wisdom avoid persecution. From the first, he declared it should be so, and that no man could be his disciple unless he took up his cross and followed him; and St. Paul lays it down as an invariable rule, that, *whosoever will live godly in Christ Jesus, must suffer persecution: For he that is born after the flesh, will,* in one shape or other, *persecute him that is born after the spirit.*

At Antioch the Apostle made a long stay, *until no small dissension and disputation* were excited by some zealots from Judea, who would have imposed on the Gentiles the yoke of the ceremonial law. To compose this disagreement, Paul and Barnabas went to Jerusalem to consult and settle the question with the other Apostles, passing in their way through Phenice and Samaria, and rejoicing the brethren with the pleasing information of the conversion of the Gentiles. At Jerusalem Paul found a most cordial and honourable reception. His Apostleship was recognized, his conduct

to the Gentiles fully approved, and the question in debate determined agreeably to his wishes. Barsabas and Silas, men of high character, were associated with Paul and Barnabas, to carry to Antioch the determination of the sacred college. Thus was this delicate question amicably settled to general satisfaction, and Jews and Gentiles were as one fold under one shepherd. But St. Peter was himself the occasion of the revival of this dispute some months after, when he visited Antioch, and it was then carried to an alarming length. Even Barnabas was carried away by his dissimulation, and a schism, destructive to peace and brotherly kindness, seemed inevitable. But the vigour and firmness of the great Apostle at last prevailed, and the peace of the Church was settled on a solid basis. This was, perhaps, the severest trial which Paul ever met with. To contend with false apostles, though grievous, was a far lighter thing than to stand against a true one, and to oppose a man, whom our Lord himself had designed as a rock of the common faith. With what firmness and what admirable delicacy and tenderness was it necessary for him to use the rod of reproof! How painful, how injurious to both, must any misunderstanding between them have been!

This cloud having happily blown over; in the year 50, Paul and his fellow soldier, Barnabas, determined on a second journey to visit the churches they had planted. Here we notice, with concern the unhappy difference which arose between them, respecting Barnabas's nephew, John Mark. Paul objected to his going with them on this journey, as in the former one he had proved himself unequal to the work, and had forsaken them in the midst of danger. With this opposition Barnabas was so much offended, that, taking Mark with him, he abruptly departed for Cyprus, while Paul, who seems to have conducted the dispute in better temper, chose Silas, and being recommended by the prayers of the Church to the grace of God, immediately entered on his journey. But it should be observed, that Mark did not deceive the good opinion of Barnabas: he turned out a good soldier of Christ, merited the testimony of Paul, and again took part in his honourable labours.

From the 16th chapter to the end of the Acts, we have a continued, though a concise history of Paul's travels and labours, down to the year 62, when he was in daily expectation of taking his trial before Nero. A few observations on the most striking incidents of his life, without a critical attention to settle with accuracy the dates of various transactions, are all which can be admitted in these memoirs of St. Paul. Throughout his travels we observe the hand of Providence directing the steps of the Apostle, at one time restraining his labours from some countries not yet fully prepared to receive the good seed, and at another time commanding them to other countries, which promised a more liberal harvest. If it were not in St. Paul to order his way aright, much less are common ministers equal to the task. It surely then becomes us, the less we are authorized to hope for extraordinary direction, to be more careful in weighing those arguments, which should determine our choice, and in shunning those indirect views and evil tempers, which might give a bias to our election. Every good tree will not grow and flourish in every soil. The court, the city, and the country, require very different talents in the minister of truth. May we know our true character, and pray fervently to God to assign us a station suitable to it!

At Philippi Paul's ministry found uncommon acceptance, and the Church planted there had a most paternal interest in his heart. There, therefore, he met most violent and disgraceful persecution from the god of this world, who will not quietly see his kingdom taken from him. For having, by the power of Christ, cast out an evil spirit from a damsel, who was a diviner; her masters, who saw that *the hope of their gain was gone*, seized Paul and Silas, drew them to the market-place, and virulently accused them to the magistrates. Their accusations, seconded by the clamours of the multitude, induced the magistrates to break through all ordinary forms of justice. Their clothes were torn off, and they were severely beaten with many stripes, and then thrust into the inner prison, where their feet were made fast in the stocks. Bruised, and covered with their blood, they fainted not; but prayed to him, who

was able to save them; and sang the praises of God, till the children of guilt heard with astonishment the resigned and joyful melody of their triumphant fellow-prisoners. At that moment God shook the foundations of the prison, threw open every bolted door, and struck the shackles from every hand. In this lofty style did the Lord claim his prisoners. The magistrates heard his voice, trembled, and obeyed. The gaoler and his household became Christ's freemen, and Paul and Silas were conducted out of the city with an honourable attestation of their innocence, and an acknowledgment of the injurious treatment which they had received.

At Thessalonica also, Paul had an open door to the Gentiles, and some Jews were obedient to the faith; but others excited a tumult, which obliged him to flee to Berea, where he met with Jews of a noble cast of character, *who received the word with all readiness, and searched the Scriptures daily, whether* the things which Paul preached *were* as he reported them. But the active malice of the Jews of Thessalonica pursued him to Berea; and as the thunder strikes the tallest cedars, the brethren kindly conducted the intrepid Paul to Athens, while Silas and Timotheus, as men of less notoriety, were privately detained, to confirm and water the word which Paul had preached. While he waited at Athens the coming of his fellow-labourers, his spirit was stirred with godly sorrow and indignation, at the gross idolatry of that seat of reason and philosophy. He, therefore, not only disputed with the Jews and devout proselytes in the synagogue, but also openly in the Forum with the Epicurean and Stoick philosophers. These proud men, while they affected to treat him as a babbler, apprehended him, and brought him to a trial before the Areopagus, *as a setter forth of strange gods.* His defence on this occasion was admirable. First charging them with excessive superstition, he substantiated the charge by remarking, that he had seen an altar inscribed TO THE UNKNOWN GOD; and then declaring himself the minister of this *God unknown*, he asserted his eternal power and godhead, pointed out the folly of their idolatry, intimated that though God winked at the times of their ignorance, yet that this was a season of light when he peremptorily commanded all men to repent, and concluded with preaching Christ, his resurrection, and the eternal judgment, which he was to administer. Though this admirable discourse, of which we have only a rough outline, was treated with derision, yet the justice of that celebrated court acquitted Paul; and one of his judges, and some others, gladly received the doctrine of the TILL THEN UNKNOWN GOD.

At Corinth, the capital of Achaia, Paul planted a noble church, in the midst of much opposition from Jews and Gentiles, and the Lord Jesus saw fit to encourage him in a vision of the night, saying, *Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people in the place. And he continued there a year and six months, teaching the word of God.* From Corinth he went to Ephesus, whence, after a short stay, he took ship for Cesarea, and then proceeded to Jerusalem for the fourth time, in the year of Christ 54. How gracious is our Lord to his suffering disciples; and what need is there, that the best of men should, from time to time, receive those spiritual succours, without which they would become weary in well doing! A future reward, however great, if not recommended by present anticipations of felicity, would hardly operate on the impatient and fretful spirits of mankind. But till we can drink at the fountain head, our Master kindly opens for us springs in the desert.

After Paul had saluted the Church, and kept the feast, probably that of the Pentecost, at Jerusalem, he spent some time at Antioch, preached the word in Phrygia and Galatia, and at last came to Ephesus, where the Holy Ghost was given by the imposition of his hands. Here he laboured with equal diligence and success for two years, and wrought *great miracles, so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them. And many, who used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.* About *this time, Paul purposed, in the spirit,*

when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. A clear indication this, that all the troubles which befel him at Jerusalem, were by the appointment of Providence, and that the Apostle himself had, if not a full and explicit, yet an obscure intimation of them, in which he joyfully acquiesced.

His departure from Ephesus was hastened by the tumult raised by Demetrius the silversmith: he then made a progress through Macedonia and Greece, and took a most affectionate leave of the brethren at Philippi, where he restored to life a young man who had fallen from a window, while he was preaching. Determining to be at Jerusalem by the next Pentecost, he assembled at Miletus the elders of Ephesus, and probably of other Asiatic churches; and delivered one of the most solemn, affectionate, and impressive charges ever uttered by the lips of man, and which no minister can read too frequently or too seriously. *And when he had spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more.* Affecting spectacle! Hated or despised by the world, the man of God, even in this life, has his peculiar comforts and friends: friends endeared by principles of truth and virtue, which the world know not; and by common hopes and joys, desires and affections, the grand objects of which are invisible and eternal.

When Paul came on his journey as far as Tyre, he found certain disciples, *who said to him, through the spirit, that he should not go up to Jerusalem.* At Cesarea, Agabus, a prophet, *took Paul's girdle, and bound his own hands and feet, and said, thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.* Then Luke and other companions of his travels, as well as the Christians of the place, *besought him not to go up to Jerusalem.* But *Paul answered, What mean ye, to weep and break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done!* It has been before observed, that Paul had an intimation from the spirit of what he was to suffer at Jerusalem. It was now repeated, that this champion of the faith might be completely armed for the fight; and that the Disciples might be prepared for a dispensation so afflictive, might accept it as the holy will of Christ, and trust his wisdom and power to make Paul's chains useful and glorious to the Church. So they evidently construed it, saying, *The will of the Lord be done!* For they were convinced Paul well knew and humbly obeyed the voice of the great Shepherd. At his command, he had quitted Jerusalem hastily on his first visit; and in the three following, his stay was short and his ministry private. More than 25 years had elapsed from the death of Jesus. Stephen, James, and many others, had sealed the truth with their blood; time had been given for the fury of persecution to cool, and in 15 years, Titus was to fill their city with slaughter, and level its bulwarks with the ground. What then could be so consonant to the long suffering of Christ, as to give a loud and public testimony to the high priest, the Roman governors, and King Agrippa? Or who was so fit to bear it as this wonderful man, who was the ablest defender of the faith, which he once persecuted? He seems to have perfectly entered into the views of his divine Master, and though willing to die, if such were the will of Christ, entertained a confident expectation of deliverance, and that he should be honoured to preach Christ at Rome also.

With a mind thus armed, he entered Jerusalem, and with Luke and others *went to James*, the Lord's brother, *and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the Law. And they are informed of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together, for they will hear that thou art come. Do therefore this, that we say to thee; we*

have four men which have a vow on them. Them take, and purify thyself with them, and be at charges that they may shave their heads; and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Upon this passage, it were unnecessary to remark, if the compliance of St. Paul with this request were not construed by some into a reprehensible dissimulation. But without insisting on the risk men of modern times incur in censuring Apostles, who had more wisdom and piety than we can flatter ourselves to be possessed of, let it be remembered how accurately Jesus himself conformed to the ceremonial law of Moses, neglecting nothing but the frivolous traditions with which it was obscured. Could the Apostles have a better example? Were they likely to convert the Jews by pouring contempt on divine institutions, which were evidently to continue as long as their polity existed? They knew them to be shadows, which were passing away; but the time was not yet come, and it was not for them to anticipate the dispensations of Providence. Self-acquaintance and charity taught them to bear with the prejudices of the flock. The request was reasonable, nor was Paul to blame in complying with it. He had resisted the attempt to subjugate the Gentiles to the ceremonial law and opposed the Jews, who taught that circumcision was *necessary* to salvation. But in condescension to the prejudices of the weak, none surpassed him. To use or disuse these ceremonies, to himself was indifferent, but where the edification of others was at stake, it became important. He made himself all things to all men, and would gladly desist from the use of meat, while he lived, rather than offend a weak brother. While he steadily refused to circumcise Titus, who was a Gentile, he was the first to propose the circumcision of Timothy, who was of Jewish extraction, and from his knowledge of the Scriptures, a proper instrument for the conversion of the Jews. No doubt he had himself strictly observed the law, and might fairly adopt the measure proposed, to satisfy the scruples of weak brethren, whose ears had been abused by the misconstructions of zealots. Let the censurers of these great men rather learn to suspect themselves, and let them shun those controversies, whereby they stab the vitals of religion, while they contend for some trivial circumstance.

But though Paul's condescension fully satisfied the Church, it could not silence the malice of the Synagogue. Some Asiatic Jews seized him in the temple, and accused him of teaching *against the people, the law*, and that holy place, as well as of polluting it by introducing some Greeks. He was immediately dragged out of the temple, and beaten, and would probably have been stoned on the spot, had not the captain of the temple ran down from his station in the castle of Antonia, and rescued him out of their hands. But so violent was the tumult, that when they came to the steps of the fortress, Paul was obliged to be borne by the soldiers. When he had gained the top of the stairs, he requested permission to address the multitude. And when they heard him speak to them in Hebrew, they gave patient attention to his defence, in which he detailed the leading events of his life, particularly his conversion and appointment to be an Apostle; but when he related his vision in the temple, and the words of Christ, *I will send thee far hence unto the Gentiles*, their prejudices were inflamed to madness, and they exclaimed, *Away with such a fellow from the earth! it is not fit that he should live!* And as they now threatened violence, Paul was carried into the castle, by the command of the chief captain, who being prejudiced against his prisoner, ordered him to be bound, and a confession to be extorted from him, by beating him with rods. But from this torture, alike repugnant to reason and humanity, Paul sheltered himself, by pleading that he was a Roman citizen.

(To be concluded in our next.)

CRITICAL REMARKS ON EPHES. V. 18.

BY THE LATE DR. POWELL.

A DIFFICULTY arises from the word ασωτια, here rendered *excess*. St. Paul was not accustomed to write with so little meaning as appears in this translation. Many passages in his Epistles are obscure; but the obscurity proceeds from an abundance, not from a want of matter. His ideas seem sometimes to crowd upon him faster than he can express them with regularity or ease; but we find not in his writings any of those wire-drawn discourses, in which a multitude of words is employed to conceal a deficiency of sense. It is, therefore, reasonable to believe, that the word here used has a proper meaning, and it well becomes us to search for it. Its most usual acceptation, for waste, riot, or extravagance, does not agree with this passage. Some indeed of these faults often accompany the other; but they are not the principal reasons against it; nor has the observation, thus understood, any evident connexion with what precedes or follows it.

But there is another use of the word, which, though less common, would naturally occur to the Apostle, and which makes his sentiment clear and important, and connected. St. Paul was a Roman citizen, and frequently borrowed both his notions and expressions from the laws of his country. Now when a man's follies or vices were such as rendered him either wholly inattentive to his own affairs, or incapable of conducting them, the Roman laws treated him as an infant or an idiot, and the prætor appointed him a guardian, with full authority to manage all business for him, and without whose consent his actions had no legal efficacy. The Latin word by which the lawyers denoted a person of this character, was *prodigus*; and they who have written the Roman history in Greek, or have translated the Roman laws into that language, constantly use for the person ασωτος, and for the character ασωτια. Its full import, therefore, is, such a mixture of wickedness and folly, as makes a man unfit to conduct himself, and requires him to be put under the guidance and authority of another; and in this technical sense, which, in the languages of people not accustomed to the same laws, cannot be expressed by any single word, the term seems to be applied by the Apostle. An immoderate use of wine, he would say, destroys a man's understanding, degrades him from the rank of reasonable beings, and deprives him of the valuable privilege of self-government.

ABSTRACTS OF SERMONS.

Proverbs xiv. 9.—*Fools make a mock at sin.*

SIN is the greatest of all evils: its venom is deadly; working the utter destruction of the whole man, both body and soul: it is the disgrace of our nature, the bane of our happiness, and the ruin of our future hopes. It deprives us of communion with God, separates us from the society of the blessed, and urges us on to the regions of eternal misery. Yet, strange to tell! there are persons in the world who "make a mock at sin," both in themselves and others; who can be entertained with the jests of scorners, the blasphemies of the profane, the boasts of the licentious, and the quarrels of the froward. They are not afraid of giving drink to their neighbour; but can rejoice in seeing him degrade himself by intoxication below the state of a brute. The falls of professed Christians are particularly gratifying to such men; to behold a fellow creature turning aside to perdition, is to them a matter of merriment. Those who can thus rejoice at iniquity in others, are, doubtless, equally disposed to make light of it in themselves. But surely they are fools in the strongest sense of the word, who can thus act. Whatever may be their reputation for wisdom among men, they know nothing of the majesty of God; the glory and excellency of his character, law, and government; the evil of sin; the necessity and value of a Saviour; the beauty of holiness; the vanity of this world, and the importance of the next. In short, they are totally ignorant of the things which belong to their peace, and prefer a short scene of guilty enjoyment to *a far more exceeding and eternal weight of glory*. Let such thoughtless mortals be warned of their guilt and danger. Let them learn from the fall of man, the

cross of Christ, the miseries of this life, and the still greater miseries reserved for the ungodly; what an evil and bitter thing sin is, and be excited to flee from and to abhor it; and let all of us beware of making light of sin, either in ourselves or others, whatever captivating and illusive appearances it may assume. Let us watch against what may be termed small deviations from duty, and pray to God to prevent us from dishonouring him in any instance. Thus may we hope to escape those rocks on which multitudes of careless sinners have been shipwrecked and lost.

Proverbs xiv. 32.—*The wicked is driven away in his wickedness, but the righteous hath hope in his death.*

Those who have seen a malefactor with his hands pinioned and his looks full of dismay, forced away to that death which his crimes have merited, may form some idea of the situation of an irreligious person in his last moments, when upon the point of being torn from every object in which his soul delighted. Some, indeed, appear to die tranquilly, who are destitute of the hope of the Gospel, and lovers of this world more than lovers of God; but this apparent resignation arises either from an assumed fortitude, which makes a virtue of necessity; from a self-righteous, and therefore a delusive confidence; from ignorance and stupidity; or from that carnal security which often accompanies a fruitless profession of religion. Very contrary is the end of the righteous. Having fled to the Lord Jesus Christ as their hope and refuge; and by becoming interested in his righteousness, being freed from guilty fears; and having their affections supremely placed on things above; to them *to live is Christ, and to die is gain.* Hence they are enabled to triumph in the moment of dissolution, and to depart with a hope full of immortality. Some of them, indeed, through the power of temptation or corruption, from bodily weakness or defective views of the Gospel, may be all their life time subject to bondage through the fear of death, and they may undergo many sharp conflicts on it approach; yet have they hope in their latter end—a hope which they would not exchange for worlds, and a prevailing relish and desire for the happiness of heaven, which makes them willing *to depart and to be with Christ.* Accordingly they, for the most part, finish their course with joy, and are thus made conquerors over their last enemy. Let this prospect excite the worldly and irreligious to renounce their idols, and to return unto God through Jesus Christ; and let the true believer be thereby excited to labour for the full assurance of hope unto the end; that so, not a difficult, but an "abundant entrance may be administered to him into the everlasting kingdom of Jesus Christ."

For the Christian Observer.

PART III.

THOUGHTS ON THE SABBATH,

Under the Christian Dispensation.

The appropriation of one day in seven to the worship of God, and other religious exercises, having been made a branch of the moral law, as summed up in the Ten Commandments; and that law being confessedly, with respect to nine of the Commandments, of universal and perpetual obligation: nothing more is needful to prove the authority of the fourth Commandment, under the Gospel Dispensation, than to shew that it has not been abrogated in the New Testament.

Our blessed Saviour, in his Sermon on the Mount, hath assured us, in the most explicit terms, that it was not his design to abrogate any part of the moral law.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Matt. v. 17, 18. He also denounced a curse upon any one, who, by his conduct and doctrine, should set aside the law. *Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.* Matt. v. 19.

Our Saviour was undoubtedly speaking of the moral law, as contained in the Ten Commandments; for, immediately after these declarations, he proceeded to expound the sixth, seventh, and third Commandments, as parts of that law of which he was discoursing, with a view to remove the false glosses which the Jews had put upon them, and to shew their spiritual nature and their extent.

The perpetual obligation of the whole moral law cannot be expressed in stronger terms than those which our Lord has used. If it had been his design to rescind a tenth part of the law, he surely would not have declared, in this solemn manner, that not one jot or tittle of it should be rescinded.

The same doctrine is taught by the Apostle Paul in Rom. iii. 31. *Do we then make void the law through faith? God forbid: yea, we establish the law.* But an important branch of the law is made void through faith, if the Gospel annuls the obligation of the fourth Commandment.

Let us then weigh the import of those passages in the New Testament, which have been thought by some to imply an abrogation of the fourth Commandment, and consider whether they are not capable of a sound interpretation, which is consistent with these plain declarations of our Redeemer and his Apostle.

An opinion has been adopted, that the appointment of the first day of the week, for the public religious exercises of Christians, is a tacit abrogation of the fourth Commandment, which appoints the seventh day for the celebration of the Sabbath. But it is obvious that this change is merely circumstantial, and does not interfere with the essence of the command. The last day of the week was undoubtedly appropriated by the fourth Commandment; but it is remarkable, that the words may be applied to any day in the seven. We are enjoined to pursue our ordinary labours during six days, and on every seventh day to rest. This injunction is fulfilled, whatever day of the seven be the day of rest. The reason given in this commandment for the observance of the institution is, that it pleased God to occupy six days in the creation of heaven and earth, and to rest from his work on the seventh day. Our regards are not diverted from a due consideration of God's love in creating us, by the alteration of the day appropriated to the Sabbath; though we are thereby directed to the celebration of a blessing superior to that of creation.

It is worthy of observation, that during the Jewish dispensation, another act of love, on the part of our gracious Creator, is mentioned as the reason for observing a sabbatical rest. *Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm*: THEREFORE *the Lord thy God commanded thee to keep the Sabbath-day.* Deut. v. 15. Hence we see, that the motive for observing one day in seven, as a Sabbath to the Lord, may be changed, without any change in the Commandment.

Our Saviour seems to have alluded to a future change in the day of the week, to be appropriated to the Christian Sabbath, when he declared that he was *Lord of the Sabbath.* Mark ii. 28. A consideration of the context will shew, that this is the most natural interpretation of his words. He had been vindicating the conduct of his Disciples, who, to satisfy their hunger, had plucked the ears of corn, and eaten them, as they went through the corn-fields on the Sabbath-day, and had been shewing, that works of necessity and mercy were proper on the Sabbath. On this occasion he declared, that *the Sabbath was made for man, and not man for the Sabbath,* ver. 27; and then added, *Therefore the son of man is Lord also of the Sabbath,* v. 28. The exercise of Christ's authority over the Sabbath, was a consequence resulting from the former declaration, that *the Sabbath was made for man.* Now if he designed to inform us, that the Sabbath would be abolished, the premises and conclusion are by no means coincident. The words of our Lord must then have had this import; "The Sabbath was a gracious institution, designed for the benefit of man, therefore I will take away this benefit from him." Whereas, if we suppose that these words had respect to the celebration of our redemption, a mercy greatly superior to that of creation, or the deliverance from Egyptian bondage, the whole sentence is beautifully connected, and of gracious import. It is as if our Lord had said, "Since the institution of a Sabbath was designed as a favour to man, and has hitherto directed his attention to the celebration of that love and power which created the heavens and the earth; and has also reminded the chosen nation of their deliverance from the most oppressive bondage: I will so regulate the day, as to direct the attention of my disciples to the greatest of all mercies, the completion of my labours for their eternal redemption."

I am aware, that a third sense may be put upon these words of our Saviour. They may be understood as expressive of a design to soften, (according to the ideas of some) the rigours of the sabbatical institution. But I hope I have sufficiently shewn, that our Lord introduced no new doctrine respecting the Sabbath, when he declared that works of necessity and mercy were consistent with the sanctification of that day; and that he did not in any other respect alter the law of that institution, as delivered by Moses and the prophets*. Indeed, the relaxation of the fourth, or any other Commandment, would prove a curse instead of a blessing to mankind. For *the law is holy, and the commandment holy, and just, and good.* Rom. vii. 12.

If it had been the design of our Lord to abolish, under the Christian dispensation, the institution of a Sabbath, I do not see how he could have spoken of it in terms of respect, with relation to an event which he knew would not happen until forty years after the commencement of that dispensation. But when he was privately giving his Disciples an account of the dreadful calamities which would take place at the siege of Jerusalem, he directed them to pray, that their *flight might not be on the Sabbath-day,* Matt. xxiv. 20. since in that case, they must either have been inattentive to the peculiar duties of the day, through the multiplicity of worldly concerns which would then press upon them, or have neglected their own safety through fear of breaking the Commandment.

The principal passages in the New Testament, which, at first sight, seem to favour the idea of the abolition of the Sabbath, under the Gospel dispensation, occur, 1. in Rom. xiv. 5. *One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.* And 2. that in Colos. ii. 16. *Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days.* But if the sense of these passages be determined by the context, it will appear that they were written with a reference to the ceremonial law, which was designed to be abolished by the Gospel dispensation; and that they are not contrary to the idea of a Christian Sabbath.

In order to a right understanding of these passages, it is necessary to remember, that the Gospel dispensation did not supersede the Jewish by a sudden transition, and immediately render the Jewish observances unlawful to all who received Christ as their Saviour. It was the design of God that a gradual change should take place: so that, on the one hand, no violence should be done to the consciences of those, who had been educated in the observance of the ceremonial law; and, on the other, that the Gentile believers should not be brought under the yoke of the Jewish ritual. The Apostles themselves, if we may judge by the conduct of Peter, were not fully informed, at the day of Pentecost, of the intended abolition of the ceremonial law; for he conceived himself bound by the Jewish doctrine of clean and unclean meats, when he was invited to go and preach the Gospel to Cornelius, who was a Gentile; though afterwards we find Peter declaring, in the first Christian synod, that the ceremonial law was a *yoke, which neither their fathers, nor they, were able to bear.* Acts xv. 10. St. Paul, indeed, seems to have had a full display made to him at once of the whole system of the Gospel; yet he continually taught the lawfulness of Jewish observances to those who had been educated as Jews, and himself conformed to them upon all proper occasions.

Many contentions must have arisen, during this state of things, amongst the Christian converts, respecting the authority of the Jewish ritual; and to such contentions the Apostle is evidently referring in the passages above cited. *Him that is weak in the faith receive you, but not to doubtful disputations. For one believeth that he may eat all things: another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth. One man esteemeth one day above another: another esteemeth every day alike.* If we understand this last clause as relating to the institutions of the ceremonial law, it will then be agreeable to the scope of the context,

* See *Thoughts on the Sabbath* during the Jewish dispensation, *Christian Observer*, p. 417.

and will contradict no other part of the New Testament; but if we conceive of it as intended to cast a slight upon the Christian Sabbath, we shall then set it in direct opposition to the declarations of our Saviour, as well as to the doctrines and conduct of the Apostles. They acted, no doubt, by the divine direction, in appointing the first day of the week, instead of the last, to be the day on which Christians should hold their public assemblies for religious worship; on which they should break bread in remembrance of Christ's death; and on which public collections should be made for the benefit of their distressed brethren. To this day they gave the venerable title of THE LORD'S DAY, a title which has been handed down in the Christian Church through every succeeding age, as appropriated to the *Christian Sabbath*.

The same reasoning is applicable to the passage which I have quoted from the Epistle to the Colossians. It is evident, from the context, that the Apostle was speaking of the ordinances of the ceremonial law, for the neglect of which no Christian was to be condemned. *Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-days.* Col. ii. 14, 16.

In this passage the Apostle is clearly speaking of *burthensome* ordinances; of something that was *against* them, and *contrary* to the spirituality of the Gospel. But can any pious person conceive, that the spending of one day in seven in spiritual services, in the delightful employment of social worship, and other religious exercises, could be ranked by the holy Apostle amongst the things which were against Christianity, and contrary to it? Was that institution, which the people of God had been commanded to call *a delight, holy of the Lord*, and *honourable*, now to be esteemed of so carnal a nature, as to be ranked amongst the things which Christ *took out of the way, nailing it to his cross?* Were those holy persons, who had been accustomed to adopt the language of the Psalmist, *I was glad when they said unto me, Let us go into the house of the Lord*, now taught to esteem a day spent in such services, as a part of that *yoke, which neither the Apostles, nor their fathers, were able to bear?* We must destroy all just ideas of the effects, which the preaching of the Gospel was intended to produce, before we can adopt such an interpretation of the Apostle's words. Whereas, if we suppose him to mean, that no Christian ought to be condemned who had relinquished the Jewish ritual, and joined in transferring the sabbatical institution from the seventh to the first day of the week, in honour of the resurrection of our Redeemer, the passage becomes void of difficulty, or contradiction to other passages of the New Testament.

No farther arguments, I trust, are necessary to shew the nature and obligation of the Christian Sabbath; but I cannot dismiss this part of my subject without mentioning one reflection, which has often forcibly impressed my own mind.

It is acknowledged on all hands, that Christians are favoured with a clearer knowledge of the divine will than had been vouchsafed to mankind before the coming of Christ; that the motives to love and serve God are increased under the Gospel dispensation; and that a more abundant effusion of the Holy Spirit has been granted since the glorification of Christ.

It might, therefore, be reasonably expected, that the character of pious Christians should be somewhat superior to that of pious Jews; that the clearer views of the love and mercy of God in our redemption, and of our infinite obligations to the Redeemer, should produce greater delight in those holy exercises, which are so well calculated to call forth our gratitude and excite our love. Yet if a sabbatical institution, as described by the prophet Isaiah, is not binding upon Christians, as it was upon the Jews, this comparison must be reversed; and the employments of the Sabbath must have been more spiritual under the Jewish than under the Christian dispensation.

I see the pious Jew abstracting himself every seventh day from the cares and concerns of this life; joining in the ordinances of worship with a *delight*, which would render every other employment on that day insipid; and directing his *pleasures* and *conversation* in conformity to the peculiar

duties of that holy season. Whereas, the pious Christian (if the observance of the Sabbath is not a branch of Christianity) must fall short of the pious Jew in the spiritual frame of his mind on that day; and, as far as the exercises of that day have influence, in the general spirituality of his disposition. The Christian will not, indeed, neglect the public services of religion, which the laws or customs of his country may have appointed for the day; but then, *one will go to his farm, and another to his merchandize*; or, at least, his thoughts and conversation will be engaged by these subjects, or his time spent in some unprofitable amusement, unless he performs, what he must conceive to be a work of supererogation.

Every one, however, who has made the trial, must be sensible of the advantage which his mind derives from the employment of himself in religious exercises, of one kind or other, during the whole of the Sabbath-day. The influence of such conduct upon the temper of our minds, during the remainder of the week, is not small. On the contrary, a total neglect of the peculiar duties of the day seems, from experience, to be inconsistent with a state of religion.

How forcibly do these considerations point out the value of this institution, and shew, that we ought to regard as a favour, the permission to spend one day in seven as a *Sabbath to the Lord*, even if this had not been made the subject of a command!

W. H.

(To be continued.)

For the Christian Observer.

ON THE PEACEABLE SPIRIT OF THE GOSPEL.

THE introduction of a more peaceable spirit into this violent and contentious world, was one of the great objects intended to be effected by the Gospel. Our Saviour, in delineating the character of the members of his kingdom, declares, "Blessed are the peacemakers, for they shall be called the children of God;" and the Apostle, in exact agreement with his Master, speaks thus to all Christians, "If it be possible, as much as lieth in you, live peaceably with all men."

Here, however, an objection arises. It may be said, has not Christianity been the cause of much contention and warfare? Has it not produced innumerable heats and animosities among the several sects professing it? Do not individuals often violently dispute on the subject of Religion? Are not even many orthodox persons far from peaceable in their spirit? And has not the Gospel, therefore, on the whole, obstructed the peace of the world rather than promoted it?

It must, without doubt, be admitted, that even real Christianity has been the innocent cause of many disputes, by creating a new diversity of opinion. This point may be thus explained. Suppose to yourself a family, all the members of which forget God, violate his laws, and agree to tolerate in each other the practice of every species of iniquity; and then imagine a part of this corrupt society, (and at first only a small portion of it) to become sensible of their wickedness, and to begin to lead a new life, and to wish to bring the remaining members of their body to the same sentiments. Is it not evident that a certain kind of family discord will now arise; the good by their conduct, and perhaps also by their words, reproving the wicked, and the wicked becoming exasperated at the reproof? And to whose fault ought the new contention to be charged? The wicked, no doubt, will impute it to those who have introduced the novel opinions which are the subject of difference, and who pretend to be better than their neighbours; but is it not more fair to affirm that the wicked are in fault, who determine to retain their wickedness; especially if the good should be of a far more peaceable spirit than their accusers, and if this peaceableness should evidently be one of the new tempers which they have acquired? The application of this remark is easy. Let the world be considered as one great but corrupt family, and the introduction of Christianity as the entrance of true goodness. In this manner the Gospel, we grant, has served to break the peace of the world, and thus has that saying of our Saviour been verified: "Think not that I am come to send peace on the earth; I am not come to send peace, but a sword."

But another observation remains to be made in answer to the objection. Many false Christians have appeared, and these have caused no small part

of the evils, which are often charged to the account of true religion. Moreover many real Christians have various imperfections cleaving to them: some in contending for the doctrines of the Gospel, have exhibited little of its spirit; others, in magnifying faith, have undervalued love and obedience, and not a few have chosen rather to copy the forwardness and presumption of Peter, than the meekness and lowliness of Christ.

Many persons have apparently thought that religious commotion or stir is in itself good and desirable. They forget that the Gospel is the Gospel of peace, and should never even be preached in a spirit of hostility and disputation. They do not recollect that reconciliation and peace with God, and peace and love among men, are its distinguishing features. They do not sufficiently reflect that the corruption of man consists much in his having become the slave of violent and unbridled passions, and that the subjugation of these is absolutely essential to the Christian life.

Let us now consider in what manner a peaceable disposition is exemplified in the character of the true Christian.

Although, both by his zeal for the holy doctrines of the Bible, and by the unbending integrity of his life, he may cause many to take offence, he will himself endeavour to be at peace with all men, and he will act the part of a peace-maker on all occasions. Are any of his friends or neighbours at variance, he is glad to compose their strife, to lessen their differences, and to restrain their bad passions. His own tempers having been subdued and regulated by the Gospel, he is qualified for the office of a mediator, and he is willing to be an umpire in any quarrel which he has hope of allaying by his interference. While other men are disturbing the world by their ungoverned passions, the Christian is prudent, mild, and gentle; he fears least by spreading a false tale, or by making a hasty charge, or by taking too strong a side, he should be the means of increasing feuds; he, therefore, keeps his tongue as with a bridle; he is "swift to hear, slow to speak, slow to wrath." He likewise abounds in those graces which are nearly allied to a peaceable spirit. He has learnt in the school of Christ patience and long suffering, contentment and thankfulness, humility and condescension, loving kindness and charity; and while exercising these virtues, how can he fail to cultivate peace with his neighbour? Is he charged with crimes which he never perpetrated, or is some little failing magnified by an opponent into an act of consummate wickedness? He does not recriminate, nor does he return railing for railing: he wishes to conciliate his very enemies. He is a follower of him, "who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to him that judgeth righteously;" who, when he "was led as a lamb to the slaughter, as a sheep before the shearers is dumb, so he opened not his mouth." He prefers peace in many cases to the maintenance of his own character, and always to the mere self-complacency arising from a triumph over his antagonist. He is such a lover of peace, that he will maintain it though he should be severely censured for his quietness. As a subject he is peaceable and submissive, for he has been taught by his religion the duty of subordination to government; and as the father of a family, he promotes peace by the order which he has established in it. The regularity and punctuality which he enforces, and of which he is himself an example, remove many occasions of ill-humour and strife among the members of his household.

Such is the plan which he pursues: having gained, through the grace of God, the mastery over his own tempers, he is endeavouring to subdue the evil spirit of others, and labours daily to bring all men to love one another.

War and discord are his aversion: a national war he will be slow to encourage or to justify, though he will unite in it, when it seems necessary to self-defence, on the same ground on which he would endeavour to repel an attack on his person or property.

Above all, he will be uniformly careful to promote peace in matters of religion. "The wisdom which is from above," indeed, "is first pure and then peaceable." After looking well, therefore, in the first place, to the purity of Religion, he will next consider how he may best promote Christian unity and concord. He will rate highly the importance of preserving peace in the Church of God, and

will be very fearful of creating schisms or needless separations. He will be no eager champion for some little differences of opinion; no captious observer of the trifling errors of his pastor; no self-conceited and hasty censurer of the more sober piety of his neighbour. He will often recollect those sayings of Christ and his Apostles: "The kindom of God cometh not with observation." "By this shall all men know that ye are my disciples, if ye have love one towards another." "Love is of God, whosoever loveth is born of God; whosoever loveth not, hath not seen God, neither known him." "For while one saith I am of Paul, and another I am of Apollos, and another I am of Cephas, are ye not carnal?" "Finally, my brethren, be ye all of one mind, and have compassion one of another." "Live in peace, and the God of peace shall be with you." Edification, as he knows, is best promoted amidst the peace and quiet of the Church. It is not sown amidst the noisy disputation and virulent invectives of angry and contending parties. "For the fruit of righteousness is sown in peace of them that make peace."

S. P.

To the Editor of the Christian Observer.

SIR,

As you have given my short account of the late venerable Swartz, who, as all your readers know, was employed as a missionary by the Society in Bartlett's Buildings, a place in the Christian Observer; I send you some extracts from his letters to a gentleman and lady, his intimate friends.

In such familiar correspondence we look not for original sentiment or elaborate composition. Letters of sincere Christian friendship exhibit, usually, more of the affections of the heart than the efforts of the intellect; and are, therefore, well calculated to give correct views of their author's true character and principles. Amidst the distracting religious schemes and opinions which prevail *in* the Church as well as *out* of it, it is of importance to know; what doctrines and views in religion were held to be absolutely and eminently essential by so pious, disinterested, upright a character, in a region where he subscribed to no established system, and struggled with no competition; what were the doctrines and principles which actuated him through the course of so long and laborious a ministry; and whence he derived those ardent hopes and strong consolations by which he was animated through life, and supported in sickness and death. It will be highly gratifying to all truly enlightened members of the Church of England to find, that those great scriptural truths, the fall and depravity of the human race—justification by faith—and the renewal of our hearts by the Holy Spirit, are not more the fundamental articles of their creed, than they were of that of this illustrious confessor.

York. PHILOCHRISTOS.

Tanjore, July 10, 1784.

MY DEAR FRIENDS,

I HAVE been prevented by illness from having the pleasure of addressing you sooner. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me greatly. This I felt during April and May. When we were favoured with some refreshing showers, I felt myself a little better. I could not write before, because my hand shook so that I could not use my pen. But enough of this, age comes upon me, therefore I have no reason to wonder at weakness. If the mind be sound, all is well; the rest we shall quit when we enter into the grave. That will cure all our bodily indispositions. On this subject I meditate frequently. And, oh! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

I know, I feel, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me! But blessed, for ever blessed be the adorable mercy of God, which has provided a sure place of refuge for guilty man. The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness. Though I am covered all over with sin, the

blood of Jesus cleanseth me from all mine iniquities, and sets my heart at rest. Though I am a blind corrupted creature, the spirit of Jesus enlighteneth, cheereth, and strengtheneth us to abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approaching, the love of God comforts us so far, as to have boldness to appear before our judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ. Oh! my dear friends, an interest in the atonement of Christ, and a participation in the graces of the Spirit—these constitute a Christian. These cheer and strengthen the heart. These glorify God. These entitle and qualify us for heaven. Let us daily, therefore, come before God through the blessed Jesus. But let us at the same time not neglect the second point, viz. our sanctification. Our time is short!—Within some days I have sojourned in this country 34 years. The end of my journey is, even according to the course of nature, near. May I not flag. May my last days be my best. Farewell! May grace, peace, and divine mercy, follow you at all times.

I am, my dear Friends,
Your affectionate friend and servant,

C. F. SWARTZ.

Tanjore, Dec. 30, 1784.

DEAR FRIENDS,

John Kohlhoff told me that he had written to you. I was sorry that I had not added some lines to his letter. At present, I am so far established in health, that my labour is rather delightful than troublesome to me, which was not the case in April and May. May God, who has bestowed so many thousand blessings on me a poor sinner, grant that the last days of my life may be well spent, that I may finish my course with peace if not with joy.

We are not only allowed indeed, but we are commanded to REJOICE in the Lord. No joy has so good and firm a foundation, as that which is to be found in the Lord, who has bought us, and in whom we are blessed with all spiritual blessings. But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be IN him, intimately united to him by faith, renouncing sin and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But if, instead of trusting in Christ and in his consummate atonement, we rely on our own virtue, and consequently try to stand upon our own foundation, we shall never enjoy one moment's true peace of mind. Our virtue and holiness are and ever will be imperfect; we shall, therefore, always have reason to confess before God: If thou wilt mark in my thoughts, designs, and intentions, what is amiss, Lord, who shall stand before thee. Let us, therefore, seek for pardon, peace, and joy in Jesus; and having found them, let us be grateful and obedient. But though we should be as holy as any of the Apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Jesus Christ.

In this fundamental article of true Christianity, I like none more than good Bishop Beveridge. He forgets not to raise the superstructure of a holy life, but he lays first the foundation in a true and lively trust in Christ, after the example of Paul—read Philippians iii. &c. In the explanation of holiness, Archbishop Tillotson is excellent; but he does not so well, so clearly, establish the foundation as Beveridge, and, more particularly, as the first Reformers.

As to the Malabar church, which I have been building in the suburbs, General Munro encouraged me, by giving me 50 pagodas. But when I found that the stones which I needed for the foundation cost 25 pagodas, without chunam, I thought I should soon stop my mill for want of water. But the Rajah having given me some golden clothes from the time of Lord Pigott's arrival, lately, when the General was here, I took them to the merchants, who, to my most agreeable surprise, valued them at 136 pagodas, so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a house of prayer, will fill it also with spiritual children, to the praise of his name. He is strong who has promised us such glorious things. Read for that pur-

pose my favourite chapter of Isaiah, chap. xlix. ver. 4, 5, 6, 7—18, 19, 20. I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in his cause, and for his glory, will not be in vain.

I am constantly, dear Friends,

Your obedient humble servant,

C. F. SWARTZ.

Tanjore, July, 1788.

MY DEAR FRIENDS,

I AM just come home from taking my farewell of Mrs. ——. In human probability I have seen her for the last time in this world. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more. As there is sin in this world, there is and must of course be sorrow; nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? how could they fervently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every sincere Christian will confess with David, "before I was afflicted I went astray, but now I keep thy commandments." If then sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our good. On these and such like meditations you, jointly with Mrs. ——, will dwell, and comfort yourselves with the prospects of a better world. They are frequently my thoughts, particularly as I am so near my end. I am not sick. I go through the course of my duties; but when alone I groan a little, but I hope without murmuring. The 17th of this month I finish my 38th year of pilprimage in this country, as I arrived July 17, 1750. How many thousand benefits have I received from a merciful God! How grateful ought I to have been! But, alas! I must say: "Forgive, forgive all my multiplied iniquities, for the sake of Jesus Christ."

Whether I shall write again is uncertain. One thing only is certain, that we must die. But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed at least in some degree by his spirit, and having a well grounded hope of everlasting life, all is well. Death has lost his sting, i. e. his power to hurt us. Oh, blessed eternity! There I hope to sing the praises of God and our Redeemer with you. Till then let us fight the good fight of faith, laying hold on eternal life, till we enjoy it.

Remember me to —— and ——; and tell them I wish to be with them in the house of my heavenly Father. I am now on the brink of eternity. Oh! when shall I see God and praise him for ever! When shall I be perfectly wise, holy, and happy! When shall I live for ever!

I am sincerely, to the last breath of my life,

Dear Friends,

Your most obedient humble servant,

C. F. SWARTZ.

For the Christian Observer.

ON REPROOF.

AMONG the duties which we owe to one another, there is none, perhaps, wherein we are generally more deficient, than in pointing out to our friends and acquaintance those things in their temper or conduct, for which we condemn them. I speak not of the grosser violations of duty and decency observable in the conduct of irreligious men; but of such defects and improprieties as, though they be not of a nature to induce us to forego the society of those in whom we perceive them, are, nevertheless, justly considered as sinful and reprehensible.

Such faults are frequently found to exist in one who possesses at the same time some entertaining faculty. Vanity or inconsideration, for instance, may be visible in his conversation; but it is his misfortune to discover, that he can, at any time, call forth the admiration of others. When he enters into company he scarcely takes his seat, before he prepares to exhibit the talent for which he has been ad-

mired. He knows what is expected from him. He comes forward, to shew that his store of pleasantry or wit is not exhausted, with some quaint allusion or humorous narrative, which is greatly applauded, though perhaps it may be neither judicious, nor instructive, nor very charitable.

Possibly there sits in one corner of the room a penetrating observer of what passes; one who perceives the shallowness of what has been so admired, the vanity of him who said it, and the danger he incurs by his being constantly tempted to display a quality certainly not of the most useful, though it be of an amusing kind. Yet no one warns this poor man of his danger. Even our discerning friend in the corner does not mention it to *him*. To *another*, indeed, whom he may discover to have noticed the same fault, he will speak of it freely. These two may never meet without expressing to each other their opinion of this man's character, and their concern for his welfare. But what benefit will he derive from this discussion, which never reaches his ears? How shall he avoid dangers which are not pointed out to him? He hears nothing but what tends to inflate and deceive him. The injudicious many applaud, the discerning few are silent; and the man carries that fault with him to his grave, which a tender and faithful reprover might have led him to correct.

It does not seem to be impressed with sufficient weight on the minds of the generality of Christians, that we are bound by the law of charity, as well by an express precept, not to *suffer sin upon our neighbour*. Lev. xix. 17. Wherever we observe it, there we are to endeavour to remove it. To suffer it to remain, seems by this command to be no less forbidden, than to be the cause of its existence.

It is with respect to those smaller faults, which are considered, though improperly, rather as inconsistencies than immoralities, that it is particularly incumbent on Christians to be observant of this rule. Gross vice a man is almost certain of hearing condemned. But he is not equally likely to be told of those less flagrant deviations from Christian practice, which do not affect society or injure decorum, but which ought to be reprobated as inconsistent with genuine piety.

In many who profess a regard to religion, and who are, perhaps, sincere in that profession, may be observed circumstances which indicate a want of seriousness, a littleness of mind, an undue attachment to the world, or a desire of distinction. They make an ostentatious display, for instance, of some faculty or acquirement. They indulge in the article of dress beyond what the state of life in which they are placed will justify; they neglect some obvious duty; or they manifest an unreasonable aptness to take affront. The faults are seen and condemned as unworthy of men professing themselves the disciples of Jesus Christ. But who tells them of this? Who ventures even to hint to them that such things indicate an unsound profession, a mind but little employed in endeavouring to know "*what the Lord requires.*" No; instead of thus endeavouring to do them good, they are ranked in the secondary order of Christians, and there they are left.

When we consider, therefore, how rarely, even among the best of our acquaintance, a wise, delicate, and faithful reprover is to be found; we ought greatly to value any one who, rising above the ordinary level in this point, shews himself more concerned to do us good, than to obtain our favour. How ready should we be to encourage such a man in the execution of his painful task; to invite his admonitions; and to value an hour of his conversation beyond months and years spent among those who, though they can see a thousand faults in us, will not tell us of one.

This want of faithful monitors ought also to teach us another lesson. It should lead us to be much employed in examining our hearts and lives by the word of God; as it is perhaps, (if I may use the expression) the only chance we have of knowing ourselves. In a word, we should endeavour to do without a monitor; it being highly probable, that among all our acquaintance, not one will ever take that office upon him. It is indeed a very difficult office; and they who are best qualified to discharge it, are by their very qualifications rendered averse to enter on its duties. On every account, therefore, it is our interest to keep a watchful eye upon ourselves; to make every day's behaviour pass in review before us; and bearing in mind how apt we are to be too fa-

vourable to ourselves, and how greatly our hearts may deceive us in appreciating our own motives and actions; we should accompany self-inspection with earnest prayer to God, that he would be pleased to grant unto us his Holy Spirit, whose office it is both to convince and to reprove us. He who fears to do evil, and is at all aware of the deceitfulness of the human heart, will see the necessity of using the Psalmist's prayer. "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

VIATOR.

To the Editor of the Christian Observer.

SIR,

A CORRESPONDENT of your's, in your Magazine for April, 1802, p. 232, who signs himself "E MINIMIS," requests any of your numerous readers to "direct him to a tract *exposing the errors of the Romish faith*," which he desires may possess the qualification of being "easily understood by a person whom the superstitions of that Church have prevented from being acquainted with the BOOK OF LIFE." It surprises me not a little that two months should have elapsed, and not one of the numerous, learned, able, and zealous ministers of the Established Church should yet have replied to your Correspondent's request: but as that is the case, allow me to take this opportunity of doing it.

In the year 1786, a small tract was republished by *Messrs. Rivingtons*, in *Saint Paul's Church Yard*, with the title, "*Friendly and seasonable Advice to the Roman Catholics of England*;" which was originally published "in the year 1674, without the author's name, and with few of the quotations," which afterwards were added to it. This little piece was written by *Doctor Thomas Comber, Dean of Durham* at the time above-mentioned; and some account of it may be seen in "*Memoirs*, &c. *of Dr.* THOMAS COMBER, D. D. *sometime Dean of Durham*, &c." published by *Messrs. Richardsons*, Royal Exchange, in 1799, pp. 73—81 inclusive. The tract itself may be had of *Messrs. Rivington's*, as a considerable part of the impression of 1786, remained unsold a short time ago.

The size of the tract above-mentioned is small; the style, as the Author with great truth remarks, "as mild as the matter would allow, and can give offence to none;" and "the particulars," he justly adds, "are *so plain*, and *so fully proved* more at large by others, that he resolves not to *dispute*, but in pure charity to *advise* the Roman Catholics not to resist apparent truth and reason, having no worse intentions towards them than *to set them into the best way to heaven*." I shall only add, Sir, that the history of the corruptions of the Romish Church are given in this little piece in a very masterly manner; the repugnance of them to the Sacred Scriptures is proved from *the confessions of the writers of the Romish persuasion themselves*, a testimony in this case indisputable; and such a strain of candour, mildness, and affectionate persuasion, runs through the whole performance, as must needs very greatly recommend it to readers of every persuasion.

By the careful and very attentive perusal of this little piece, (and it well deserves a most serious perusal by *all men*) every *Roman Catholic* who is not totally bigotted to his religion, and blind to all conviction, must, I think, be persuaded of the errors of his faith; and every *sincere Protestant*, and *true son of the Church of England*, must be confirmed in his religion.

I remain, Sir,
Your very obedient humble Servant*,

ANTI-PAPA.

July 8, 1802.

We have to thank the writer of the above letter for an explanation of the Burial Service, in answer to C. S. The book from which it is extracted, he states to be "A Companion to the Temple," &c. by Dr. T. Comber, printed first in 1672. As it may be obtained without much difficulty, and

* A book was published by Rivingtons, in 1796, entitled "A Brief Confutation of the Errors of the Church of Rome, extracted from Abp. Secker's Five Sermons against Popery, and published for the use of the diocese of Chester, by the Right Rev. Beilby Porteus, Bishop of that diocese," which furnishes a safe antidote against the evils of popery. EDITOR.

as we have already published a solution of C. S.'s doubts, we shall content ourselves with referring to the work itself, which seems, as far as we can judge from the extract, to be well-deserving of a perusal.

EDITOR.

To the Editor of the Christian Observer.

SIR,

On the subject of the Burial Service I beg leave to observe, that a pious and respectable Dignitary of our Church (lately deceased) once told me, that if any one of his parishioners was to die by his own hands, he should pay no regard to a Coroner's warrant, and should neither himself give Christian burial to the body, nor suffer another clergyman to do it at his Church; and that not the Coroner's warrant, but the Rubrick (which is established by law, and which makes no distinction in cases of insanity, real or pretended) is the rule which the clergy are to abide by. I am well acquainted with a clergyman, who, in two instances of this kind, which have fallen out in his parish, rather than offend or grieve the surviving relatives, read *part* of the service, omitting several expressions in the prayers at the grave. This gentleman was at much too great a distance to consult his diocesan in time. I have also known instances of clergymen refusing altogether to give Christian burial in such cases, notwithstanding a verdict of insanity. I should be glad to know what right a Coroner has to lay his commands on the clergy, on these or on any other occasions, and especially when his mandate is directly contrary to an express Rubrick? In some Counties the Coroner's certificate is more *modest*, and runs only in the form of a *permission* to let the body of such a one be buried, an inquest having been taken, &c. O.

June 24, 1802.

To the Editor of the Christian Observer.

SIR,

In the First Volume of Bishop Kidder's Demonstration of the Messias, p. 236, is the following passage—"*The Prayer (John xvii.) by which Christ consecrated himself unto his death, is like unto that which the Jewish High Priest used, when he consecrated or offered up the victims of the Day of Expiation before the altar.*" I wish to inquire if any of your readers, who are skilled in Jewish antiquities, are acquainted with any copy or account of the Prayer referred to? Such an allusion to the Disciples, accustomed to the Jewish ritual, must (after our Lord's death had taken place) have been very affecting as well as instructive; and even to us, any historical information on the subject may contribute to increase the devotion and instruction with which we read a Prayer, the most weighty and powerful ever spoken on this earth, and whose full meaning, like its effects, lie far beyond our present apprehension.

I am, Sir,
Respectfully Yours,
June, 1802. C. L.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

As you have published a letter of the late Bishop Horne's, in your third Number, I enclose you another, written in the same year, to the late Dr. Berkeley, before he was in orders, and which I think must prove acceptable to all admirers of true religion and Bishop Horne.

I am, &c.

H. G.

Mag. Coll. Oxon, May 10, 1755.

MY DEAREST GEORGE,

It was with great pleasure that I set my eyes on your hand-writing, and with no less do I now take up the pen to have some conversation with you upon paper, which is very sweet and comfortable, when we are prevented from having it face to face. Without this, the hurry about us, and constant succession of fresh objects, insensibly deface the image of an ab-

sent friend in our hearts, (such is our weakness and frailty) in spite of all our endeavours to the contrary. How lamentably would this be the case with regard to our best friend, our absent Lord and Master, were it not for those *letters* full of love, the Holy Scriptures, which come *directed* to every soul, though so few take the trouble to *open the seals* and *read* them: As he has been pleased (blessed be his holy name for it) to lead us to a knowledge of them, we should be taking all opportunities of comforting and encouraging one another in this our pilgrimage through the land of the dead to *the land of the living*. When we cannot do it by talking, we must do it by writing. And those can never want a subject to write upon, who have an interest in him, and are concerned in the increase of his kingdom; who, as members of the same body, have an intimate fellow-feeling, and all suffer or rejoice for the loss or recovery of a limb.—Archdeacon Hamilton I know well, and am happy in calling him my *old* friend and companion. He is A CHRISTIAN in *head* and *heart*, the one *enlightened* with *knowledge*, the other *warm* with *love*; equally removed from a *dead profession* and a *groundless enthusiasm*, the two baneful plagues of this (I am afraid I must say *falling*) church. The news of his recovery, since attested by a kind and most excellent letter from himself, we receive with great joy. He comes forth like *gold* tried and brightened in the *furnace* of sorrow and adversity, to *enrich* many with the *riches* of grace, the *treasures* of wisdom and knowledge, *hid* in Christ, and *manifested* by the *preaching* of the Gospel of God. I rejoice to hear you have other faithful labourers on that side the water, which confirms to us the truth of that divine maxim, that God will never leave himself without witness. There is always a *call*, if men had but *ears to hear*, which nothing but *grace* can furnish them with—"The *hearing ear*, and the *seeing eye*, the *Lord* hath made both of them."—I shall be glad to hear how Dr. Ellis goes on, and whether he *builds up*, as well as he *pulls down*. You surprise me much with the account of Bishop Brown being an admirer of *Hutchinson*. Let us hear a little of your confab together, and how that matter stands. When you see young Mrs. Brown, present my compliments *in taste*, as likewise to the other sister, good Mrs. *Breviter*, a near relation of Mrs. *Quickly*, of facetious memory. You mention nothing of Mr. Auchmuty, an old friend of mine, at Edmund Hall, son, I think, of the late Dean of Armagh. If he be in Dublin's own self touch him up. He *knows* the truth, but I am afraid SLEEPETH. Give him a jog, or so.

Now for a dash of Oxford news. The plantation at Christ Church thrives and flourishes. Little Charles by going to a play, (the *Conscious Lovers*, I think) and scampering from hence again upon our friend Pie-ball, to dance upon his brother's birth-night, has pretty well got off the imputation of *methodism*, and things are quiet. I intend to exist with him often in a *paradisiacal* way, in the neighbourhood of the Wheat Sheaf, the prettiest retirement from the noise and hurry of the world that I know. That most excellent youth, *ille noster*, is much better in *mind* and *body*, having taken our advice concerning *the nature, use, and advantage*, of an *able-bodied servitor*, to assist in the *education* of the Mr. Le W——s, men more *famous* than they are likely to be *useful*, in their generations. I have spent two or three evenings with Dr. Patten, in whose manner and conversation the spirit of Christianity breathes as strong as ever I saw it. He is quite a spiritual man, and has imbibed Law's *piety* without his *whims*. We have had a pretty translation of Psalm cvii. from Ben. Wheeler of Trinity, occasioned by reading Romaine. So that you see we are putting on רחמים.

Going last Sunday evening to call upon Glass, I found him and Charles Poyntz, instead of flaunting in our carnival walks, sitting together over the cordial Bishop Hall! How acceptable to God are such young converts! It brought to my mind a sweet passage in THE SONG; "I went down into the *garden*, to see the *fruits* of the *valley*, to see whether the *vine flourished* and the *pomegranates budded*."

And now, my dear friend, what shall I say more! It has pleased God to bring *you* up to an early piety, under the best of fathers, an ornament and honour to the Christian Church, to keep you steady in the *communion*, *doctrine*, and *discipline* of that church, committed to the saints by Jesus Christ, the glorious head of it; to lead

you to *those living fountains of waters*, the Holy Scriptures, which to so many are indeed *a fountain sealed*, and not to be *opened* but by the *keys of David*, so graciously put into *our* hands; to give you a noble courage, undaunted presence of mind, and great readiness of speech; and thus furnished, to throw you into a large acquaintance amongst the heads and rulers of our disordered affairs. Gird close, therefore, the armour of God, pray earnestly for the *wisdom* of the Spirit to *direct*, and His almighty *power* to *strengthen* you; thus go forth in the name of Jesus Christ, the conqueror of sin, death, and hell, and—*the Lord prosper you, I wish you good luck in the name of the Lord.* And oh! in your prayers to the throne of grace, remember one, whose ardent desire it is, by giving you any assistance in his power, to prove himself

Your sincere and affectionate brother in the faith of Christ,

G. HORNE.

Love to the Archdeacon, who shall hear soon from me. I am just told there is an *apology* come out for the *clergy* against *Romaine*. If we can once make them *talk* we shall do. *The dumb spake and the people wondered!*

To George Berkeley, Esq.
Mary Street, Dublin.

To the Christian Observer.

EXTRACT FROM THE APPENDIX TO THE REV. LEGH RICHMOND'S SERMON ON THE SIN OF CRUELTY TO THE BRUTE CREATION *.

THE Author, thinking it might farther promote the design and wishes of the institutor of the foregoing lecture, has added a few extracts and remarks on cruelties practised upon animals, in the hope that some into whose hands this tract shall fall, may be more strongly impressed with a sense of the sinfulness of many habits and recreations too commonly tolerated amongst us. It is a certain fact, that this subject is by no means generally viewed in that light, which in the present state of civilization and religion, we have a right to expect. Cruelty to dumb animals, though avowedly disgusting to all persons of feeling, and as such not unfrequently censured, yet through the neglect of considering it in a truly scriptural manner, and thereby establishing an abiding principle of action, it is for the most part treated too much as a matter of indifference. Hence few, notwithstanding the abhorrence with which they may turn from particularly gross instances of inhumanity in others, are themselves free from the guilt of much unnecessary and thoughtless, nay often wilful cruelty towards some or other part of the brute creation. But having once proved from the word of God, that every wanton abuse of the living creatures, is sin, let no one who reverences the Scriptures presume to screen his offence by saying that the sin is little. Can there be such a thing as a *little* sin, when that sin is committed in defiance of the most high and great God, "the Holy ONE that inhabiteth eternity?" Can any wilful sin be *little* in the sight of him "that hateth all iniquity," and "chargeth his very angels with folly?"

The public attention was excited about two years ago by the introduction of a bill into parliament, for the purpose of suppressing the abominable practice of Bull-baiting. The benevolent promoter of the measure had the thanks and good wishes of every individual who had any concern either for the morals of the lower classes, or the comfort and happiness of the brute creation. But, strange to relate, the eloquence of a very able and ingenious speaker was powerfully exerted in opposition to this simple and unexceptionable proposal of humanity; and I am grieved to add, that eloquence so successfully prevailed, that the bill was rejected. Much was then said, and has been elsewhere said and written on the impropriety of curtailing or interfering with the recreations of the lower orders of the people. It is truly astonishing that there should ever be any difference of opinion on such a subject amongst the wise and good. Whenever it becomes apparent that the tendency of any public amusement or recreation is to excite or cherish the worst and most dangerous passions of the mind; to corrupt those that are quiet and sober-minded; to encourage irregularities of conduct or desire; to harden the heart against the feelings of humanity, and under the pernicious plea of innocent pastime, to assemble crowds

* See Christian Observer, No. VII. p. 449.

together and promote the practice or love of riot and disorder: such meetings and recreations, under whatever name they may pass, are odious stains on the national character, and fatal hindrances to the rise and progress of religion, either among the higher or lower classes of the community. Recreations should be really proved to be harmless in a conscientious and Christian point of view, before any *conscientious Christian* ought to sanction and approve them. "What an opinion then are we to form of those amusements, whose very foundation is laid in barbarity and bloodshed? and where mobs are collected together to riot and feast in the unrestrained indulgence of a cruel appetite? Such practices are much better calculated for training up men to be partakers in the bloody rites of Moloch, than disciples of a merciful and benevolent Saviour. They ought therefore, in every place and in every variety of appearance they may assume, to be discouraged and suppressed as nurseries of vice, corruption, and impiety. As some specimen of the effects likely to be derived to the disposition and morals of the people from the rejection of the above-named bill, let the following circumstance, which occurred on the 5th of November last, at Bury St. Edmund's, be contemplated with the horror and indignation which it so abundantly deserves. "While a mob of *Christian savages* were indulging themselves in the inhuman amusement of baiting a bull, the poor animal, (which was, by nature, perfectly gentle, but which had been privately baited in the morning, and goaded with sharp instruments, in order to render him furious enough for public exhibition) although tied down with ropes, in his agony and rage, (baited as he was by dogs, and gored by brutes in the shape of men) burst from his fetters, to the great terror of his tormentors, and the no small danger of the peaceable inhabitants of the place. After this, the poor beast was doomed to be a victim of still greater barbarity, of fresh tortures inflicted: he was entangled again with ropes, and horrible, monstrous to relate! his hoofs were cut off and he again baited, while he had to defend himself on his mangled bleeding stumps!"

It has been the endeavour of the foregoing discourse to prove, that wanton cruelty towards brute animals, is incompatible with real Christianity; the inference is obvious; those whose cruel, implacable, and unmerciful dispositions seek their recreation in beholding the pangs and sufferings of contending animals, *are not Christians.* "The truly religious man," says the Rev. Mr. Daubeny, "cannot fail to be a strictly moral man: nor is it possible, that any real disciple of the meek and compassionate Jesus, can be unpossessed of a merciful disposition. He may deceive himself indeed, as too many are accustomed to do; by fancying that by his admission into the Church of Christ, and by his attendance on its services, he becomes of course what the religion of the Gospel was designed to make him. But Christians, like trees, are to be known by their fruits. Should that natural stock, which has been grafted into Christ, for the purpose of its being enabled to bring forth good fruit, continue to yield that sour and refuse produce which belongs only to its wild and uncultivated state, the graft, we may depend upon it, has taken no effect." "Should he find in himself an inclination to be cruel, implacable, unmerciful, he has not studied in the school of Christ, but in that of the world; and therefore with the world he must expect to perish."—*Sermon on Cruelty to dumb Animals.*

Nothing is more common or more disgusting to humanity, than the accounts of wagers laid on forced and violent exertions of horses and other animals; let the following instance, taken from a newspaper a few months since, stand for an example: "Some brutes, in human shape, at Harlowbush fair, engaged a poney, about twelve hands high, to run an hundred miles in twelve hours. The little animal went sixty miles in six hours, but at the eightieth mile, it broke its heart, and fell down dead."

The many cruel practices exercised towards animals intended for food, ought not to pass unnoticed. The unfeeling barbarities of butchers and drovers in their treatment of different kinds of beasts designed for slaughter, are dreadful to be conceived. The flaying of eels alive, when a single blow, properly given, will instantly kill them, is a well known instance of deliberate cruelty. Much needless

torture is practised in depriving shell-fish of life, as oysters, crabs, and lobsters. That exquisite refinement of epicurism and barbarity, the crimping of fish alive, cannot be reprobated in too strong language. Many other cases might be mentioned, and if every reader would try to make a catalogue of all the instances of unnecessary and wanton cruelty in killing animals for the purposes of food, which he recollects to have seen or heard of, it will probably tend much to excite his indignation and soften his heart.

The inhuman methods which are necessarily employed in order to teach various beasts and birds to perform unnatural and strange feats of sagacity and agility, by way of public exhibition, ought to weigh with every man of feeling, sufficiently to prevent his encouragement of any such useless and unwarrantable sights. This is, surely, one of the most wanton abuses of our dominion over the animal race. The same may be said of every mutilation of the ears and tails of horses, under the absurd and indefensible plea of improving their outward appearance.

The inhabitants of the city of Bath have no need to be reminded of the scenes of barbarity which are daily exhibited towards those wretched droves of horses and asses which carry coals about their streets, and are made the victims of so much brutal treatment from their unfeeling drivers. It is a pity that in a place so justly famed for its charities of the higher order, something cannot be done to remedy the sufferings of these poor creatures likewise.

Too much cannot be said on this subject to all those, whether parents or instructors, who have the care of children; they should watch them very narrowly to prevent their treating insects, birds, or any other animal, with the smallest degree of inhumanity: they should be taught from the first to make the feelings of the creatures their own, and every possible means be employed to interest their earliest affections in the cause of tenderness and mercy on scriptural grounds. To boys in particular, that fundamental source of future cruelty of temper, the robbing birds of their nests for amusement, should be represented in its own true and hateful colours. It was very emphatically said by a writer of the last century but one,—"The cruel parent that would encourage his childe to deprive a poor birde of her young brood, right well deserveth to have his own nest robbed, and to become childless." For many other instances of cruelty to animals, judiciously selected and feelingly commented upon, the reader may consult *Young's Essay on Humanity.*

In order to place the sin of wilful cruelty to animals, and the baneful tendency of an attachment to cruel sports and diversions, in an impressive and solemn point of view, I will conclude this black catalogue of barbarities, with the relation of a circumstance which took place on April 4, 1789; it has already appeared several times in print, and I find, upon actual inquiry, that the fact is indisputably true. It may serve instead of whole volumes written against cock-fighting, and all other such unjustifiable and inhuman practices.—"A. Esq. was a young man of large fortune, and in the splendour of his carriages and horses, equalled by few country gentlemen. His table was marked for hospitality, and his behaviour courteous and polished. But Mr. A. had a strong partiality for the diversion of cock-fighting; and had a favourite cock upon which he had won many profitable matches. The last bet he laid upon his bird he lost; which so enraged him, that he had the wretched animal tied to a spit, and roasted alive before a large fire. The screams of the tortured bird were so affecting, that some gentlemen who were present attempted to interfere; which so exasperated Mr. A. that he seized a bar of iron, and with the most furious anger declared, that he would kill the first man that interposed to save the cock: but, in the midst of his passionate exclamations and threats, most awful to relate, he fell down dead upon the spot!"

"Doubtless there is a God that judgeth the earth." O! then, "let me die the death of the righteous, and let my last end be like unto his." Ps. lviii. Numb. xxiii.

To the Editor of the Christian Observer.

SIR,

I PERCEIVE that your Correspondent T. C. (See No. 7. p. 431.) complains of an expression used in a paper which I transmitted to you, and which you inserted in your Publication for the month of May. After relating a story respecting an agent of the French government, who, in his choice of a sound Jacobin, regarded not the principles of the man, but merely the strength of passions which he possessed; I took occasion to observe, that hence it seemed to follow, "*not merely that a Jacobin is a man of strong passions, but also that every man of strong passions is a Jacobin.*" To this expression your Correspondent T. C. objects. He observes, that "if a man possesses *strong passions*, and applies those affections of the mind to *good purposes*, he is the farthest possible removed, in his apprehension, from a Jacobin."

It is not the object of this letter to defend the exact propriety of the terms which I have used, since in doing so, I should be maintaining a controversy which would be chiefly verbal. I will, however, remark, that by "strong passions," as indeed my subsequent observations sufficiently prove, I certainly meant those ill-governed passions which often transport a man into unjustifiable warmth, and not those passions which, though strong by nature, have been rendered submissive to the dictates of calm and sober reason; or to use a scriptural expression, "have been brought into captivity to the obedience of Christ."

I was, perhaps, led into some little ambiguity of terms by the desire of translating briefly into English the following question, which I represented the French agent as having asked —"*A't il des passions?*" A question which I rendered thus—"Is he a man of strong passions?" If I had said—"Is he a man of *fierce* passions," or "of passions strong by nature, as well as strong in consequence of their having been uncontrouled," the passage in question, as well as the remarks founded on it, would perhaps have been less objected to by your correspondent.

I proceeded in the same laconic, and possibly, therefore, somewhat inaccurate manner to observe, that I hoped the Christian Observer would attend to the lesson taught by my anecdote, and would deem Christian gentleness and candour, to be signs both of loyalty and orthodoxy, and an "*ungoverned temper*, to be a symptom of disaffection both to Church and State."

On this last point, which your respectable correspondent, T. C. seems also to dispute, I wish to add a few observations. The question is important, and it is by no means of a merely verbal nature.

I conceive, Sir, the corruption of our nature to consist much in the violence or the insubordination, as I will now term it, of the passions; and this violence or insubordination I affirm, therefore, to be the great source of evils both in Church and State. Let me explain myself—and first as to the State. A Jacobin is commonly one whose passions have been excited in consequence of his feeling too strongly some real or supposed injury inflicted by the government. The task of ruling a great nation is at all times difficult. Even right measures will, in the eye of some persons, appear wrong, for they are liable to much misrepresentation: they are above the capacities of some, and though ever so clearly expedient on a balance of opposite arguments, still there may be a few sound reasons against them. Moreover, since all rulers are men, the measures of the best government will not be uniformly right. It is necessary to look to the general good which the ruling powers may diffuse, or rather indeed to the extensive evil which they may prevent, and not merely to the particular errors into which they may fall; in order to avoid temptations to disaffection. Now the man of strong passions naturally kindles into wrath at the contemplation of each individual act of government which he disapproves; and he is apt to deem a slight fault a sufficient ground for the dismission of a minister, or for a change even in a constitution. Jacobin *principles*, as they are termed, are for the most part the effect of jacobin passions. Violent ambition, rage, envy, and discontent, suggest to the mind those new and plausible theories of government, the adoption of which implies the downfall of the

existing authorities. It was in this manner that the theory of "the sacred right and duty of insurrection," as well as of "universal suffrage," and of "the rights of man," was generated in France. It was thus that the same principle gained ground among the populace in Ireland. The lower Irish have strong passions, and they had a few men, either of deep designs, or of equally ungoverned tempers, who headed their insurrection. To the abundance of strong passions existing in our metropolis, and in some of our manufacturing towns, where one man easily inflames another, is owing that degree of favourable reception which Jacobinism met with even under our mild and happy constitution.

But I shall apply my observation also to the subject of religion; and in doing this I cannot take a better course than that of referring freely to the Scriptures on the point in question. We there find that meekness was the chief characteristic of the great author of our religion. "He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth:" "Take my yoke upon you," said he, "and learn of me, for I am meek and lowly in heart." It is to the meek, the humble, and the poor in spirit, and to these alone, that divine illumination and the communication of the real knowledge of Christianity, are promised. "The meek will he guide in judgment, the meek will he teach his way." "He that hateth his brother, is in darkness even until now." When the Apostles grew angry, and were ready either to strike with the sword, or to call down fire from heaven upon the adversaries of Christ,—"Ye know not," said their meek and peaceable master, "what spirit ye are of; my kingdom is not of this world." And if the person of Christ was not to be defended by violent means, neither was his Gospel to be propagated in a spirit of violence. "For the servant of the Lord must not strive, but be gentle unto all men —apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgment of the truth." The Apostles were to "speak the truth in love." That regeneration, the necessity of which they were to affirm, consisted much in laying aside the fierceness of nature, and putting on "the meekness and gentleness of Christ." "Ye were sometimes (or once)" said the Apostle, "disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." "But now ye put off all these, anger, wrath, malice, evil communication, out of your mouth," "be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." In perfect conformity with these passages, the works of the flesh are described to be not only adultery, &c. but likewise, emulation, wrath, strife, envying, murders, heresies, and such like; and with these the fruits of the spirit are contrasted, which are "love, joy, peace, long suffering, gentleness, meekness, faith, patience, temperance;" terms clearly designating that subdued state of the passions for which I am pleading, and which I have considered to be a symptom of true orthodoxy.

I am aware it will be said, that the doctrines of religion are so important, that they must be contended for with zeal, and even also with warmth. I grant the truth of the observation, but in doing so, I would most carefully guard the admission. The warmth which is to be used in this case, is, in a great measure, the warmth of love. It ought chiefly to arise out of a tender and affectionate solicitude for the very person against whom we contend. Now if we feel this love, we shall be careful not so much to excite his prejudices, or to affront his pride, by exposing him; as to gain him by the very candour, as well as kindness of our conduct, and thus to render him a brother. With what care did St. Paul accommodate himself to the prejudices of the Jews, "becoming all things to all men, that by all means he might save some." When he was converted, he laid aside the spirit of a persecutor; he was no longer the man of wrath and violence—he was "gentle even as a nurse cherisheth her children." Zeal for doctrines is easily learnt. Some, it is to be feared, having been throughout their lives violent and contentious, and having adopted new tenets of an orthodox kind, continue to exercise their old temper, while contending for the new

subjects. They were impatient, forward, conceited, or fiery, before they learnt these doctrines; they are no less so afterwards. Their Gospel has merely furnished them with a new topic, in the discussion of which the same unhallowed passions may be habitually indulged. Now it was the object of my remark to unchristianize persons of this sort. I value, Sir, the doctrines of Christianity. They are, in my mind, of inestimable worth: when rightly received into the heart, they form in a man the very temper which I have endeavoured to describe. What can more effectually teach humility, meekness, and patience, than the knowledge of our unworthiness, and of our redemption by Christ? What can have a greater tendency to calm the turbulence of our minds, than the exercise of prayer for the gift of the divine spirit; and meditation on the glories of the celestial world?

I trust, therefore, that I have established the main point for which I have been anxious, and I ought, perhaps, to thank your correspondent for calling me to this more particular explanation of a subject, which might otherwise have been left in some obscurity.

S. P.

REVIEW OF NEW PUBLICATIONS.

XXXVII. *Eight Discourses on the Connection between the Old and New Testament considered as Two Parts of the same Divine Revelation; and Demonstrative of the great Doctrine of Atonement: accompanied with a Preliminary Discourse, respectfully addressed to the younger Clergy: containing some Remarks on the late Professor Campbell's Ecclesiastical History.* By the Rev. Charles Daubeny, LL. B. London. Hatchard, pp. 481.

It is the important object of these Discourses to establish the connection between the Old and New Testament, and upon the basis of that connection to erect the great doctrine of the atonement. They are preceded by a Preliminary Discourse of considerable length, in which the Author principally proposes to confute some of the fundamental positions in the posthumous Lectures of Professor Campbell, on the subject of Ecclesiastical History. He does not, however, immediately proceed to this part of the undertaking, but occupies several pages in endeavouring to overturn two points, which he affirms to have been generally taken for granted by many eminent divines, and argued upon accordingly. "The first is, that natural religion constitutes the basis of revelation; the second, that the Jewish Dispensation had relation only to *temporal* objects." (p. 17, 18.) On the subject of natural religion it appears to us of indispensable importance, in the first place, to clear the term of that ambiguity, of which the enemies of Christianity take so much advantage; and to distinguish between the sense in which it is opposed to revealed religion, and that in which it is consistent with it. A further distinction is likewise necessary between the religion which is suitable to a perfect being, and that which the state of a lapsed one demands. With these distinctions, we may allow to natural religion, or, as it is likewise called, essential religion, all the advantage which in any reason it can claim; and yet deny, in the most positive terms, that it is suited to the condition of a fallen creature, or can, in any degree, contribute to restore him to the forfeited favour of his Maker. This is the prerogative—the sole and exclusive prerogative of revealed religion. We deny not the validity of the reasoning of Mr. Daubeny upon this subject; but we think that some such observations as the above might have been premised with advantage. We likewise subscribe to the force of the arguments by which he endeavours to overturn the second hypothesis of the temporality of the Mosaic law; but we would have wished to have seen more justice done to the character of Bishop Warburton, (p. 14.) who, although a strenuous advocate for that obnoxious doc-

trine, was as strenuous in defence of the very object of Mr. Daubeny's work—the connexion between the two dispensations, and the doctrine of the atonement resulting from it*.

At p. 47, Mr. Daubeny enters upon the proposed confutation of some of the main principles of Dr. Campbell's Lectures. We anticipated an easy victory, both from the known ability of the writer in this field of theological controversy, and from the weakness of the arguments with whom he had to contend. Without any disposition to withhold from the Professor the general esteem which he has so justly merited, we find ourselves compelled to agree with Mr. Daubeny in the opinion, "that no addition of credit will be derived to Dr. Campbell's name, by the publication in question."

"In the Doctor's ardent zeal against episcopacy, which," says Mr. Daubeny, "we must take leave to call, in some respects, zeal without adequate knowledge; he has given a picture of the Apostolic Church, which bears as little resemblance to the established Kirk of Scotland, as it does to the primitive Church of Christ." (p. 49.)

Mr. Daubeny will be allowed by all impartial judges to have the best of the argument, when he contends, against the Professor, that the government of the primitive Church was formed upon the model of the Jewish priesthood. That this was understood by the early Christians to be the case is not denied, even by the prejudiced Mosheim; although he endeavours to present the fact in an odious light †. Neither the Presbyterian nor the Episcopalian can claim this celebrated historian, the constitution of whose church, according to his own representation, lies between Episcopacy and Presbyterianism. We were happy to find in a note at p. 80, a just censure of a particular assertion of Dr. Paley ‡. In (p. 86 and 87.) we find the two celebrated passages of Beza and Calvin in favour of episcopacy. The last quotation is referred to its right place. We think proper to make this remark, because Mr. Jones has referred it to the epistle of Calvin to Cardinal Sadolet §. The Reformation is well defended, and the abuse to which it is liable guarded against, (p. 87, &c.) We must confess, however, that we have never met with any thing more satisfactory upon this subject, than the representation of Hooker ‖. Mr. Daubeny proceeds to correct a mistake of Dr. Campbell, respecting the extent of the signification of the word παροικια, in ecclesiastical language. If it had been necessary, Mr. Daubeny might have added to the decisive evidence which he has produced for its enlarged acceptation, the note of Valerius, which occurs in the very beginning of Eusebius's Ecclesiastical History, and the beginning of the second chapter of the ninth book of Bingham's Christian Antiquities. Mr. Daubeny combats with equal success the interpretation which Dr. Campbell found it necessary to his system to put upon the phrase, επι το αυτο. Perhaps the number of Christians at Jerusalem, and in other parts of the world, will be es-

* Div. Leg. b. ix. c. 2.

† De Reb. Christ. ante Const. Mag. Comment. p. 271; and Ecc. History, vol. I. p. 179 and 203, last ed.

‡ In the note above referred to, Mr. Daubeny, after observing that an eminent dignitary of our own church has maintained the dangerous position, that the doctrines of the Church, "in consequence of the changes which are wont to take place in the judgment of mankind," are not less subservient to the varying opinions and circumstances of the world, than the constitution of it, quotes, as a practical illustration of that opinion, the following passage in a sermon of Dr. Paley's; "If any one asks what the expression in Scripture, *regenerate, born of the Spirit, new creatures*, mean? we answer, that they mean nothing! nothing to us! nothing to be found or sought for in the present circumstances of Christianity." "Such an opinion," adds Mr. Daubeny, "however confidently delivered, no authority of genius, learning, or station, can possibly establish. For, as we understand it, it is the heretical opinion of an individual, against the decision of the Church, and the language of the Bible." We therefore cordially join with Mr. Daubeny in hoping, "for the sake of the rising generation, that where Dr. Paley's writings shall be considered as a study proper to form the mind of the young academicians, they will not fail to be accompanied with a comment necessary to counteract the apparently" (we would say manifestly) "unscriptural as well as unconstitutional notions of their author."

§ See Calvini Opp. tom. viii. p. 60. Amstel.

‖ Eccl. Pol. iii. 1. Vol. i. p. 353—355. Oxford Ed.

teemed the strongest argument*. (p. 93—119.) We feel pleasure in being able, with Mr. Daubeny, to refer to the Anti-jacobin Review and Magazine for a very able confutation of Dr. Campbell's Work. (p. 129.)

This important Discourse is closed with some just observations. "It is indeed to be lamented," says Mr. Daubeny, p. 140, "that it is become the fashion in these days, which are remarkable for nothing so much as for the unsettlement of all established institutions, to weigh the *circumstantials* of religion against the *essentials* of it; as if there was a necessity of drawing a comparison between two things, which the Deity designed never to be separated." And in p. 142, he adduces a very pertinent quotation from Bishop Butler's Analogy, which asserts it to be "one of the peculiar weaknesses of human nature, when, upon a comparison of two things, one is found to be of greater importance than the other, to consider this other as of scarce any importance at all." Men are apt to imagine that the existence of a greater duty, absolves at once from the obligation of the less; and the Separatist considers it as an entire justification of his conduct, if, upon the comparison of circumstantials and essentials, he can prove the latter to be of superior obligation. But it is under the influence of the very same sophistical reasoning that the Churchman imagines, if he does not represent schism as a crime of the first magnitude, that it is no crime at all. We cannot, therefore dissemble our disapprobation of the declaration with which Mr. Daubeny sets out upon this enquiry:—"I feel no hesitation in declaring it to be, in my opinion, not less the duty of Christians to conform to that ecclesiastical polity which has received the sanction of divine institution, whenever Providence has favoured them with the opportunity so to do, than to preserve the purity of those doctrines which characterize their profession." (p. 47, 48.) It is true, as proceeding from the same source, they may, in a certain sense, be represented as duties of equal obligation: but such a mode of reasoning would reduce all duties to an equality; and, without imputing to Mr. Daubeny a design, of which we think him incapable, we are of opinion that this partial consideration of so important a subject, is not to be justified.

We now proceed to the body of the work, in which the connection between the Old and New Testament, and the Doctrine of the Atonement as resulting from it, is to be established. This object is more fully detailed in a professed recapitulation of the general argument at the close of the last Discourse, (p. 461. to the end). Did it consist with the necessary limits of our observations, we should gratify ourselves and our readers by transcribing the whole, in the very words of the Author. We will, however, give the substance of it. The foundation upon which the argument rises is, that as all parts of divine revelation proceed from God, they must all be equally true. Secondly, That as God is a being of infinite wisdom as well as power, every plan which boasts him for its author must be characterized by a certain uniform consistency of design. The Old and New Testament, therefore, standing upon the same authority, when the writers of the New Testament refer to, or argue from passages in the Old, the consistent conclusion will be, that their references are just, their arguments proper, and the consequences drawn from them rational and conclusive. The language of the Scriptures being intended to bring man acquainted with scriptural things, of which he can have no idea but what is received from revelation, it must teach him in a manner, in which alone, in his present state, he is capable of being taught, namely, through the medium of such things as he already comprehends. Hence it is that the language of the Old Testament is, in a great degree, a language of type and figure, and the Law the adumbration of the Gospel. "This ground-work of our plan," says our Author, "having, it is presumed, been sufficiently established, we proceeded to place upon it the important doctrine of *vicarious atonement for sin* by sacrifice; considered as that essential doctrine, or grand hinge on which the great scheme of Redemption turns; and to which every part of divine revelation, from that delivered to Adam in Paradise to the winding up of the awful scene of mys-

* See for the extensive propagation of Christianity within or before the second century, Mosheimii de Reb. &c. p. 203—205.

terious love, in the communications of the Spirit to St. John, bears its appropriate meaning." Mr. Daubeny proceeds to state, that the general idea annexed to sacrifice, from its original institution, has been, that it was the appointed atonement for sin. He appeals to Lev. xvii. 11, 12, for a formal and decisive confirmation of this idea by God himself; and upon a comparison with the Levitical institutions, of the sacrificial modes of expression adopted by the writers of the New Testament, in speaking of the death of Christ, he concludes, that the life of our blessed Saviour, thus declared to be offered up, was, in conformity with the general idea annexed to sacrifice, a proper sacrificial substitution of his life for that of the sinful party. By the same process is proved that fundamental article of the Christian faith, the divinity of the Redeemer. Such is the outline of our Author's argument, given by himself, as far as justice can be done to it by so brief a representation.

We shall now take a view of the Discourses in order. The three first have for their text Heb. xiii. 8. In the First Discourse, (p. 158.) Mr. Daubeny states, with great perspicuity, the nature of the connection between the two dispensations for which he contends.

"In fact, from the Fall there has been but one way of salvation. The only variation which divine wisdom has thought proper to adopt, relative to this important subject, respects, not the subject itself; but the manner in which the knowledge of it has been communicated to the world. This has given rise to different dispensations of religion, suited to the circumstances of the parties at different periods; whilst the promotion of one essential consideration was the uniform design of each; namely, that of directing the mind of fallen man to the same divine object of faith and hope."

The following passage is entitled to the serious consideration of the clergy.

"If we ourselves really believe, that salvation through the blood of a crucified Saviour is the only foundation on which the hope of a Christian can be built; whether this essential doctrine be received by others or not, cannot possibly, in such case, be considered by us as a matter of indifference. And it will be but a poor satisfaction to those who are pledged to preach Christ crucified, as 'the 'power of God unto salvation;' upon casting up the account of their time and talents, to reflect, that they have sacrificed the cause of salvation to the speculative opinions of any man, however distinguished, by forsaking the fountain of living water, and having recourse to cisterns which hold no water." (p. 172, 173.)

The character given of truth, (p. 176.) is just and striking.

"Truth, indeed, at the same time that it wants not beauty, is both plain, simple, and uniform. He that would fix upon it, must be content to think as others do. For truth cannot put on those various modes and shapes, that are suited to the levity of human affections. It cannot start things new and strange to take the multitude, which admires nothing so much as monsters. It cannot give way to the pride of singularity; the love of contradiction; the vanity of leading; or the interest of siding with a sect. All these are the rights and privileges of error. And it would be no difficult matter to make it appear, that of all the errors and heresies that have ever sprung up, to the disturbance of the Christian world, scarce one of them derived its origin from invincible ignorance and want of light; but from an affectation of superior knowledge and want of humility. From whence it follows, that the surest guard against heresy, is to set a constant watch against the temptations of pride. For pride lies at the bottom of all heresies, as the source from whence they spring."

Would our limits permit, we should also present our readers with the parallel drawn between the unconverted Jew and the improperly named Christian of the present day; (p. 177, 178.) and with an exposition of the error, that a good moral life contains the whole sum and substance of the Christian Religion. (p. 179—181.)

Here Mr. Daubeny affirms that the nature of the Christian Dispensation "represents faith and practice as connected with each other; the former considered as the root from which the latter, as the branch, derives its support;" and also that "practical holiness, on a right principle, is the genuine fruit of Christianity: consequently it can thrive only, in proportion as the doctrines of Christianity are received in the world."

After reading these declarations, we were greatly surprised at what Mr. D. writes on this subject (p. 192): "But whoever believes sincerely, will seldom fail to practise con-

scientiously: for these two things, like cause and effect, do *generally*, though not *necessarily* accompany each other." This passage is altogether inconsistent with another occurring in the same page, where, after having observed from Scripture, "Without faith it is impossible to please God," Mr. Daubeny proceeds, "But by faith is not to be understood a barren assent to the evidence of the Gospel, unaccompanied with its corresponding effects; but a term of enlarged signification, comprehensive of the whole extent of Christian obligation." If the decisive language of our Homilies on this point needed any confirmation, we might adduce the following strong assertion of Bishop Jewell, in his Exposition of the Epistles to the Thessalonians, 1 Ep. i. 3. "Faith is not idle, it worketh and is forcible, it breaketh out like fire: it is always fruitful through love. Faith without works is no faith, it is dead and bringeth death."

The second discourse is for the most part occupied in discussing the spiritual sense of the Mosaic Law, and the nature of types. The union of object in prophecy and in types is well described.

"The typical representation of a future event, and the prophetical description of it, though differing from each other in the mode of conveying the information intended, bear equal testimony to the foreknowledge of the party who adopts them. In both cases, the character of that Divine Being, 'who seeth the end from the 'beginning' is equally demonstrated." (p. 203.)

The design of the typical institutions of the Mosaic dispensation is thus represented:

"The law delivered to the Jews contained the rudiments of the Gospel, and was designed to make them, and all who communicated with them, thorough proficients in the great doctrine of vicarious sacrifice for sin, and the necessity there was for man's looking beyond himself for a meritorious title to salvation." (p. 218.)

In p. 228, (Discourse the Third) Mr. Daubeny justly condemns the licentious interpretation of Scripture, in which the early fathers indulged themselves; and "by which, with the help of forced and unnatural types, the Sacred Writings were made to mean every thing they were supposed capable of signifying, instead of that alone which they were designed to signify."

Some judicious observations follow on the legitimate use of types. In (p. 239) the characteristic doctrines of the cross are confirmed by the consideration that they alone render the Bible a consistent book. And in p. 242, 243, Mr. Daubeny contends that the general tenor of Scripture furnishes the most unanswerable argument in support of the great doctrine of atonement. The discourse is closed with the following picture of the anticipated conversion of the Jewish nation.

"Might we presume to anticipate the glorious scene, when this conversion shall take place; we might picture to ourselves the heretofore incredulous, but still zealous Jew, with the Books of Moses in his hand, anxiously tracing out the particular outlines of that sacred character, to which his attention is now for the first time directed. Mark his countenance, speaking the language of increasing astonishment; as the rays of evangelic light, reflected from the different parts of his favourite law, break through the thick cloud that has hitherto obscured his understanding. Behold him placed at the foot of the cross; one while bowed down with shame and compunction for the crying sins of his nation; one while lifting up his eyes, and fixing them in pious adoration on him whom his fathers pierced. In the language of heartfelt rapture hear him crying out; 'Blessed be God, I have at length found him, of whom Moses and the prophets did write; the Lamb of God, slain for the recovery of a lost world. For this is he, of whom it is written; *Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken of God and afflicted*, &c. Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation; which, in thy manifold wisdom, hath been conducted from the first dawn of evangelic light in Paradise, through its faint shining under the shadow of the law, to its fulness of meridian splendour, at the coming of the sun of righteousness into the world.—Blessed be God, the scales of judaical blindness are fallen from me; and with the eye of faith, I at length behold my redeemer, the *Holy One* of Israel.—I now depart in peace; for, through that faith, *which is the evidence of things not seen*, I *now* look forward, with confidence, to a *Resurrection in Glory*.

The three following Discourses are upon 1 Cor. i. 30. The words of this text "point out particularly (says Mr. Daubeny, p. 256) those essential qua-

lities, by which the character of Jesus Christ is distinguished from that of every other teacher or messenger from God whatever: a distinction necessary to be attended to by all, who would form an adequate judgment of the Christian Dispensation." The two qualities of wisdom and righteousness are considered in the first of these Discourses; those of satisfaction and redemption in the two last. Although these Discourses are doubtless penned with ability, in the explanation of the different terms, the author has by no means preserved that distinction which seems to be required.

From the sense in which Mr. Daubeny seems to represent Christ as becoming our *righteousness*, we think he leaves it in doubt, whether the whole benefit, resulting to Christians from the merits of their Saviour, be not *the placing them in a condition to be accepted at the throne of grace.* (p. 238, —291.)

Mr. Daubeny has made some excellent remarks upon the different offerings of Cain and Abel, and the different reception they experienced, (p. 301—312.) A remarkable resemblance will be discovered between this part of the work, and the second discourse of Dr. Magee, in his late publication on the atonement. And as the two authors seem to have written without any knowledge of each other's performance, the points in which they coincide will receive considerable confirmation. In p. 319, &c. we meet with a just and important explanation of the solemn ceremony of the day of atonement: and in p. 336, to the end of the Discourse, the notion, that the sole character, which Christ sustained, was that of a *moral teacher* is strongly and duly reprobated.

In the last Discourse upon 1 Cor. i. 30, in which Mr. Daubeny undertakes to explain in what sense Christ is to be understood as *our redemption*, he takes a view of the institutions of the year of jubilee and the paschal ceremony, which he considers as typical of the deliverance of mankind from the effects of sin, by the sacrifice of Christ.

"Thus has it been shewn (says Mr. Daubeny) in what sense Jesus Christ is made unto us redemption. In one word, 'He has redeemed us from the curse of the law, himself being made a curse for us.' And that title of life and immortality lost at the Fall, with the precious price of his blood he has bought back for us again, on the gracious conditions of the Gospel: namely, repentance from dead works; faith in his merits, and obedience to his commands. Let us but receive this divine person in his complex character of prophet to teach, priest to atone, and king to govern; and we shall have cause to rejoice in the God of our salvation; who, by removing every stumbling block which the malice of our spiritual enemy had thrown in our way, has, in so doing, still rendered it possible for fallen creatures to become, consistently with divine justice, partakers with him in glory." (p. 363.)

We have no particular prejudice against the term *condition*, provided the distinction be preserved between a meritorious condition and a *sine qua non* condition, without which it is liable to great abuse. In the last of these senses we consider ourselves authorized to use it, by the general tenor and by the express assertion of Scripture, which, as well in the one as the other, declares, that without holiness no man shall see the Lord.

Mr. Daubeny does not hesitate to assert that those who receive Christ in any other character than his proper one of Redeemer, receive him to their own condemnation; and that, "by rejecting the plan of salvation which has been graciously accommodated to their fallen condition, they challenge to themselves judgment unaccompanied with mercy." (p. 366.

At p. 475, the reader will find in a note an important criticism upon the figurative expression σχηματιζειν, as applied to our blessed Saviour.

We cannot forbear to transcribe the conclusion of these interesting Discourses, in which Mr. Daubeny, presuming upon the candour of the public, not to impute to him, in the choice and treatment of his subject, an affectation of displaying deep reading, but the wish of contributing, in the way he judged himself best qualified, to the support of a cause in which he was professionally engaged, and to which he was most cordially attached, —adds:

"Whilst in return for any satisfaction the reader may derive from the perusal of my pages, and from this humble though earnest endeavour to maintain 'the faith once delivered to

the saints;' all I request of him is, to unite his prayers with mine, that God of his mercy would bring this mysterious subject of atonement home to the heart of every Christian Professor; that dwelling with fervent gratitude, on the great theme of redeeming love, his life may bear uniform testimony to the soundness of his faith. At the same time may it be God's will so to open the eyes of unbelievers of every description, that they may see the wondrous truths of his law; that all blindness, hardness of heart, and contempt of his word, being taken away 'the earth (in the strong language of the prophet) may be full of the knowledge of the Lord, as the waters cover the sea'."

We wish, for the sake of Mr. Daubeny's readers in general, especially those for whose use a great part of this publication is principally designed, that the author had adopted a more methodical plan, and had made the grand divisions of his work more distinct and prominent. This attention would probably have preserved the writer from some repetitions, and have rendered the argument more intelligible and convincing. For although performances, which present the appearance of professed and regular disquisition, have something in them less attractive than discourses of a loose and unstudied complexion, we are fully persuaded that, unless the matter be carried to excess, the former method has decidedly the advantage.

By these strictures, however, we would by no means be understood to derogate from the general value of the work, nor can we, upon the occasion which the discourses under consideration present, forbear to congratulate the nation upon the attention which seems to be reviving among the clergy, to the fundamental and distinguishing doctrines of our religion —doctrines, without the belief and due estimation of which, we only assume the name of Christians to disgrace it. It is our sincere desire, that the laudable exertions of Mr. Daubeny, in the publication before us, may succeed in the attainment of their proposed object; and that the clergy of every description, while they are taught to value as it deserves, and adhere with becoming firmness to the ecclesiastical constitution, with which Providence has favoured our land, may unite with that reasonable attachment a fervent zeal in the defence and declaration of those essential truths of the Christian Religion, upon which, and upon which alone, the everlasting hopes of the human race are founded.

XXXVIII. *Thoughts on the Residence of the Clergy, and on the Provisions of the Statute of the 21st year of Henry VIII. c. 13.* By JOHN STURGES, LL. D. Chancellor of the Diocese of Winchester. 8vo. pp. 64. Cadell. 1802.

WITH whatever disgust the public may have beheld the mode lately employed for enforcing the residence of the parochial clergy on their cures, it cannot be doubted that the encreasing dereliction of that most solemn and important duty has arisen to a height which calls loudly for some powerful check. We apprehend, however, that the tendency of the pamphlet now before us will not be thought so efficiently remedial as could be wished by many of the friends of the Church, in so dangerous a case; a circumstance which is the more to be regretted, as it comes from so respectable a hand.

Dr. Sturges confesses, indeed, that there has been too much occasion to complain of the non-residence of the clergy, and that the grievance has even "gone to an unreasonable extreme." This confession is followed by several considerations, which plainly point out the propriety, and we would add duty, of residence. Such as—"That the business of the world, in all its branches, may be considered as best conducted by those persons whose immediate concern it is; who are chiefly interested, and ultimately responsible."—That the resident incumbent has great advantage above the curate, though equal to his principal in good intentions and abilities; his situation, as pastor of his parish, being permanent, while that of his curate may be but temporary, and he young in the profession; his income enabling him better than that of a curate to be charitable and hospitable;—and that "besides the occasional assistance naturally coming from the family of a resident incumbent to those around him who want it, (in affording which assistance female attention and tenderness often

bear a distinguished part) the good example of such a family, conducted with regularity and decorum, as we may suppose it to be, and possessing influence from some superiority, has a constant and very beneficial effect."

All this is just, as far as it goes, and shews that Dr. Sturges has considered the subject with attention; but we were disappointed by the absence of what we have always deemed the principal argument against the non-residence of the clergy. We expected the Author to have shewn that the great design of a religious establishment, the Christian instruction of the people, was in many instances defeated, and its general operation most lamentably impeded, by the extent to which this jobbing system is carried.

Dr. Sturges having shewn the propriety of residence on the part of the Clergy, proceeds to what seems the main design of his publication, to point out a variety of cases, not provided for by law, in which the residence of an incumbent should be dispensed with.

His first reason for this indulgence is drawn from the insufficiency of many benefices to afford a decent provision for the incumbent. The living is a poor one, therefore the parish may be deserted by its proper pastor, and left to the care of one in whose circumstances (according to the Author's own statement) there are likely to be fewer advantages for the benefit of the flock. What sort of logic this is we will not say, but certainly it is not good divinity. Such an apology for non-residence proceeds on the supposition, that the temporal provision of one is a matter of greater consequence than the spiritual welfare of hundreds.

Another reason for dispensing with the residence of the incumbent is, that as polite congregations, such for instance as assemble in the churches and Chapels at the west end of London, require clergymen of greater abilities than is necessary for the instruction of a remote village, the incumbent of a country parish, who may have an opportunity of following his profession in a higher sphere, should not be obliged, by the menaces of the law, to waste superior talents among peasants, when he can employ them among people of better education. Granted: but let it be recollected, that "the menaces of the law" are not directed against his officiating at the west end of the town, but against his deserting his proper charge. Let him relinquish the trust committed to him, and then the law will leave him to go whithersoever he listeth.

Dr. Sturges would have those clergymen likewise exempted from the operation of the statute in question, who are engaged in the instruction of youth. "Education," as he justly observes, "is an important national concern;" and for this "employment, the clergy are (collectively taken) eminently qualified." "As *public* men, they are more responsible, and are entitled to more confidence than others." On all these accounts, Dr. Sturges would have such beneficed clergymen as engage in this profession, left at liberty to make choice of such a local situation as may be most favourable to the prosecution of their important vocation.

The Author would, likewise, have those clergymen excused from the penalties of non-residence, who "travel abroad with young men of fortune, as companions and tutors;"—those whom "ill health, or "certain domestic circumstances," oblige to leave their parishes—and those also whose parsonages, being incommodious, live in other houses, though they do not desert their cures.

After giving this specimen of cases, which the Author conceives have a claim to indulgence, he proceeds to impress the reader with the necessity of vesting, in some proper hands, a discretionary power to relax, as the case may require, the obligations of the law of residence. "A written law, he observes, "is in its nature a rigid, inflexible rule, which cannot adjust itself to circumstances, comply with occasions, or admit distinctions; it must pronounce its judgment generally and indiscriminately." The *discretion* of some superior, therefore, he conceives is requisite, to remedy the inconveniences of a written law.

The person with whom the Author would entrust such a power, is of course the diocesan; and the only fear that he conceives would be entertained of entrusting bishops with it is, that they might "make too lenient a use of it; that they would defeat the effect of the general rule, by admitting too many exceptions." After replying to this, and some other objections which he supposes may be

made to the consignment of such a power to the bishops, he proceeds to animadvert on that part of the statute of Henry VIII. which prohibits the clergy from taking lands to farm. This subject, however, as has been observed by the author of an able reply to Dr. Sturges's pamphlet, is to be considered rather as an intrusion, which tends to "distract from the momentous question" of residence, "part of the entire attention to which it is so justly entitled."

We think it the less necessary to animadvert on several objectionable points contained in this pamphlet, and particularly on the proposal for leaving a large discretion to the diocesans, as it is ably done in the publication which forms the subject of our next article. We shall, therefore, dismiss Dr. Sturges's *thoughts on the residence of the clergy*, with only a general remark or two.

It has the too common defect of many of our attempts to reform ecclesiastical abuses. The evil is touched with too delicate a hand. Abuses which tend to defeat the great purposes of a Christian ministry, are evils of such a magnitude as ought not to be spoken of with timidity or reserve. Dr. Sturges writes indeed with great moderation and decorum, but the subject required energetic reprehension; and this we conceive he might have employed, without violating the laws of urbanity. It must be allowed that he discovers much humanity of dispotion in the concern he has shewn for the temporal comfort of his brethren. But we wish it had been equally evident that, while he was pleading for indulgence, on the point of residence, towards all those whose cases he has described, he felt how much the Church was likely to suffer in her spiritual interests, by the desertion of so great a number of clergymen from their proper charges, as his various pleas of exemption would comprehend. It seems to be one of the faults of the day, to be more concerned for *churchmen* than for the *Church* itself. True piety will indeed beget a solicitude for *their* accommodation; but its greatest object will be *her* prosperity and perpetuity.

XXXIX. *Observations on Dr. Sturges's Pamphlet respecting Non-residence of the Clergy; in a Letter to Mr. Baron Maseres.* 8vo. pp. 63. Hatchard, 1802.

THOUGH the Author of these observations has taken a different side of the question from Dr. Sturges, the reader will be mistaken if he consider the pamphlet before us as the production of some envious sectary. The Author is one "who" (to use his own words) "can, without pain, see an archbishop precede a duke. He can see a Bishop of Durham, or of Winchester, in possession of ten thousand pounds a year, without supposing that revenue to be in worse hands than those of this Earl or that Esquire."

"Nevertheless," continues he, "well pleased as I am that the ministers of religion should have their share in that exuberance, which, in every prosperous community is produced, beyond what is requisite for the support of the producer; I am not, therefore, to lose sight of the great purposes for which national Churches were established and endowed, or to forget that the interests of religion are paramount to those of her clergy; and that all the rights of the members of that body, as such, are derived from and held in subservience to the religion of which they are the ministers." (page 7.)

These extracts will discover to the reader the motives of the Author in bringing forward his objections to Dr. Sturges's pamphlet.

His first objection is to the manner in which Dr. Sturges speaks of the non-residence of the clergy; and as a contrast to his "cold and perfunctory strain of animadversion" on the subject, we are presented with the following extract, from a Charge of Bishop Horsley, "The evil [of non-residence] is grown to that gigantic size, that a remedy, in one way or other, can be at no great distance; and if persuasion prove ineffectual, or take not, indeed, a very speedy effect, other measures must be taken, and other remedies provided."

This extract is followed by another from the venerable Hooker. After observing that the grave topics stated by that great luminary of the Anglican Church are of universal weight and application, our Author very justly observes (page 16) "that at the present period, besides all the ordinary principles of obligation on the parochial clergy to perform their duty, they are loudly called to this perform-

ance, and the legislature, and all ranks of men, are imperiously required, in all legal ways, to compel obedience to this call, by motives arising out of the peculiar character of the times. The enemy, always active, now makes his attacks in a way which requires not only activity, firmness, and energy of opposition; but instant and unremitting vigilance of preparation and prevention.

We have not given the whole of the paragraph, lest we should exceed our limits in transcribing, but can assure our readers that it is an impressive statement of the dangers to which the people of this country are exposed, from the insidious industry of those who labour to corrupt the community with a pretended philosophy: and we think with our Author, that "a non-resident clergy not only deprives us of the protection" we need in such circumstances, "but furnishes a new argument to the enemy, gives a new positive facility to the corrupter, and creates a new positive susceptibility in those whom he would seduce." (p. 19,)

Before the Author proceeds particularly to consider the Doctor's pamphlet, he gives us the several classes of clergymen whom the law allows to absent themselves from their parishes. They are as follows:

"1. All those who labour under ill health, or have any other inevitable cause of absence.

"2. All those who have another parochial benefice.

"3. All those who hold a bishopric, deanry, archdeaconry, canonry, prebend, or other dignity in cathedral or collegiate Churches.

"4. All heads of houses, magistrates, and professors in universities, and all others under forty years of age, residing in an university for the purposes of study.

"5. All persons employed in the King's service beyond sea.

"6. Chaplains of the King, the Queen, and of other members of the royal family; of archbishops and bishops, of peers and peeresses, if actually attendant in the service of those by whom they are appointed.

"7. Those who hold certain parochial benefices, not coming under the description of rectories or vicarages.

After giving us this list, the Author adds, page 21, "I hope you will agree with me in thinking, that these exemptions tend to bereave at least a sufficient number of parishes of resident incumbents."

The Author then proceeds to state his objections to any further extension of the privilege of non-residence. He begins with what Dr. Sturges has advanced in favour of clergymen employed as tutors or travelling companions.

"That several ecclesiastics are so employed, I recognize with pleasure; for, by this connection, I conceive that we attach our gentlemen to the Church, and liberalize the Church by an intercourse with the leading characters of the country. But I am not bound, therefore, to admit that they have a right to exemption from the duties of parish priests, or that, if they had such right, the statute against non-residence should therefore be repealed." (p. 23.)

"But why," continues he, "are any parochial clergymen thus employed?—It is notorious that there are abundance of members of the universities, and other ecclesiastics, unattached to parochial benefices, who are willing and perfectly qualified to engage in this occupation. Why then are the parochial clergy to be called from their bounden duties? A parochial benefice is by no means an unconditional freehold. He who accepts it, imposes on himself conscientious and legal duties—among others, the conscientious duty of residence, and legal subjection to the penalties enacted against the breach of it. When St. Paul says that *they who wait at the altar, should live of the sacrifice*, he plainly implies, at the same time, the converse of his proposition, that they who live of the sacrifice, should wait at the altar." (p. 24.)

Again, "The station of a parochial incumbent is his parish. He is there, not merely to run over the ritual services of religion, but to administer her instruction, her charities, her consolations, to the ignorant, the poor, and the afflicted. It is not by a weekly lecture from the pulpit, but by constant, vigilant, systematic diligence—that he is to instruct his flock." (p. 27.)

From this just view of clerical obligation, the author naturally adverts to those unworthy members of the profession, who assume it merely as the means of obtaining "a life annuity, on the clear produce of which, after defraying the charges of management, they live at large in the world, with-

out any regard to the duties appendant to it." Observing at the same time, "that though these men readily join in the clamour, at what they call the harsh application of a statute against themselves, they have not ordinarily been backward to employ, in all their energy, the most rigorous engines of statute, or of common law, to screw up the value of their perverted revenues."

Fairly as this writer appears to us, in general, to have conducted his reply, we doubt whether the above representation be quite correct. We apprehend, that the state of things between such an incumbent and his parishioners, is generally of the nature of an iniquitous convention: he forbearing to claim the full profits of his benefice, lest they in revenge should prosecute him for non-residence; they suffering him to absent himself from his charge, in consideration of his taking less than the known value of his living. By this shameful compromise, the revenues of the Church are injured; and the successor, who perhaps is a conscientious and diligent resident, begins his career under many disadvantages. His only wish with respect to income may be, to be able to maintain his family with decency, and to exercise those hospitalities which adorn his situation, and serve to give effect to his instructions. For these purposes the fair value of his benefice may be no more than sufficient. He must, however, either be contented with less than his just occasions require, yea, perhaps, than his necessities demand, or he must have recourse to a legal process in order to obtain what is *his own*. For being placed in this dilemma, he may principally thank his predecessor; who, instead of "screwing up the value" of the living, has given away a portion of the property of the Church, to purchase a connivance of his neglect of its duties.

In reply to that part of Dr. Sturges's pamphlet, in which he endeavours to shew the oppressive operation of the statute on those clergymen who are obliged, by the smallness of their livings, to expose themselves to its penalties by following the profession of a school-master, &c. our author proposes such measures for remedying the inadequacy of their incomes, as shall render non-residence unnecessary. He conceives, however, that the poorer clergy have not much to dread from prosecutions for non-residence. For as the informer's motive is generally a desire of gain, it is natural to expect that he will "fly at a nobler quarry." But if it were otherwise—"if we were reduced," says the author "to this alternative, that either poor, laborious, and meritorious clergymen must be subjected to ruinous prosecutions for non-residence, or the statute against non-residence must be abandoned; I should feel compelled to submit myself, however painfully, to the first option. I must, in conformity to the sound well-proved principle of English jurisprudence, prefer a private mischief to a public inconvenience." (p. 35.)

In answer to Dr. Sturges's fear that too strict an enforcement of residence might deter young men of good connections and promising abilities from the clerical profession, the author expresses a persuasion that higher motives than the love of wealth or power will induce many, in future, as heretofore, to enter into the service of the Church of England. And after reminding us of the attractions which append to the dignified appointments in our Church, and of the many learned and respectable men whom the Churches of Scotland and Geneva, with much more slender revenues, have drawn into their service, he concludes this part of his reply with affirming that, "the enforcement of parochial residence never will exclude, from the service of the Church, any one man, who shall be worthy of admission into it." (p. 43.)

The author next combats Dr. Sturges's proposed remedy against the rigorous operation of a written law to enforce the residence of the clergy.

"Between the inconveniences or evils of a definitive statute, somewhat too severe, perhaps, for some cases, and too lenient, perhaps, in others—but still fixed, intelligible, and plain—and those of a judicial discretion in the bishops, I cannot bring myself to hesitate for an instant. Individual discretion is an abomination. In the memorable words of Lord Camden, *It is better to have a rule inflexible, than permit it to be bent by the discretion of a judge. The discretion of a judge is the law of tyrants: it is always unknown: it is different in different men: it is casual, and depends upon constitution, temper, and passion. In the best, it is oftentimes caprice; in the worst, it is every vice, folly, and passion, to which human nature is liable.*

"So much for this sort of discretion in

the general. But, perhaps, it may be supposed, that in the case now before us, some special grounds of exemption from the general principle may be applicable to those reverend persons, for whom this discretion is arrogated.

"I am sensible that I now approach tender ground—incedo per ignes, suppositos cinere doloso.

"I feel what *respect is due to high place, what tenderness to living reputation, and what veneration to genius and learning.* And I trust that I shall not give just offence, to any of whom I am about to speak, by a temperate expression of my sentiments, on a point of deep and extensive concernment.

"Many reasons then, over and above that I have not yet seen any proof of cause for the repeal of the statute 21 Henry 8th, strongly impress upon me, that the inforcement of the residence of the parochial clergy, should not be wholly committed to the voluntary interposition of the bishops*.

"First, in the human character is universally acknowledged to exist (and it may, with perfect freedom from guilt, exist in a very considerable and effective degree) a principle of *esprit du corps*; a principle, which, in its mildest operation, is apt to subject a man to a more lively sensibility of the rights, and a less acute feeling of the duties of those, with whom he is, either by profession or by habits of life, assimilated, than of others. From this principle, most unquestionably, the body of the clergy is not exempt."

"Secondly, I find not, that the successive bodies of bishops, notwithstanding the anxiety on the subject, from time to time expressed by individuals among them, have been very active in enforcing that residence, which I hold to be of such great national consequence, and of which it is now proposed, that they alone should have the compulsion."

"*Thirdly*, supposing all our bishops to be completely purified from every gross taint of mortal corruption, yet we cannot expect them to be entirely free from the frailties of humanity. Some will be indolent, some will be timid, some will be too easy tempered. Their very virtues may subject them to misconduct in occasions which would occur. In private life, in the character and conduct of an individual, few qualities are more amiable or more valuable, than a lively, tender, active sympathy for the hardships of others. In a judge, this very same quality becomes a miserable, disgraceful, mischievous weakness."

"Fourthly, length of days weakens the power of resistance, and disables and disinclines from exertions of trouble. In reward for the regularity and temperance of our prelates, their lives are ordinarily extended to very long periods. Of the existing twenty-six, one fifth, I believe, have seen more than fourscore years. Is it safe, is it decent, to impose upon the infirmity and decrepitude, on the languor and irresolution of such advanced age, the new task of combating the pertinacious importunity of every clamorous claimant for indulgence, throughout an extensive diocese?

"In fine, *quis custodiet ipsos custodes?* It is by no means absolutely impossible, that a bishop himself may be obnoxious to the charge of neglecting the duty of residence. And how then would he interpose to enforce the performance of it in another?"

* "It has not been made appear, that their lordships desire such a change in the law."

We have given more room to this publication in our Review than we could well afford to a pamphlet of this size. But the importance of the subject seemed to require it. We recommend the pamphlet to the perusal of our readers, as an energetic and yet temperate performance. It is worthy of their attention likewise, as having a more remedial tendency with respect to the evil of which it treats, than the pamphlet of Dr. Sturges. The author evidently has the welfare, the efficiency, and the permanency, of our ecclesiastical establishment at heart. He is not for relaxing those laws which our ancestors conceived necessary, to ensure the due performance of its offices. If its ministers be aggrieved, he is not for relieving them at the expence of the Church at large: He points out a better way; a way in which the clergy may have less to complain of, and the Church more to rejoice in. Instead of extending the permission of non-residence, he is for diminishing the necessity of it. He is for increasing the means of supporting those who are appointed to discharge the duties of the pastoral office, by augmenting the revenues of the smaller benefices; and instead of proposing any law that might occasion the greater neglect of the people at large, he is for making further provision for their instruction and edification, by erecting new parochial Churches and Chapels, under episcopal superintendence, wherever there is an increased inhabitancy.

We conceive that it is only from some arrangements calculated to ensure the attainment of these ends, that our excellent ecclesiastical establish-

ment can derive an accession of strength. We must expect, in times like the present, that if only those feeble measures shall be adopted, which tend more to facilitate the neglect of its offices than to increase the quantity of efficient labour in the Church, the evils already so much complained of will be greatly enhanced; and we shall feel the truth of Bishop Horsley's words, which have been taken by our author for the motto of his pamphlet, "The sectaries take great advantage of this; and, what is much worse, the Devil also takes advantage of it."

XI. *Religion without Cant; or a Preservative against Lukewarmness and Intolerance, Fanaticism, Superstition, and Impiety. By* ROBERT FELLOWES, A. M. of St. Mary Hall, Oxford, Curate of Harbury, Warwickshire. 8vo. 8s. London. White. 1801.

WE have already had occasion to introduce this Author to our readers as the writer of a pamphlet, entitled The Anti-Calvinist; wherein he inculcated doctrines diametrically repugnant to the word of God, and to the spirit and letter of the Articles of our Church. The main design of the present work appears to be, that of giving a more particular and laboured representation of those doctrines; and of thus filling up those outlines of heterodoxy, which were merely sketched in the former publication.

These two works correspond also in another particular; they both abound in that species of cheap and convenient abuse, which consists in using hard names and coarse epithets, without being at the trouble of shewing the applicability of either. In this circumstance, the work now before us rather exceeds its predecessor; and those flowers of Billingsgate (as they are denominated by a writer in the Anti-Jacobin Review) which appeared to be just budding in the Anti-Calvinist, present themselves full blown in this later production.

Among the many false doctrines which Mr. Fellowes maintains, there is no one which he is more dogmatical in asserting, than that of the Gospel being *nothing more than a rule of life*. With this doctrine the whole of the spirit and language of the present publication accords. It is a doctrine which has been raked up from among the dregs of Socinianism; which, if followed through its consequences, would bring us to the very threshold of infidelity; and which, in its simplest form, possesses a direct and positive tendency to paganize Christianity. It is, however, a doctrine which has no chance of being adopted by any persons, who, to a tolerable acquaintance with the Sacred Scriptures, add a cordial belief of their truth. Its falsehood will be detected, without any effort of examination, by all who consider the Gospel in that light, in which St. Paul viewed it, when he declared, that "the Gospel of Christ is *the power of God unto salvation* unto every one that believeth."

In the Preface which Mr. Fellowes has prefixed to his work, there is one passage, which it would be highly improper to pass without some notice. We do not mean that, in which he supposes a connection between *Christian benevolence* and *a good dinner*; for we believe that the idea of our being feasted into philanthropy will rather awaken the mirth, than offend the feelings of the reader. The passage to which we refer, occurs in the 19th page, where Mr. Fellowes having occasion to mention the act of adultery, expresses it, not in such terms as mark the criminality of the deed, but in such as are ordinarily employed to describe it, by the most light-minded among the vulgar.

A considerable part of the work which we are considering, is of a polemical cast; and the object of attack appears to be twofold. On some occasions Mr. Fellowes assembles a hideous group of what he calls the fanatics, to whom he ascribes, *ad libitum*, a plentiful portion of absurdity, which he seriously and triumphantly sets himself to answer. On other occasions he takes a higher aim, and attempts no less than to overthrow some of those doctrines which have been heretofore considered as essential and fundamental parts of Christianity; which have been embraced and maintained by the wisest and best of men; but which Mr. Fellowes happening to dislike, condemns as false in themselves and immoral in their tendency, and which he, therefore, labours *per*

fas atque per nefas, to discredit and destroy.

In his assault on the fanatics, we should feel no difficulty in unreservedly wishing him success, if the weapons which he brandishes were better suited to the hand of a Christian minister; and we should, moreover, be ready to commence hostilities ourselves against the fanatics whom he has described, if we knew where to find them. Where Mr. Fellowes discovered them he has not informed us, and, therefore, we can only wish, that if his chastisement can possibly prove beneficial, it may speedily reach them, although of its benefitting them we, ourselves, have no expectation; since, from Mr. Fellowes's description, they appear to be among the number of either the incurably idiotic, or the irrecoverably insane. Of this last circumstance our readers will judge, from the few following extracts from Mr. Fellowes's account of them:—"The Fanatics make even religion itself the foundation of unrighteousness." (p. 4.)—"They make holiness to consist more in turbulence of sensation, than in rectitude of action." (p. 7.)—"They make the *delirium* of sensation a substitute for integrity of character;" (p. 27.) and yet, strange inconsistency indeed! "make great pretensions to superior sanctity." (p. 29.)—"They throw wide the gates of heaven to the sinner, and shut them against the righteous;" and, "with them salvation *depends* upon the impulses of feelings." (p. 51.)—"They ascribe to faith a power, superseding the necessity of instruction and the use of inquiry." (p. 97.)—"They confine the seat and habitation of faith, the bounds of its existence, and the sphere of its influence, to the sensations, within whose gaseous atmosphere they circumscribe its power, and to whose invisible operations they restrict its evidence." (p. 120.)—They feign that "man's depravity is *incurable;*" and "represent God as angry with us, for no other reason than *because we are born.*" (p. 151.)—They hold that grace "is often withheld from the contrite, and often lavishly accorded to the hypocrite." (p. 189.)—They "confine the agency of grace within the volatile gas of the sensations." (p. 191.)—And, lastly, (to complete the picture) we are assured, that "the Fanatic puts the victims of his rage to every torture, which he can contrive in this world, *and then breathes fervent wishes to heaven for their eternal damnation in the next!*" (p. 130.)

Of this delineation of fanaticism, we may now take our leave for the present; and proceed to the important task of noticing the attack which Mr. Fellowes has made on what we consider, and what our Church has ever held, to be among the essential doctrines of the Gospel of Christ.

The doctrine of original or birth sin is pronounced by Mr. Fellowes to be totally false. We pretend not to add to the authorities and arguments by which this doctrine has been, and still may be proved to be true. We shall, therefore, for the present, only trouble Mr. Fellowes with a request, that he will attentively consider these two *practical* questions—How can any man, with a pure conscience and an upright mind, declare in the sanctuary, in the presence, and in the administration of the ordinance of God, that "all men are *conceived and born in sin,*" when he himself, at that very moment, is persuaded, that all men are *born innocent and upright?*—and how can he in that same ordinance, and on his knees before that same God, who seeth the heart and abhorreth iniquity, address a prayer to him, that he would grant to the infant, whom he is about to baptize, "remission of his sins by spiritual regeneration," when he, at the same time, believes, that the infant neither wants such *remission,* nor is capable of such *regeneration?*

It may also be useful to consider, how far it is consistent with that morality, for the interests of which Mr. Fellowes professes so much zeal, that he should instruct the children of his parish in a Catechism, which affirms, that we are "born in sin, the children of wrath," when he thinks, and publicly declares, that such an affirmation is a *falsehood;* and not merely that it is a falsehood, but that it is such an one as is of the very worst moral tendency.

Mr. Fellowes talks much of the *dishonesty* and *falsehood* of the fanatics. But is he not apprehensive, that if any one of them, who retains any portion of his wits, should read the work before us, and compare some passages of it with others in the Common

Prayer Book, he would find materials for a severe and irresistible retaliation?

Mr. Fellowes has discovered, that the Ninth Article of our Church is not very favourable to his sentiments on the subject of original sin; and he even *confesses* that it in some degree sanctions this doctrine; but adds, that "this article admits of an explanation that will entirely do away the mischievousness of the doctrine." He also says, (p. 33.) "Though the doctrine should be more expressly authorized by the Articles than it appears to me to be, yet it cannot well be called the doctrine of the Church of England, when it is not the doctrine of the majority of the members, who compose that church." Again, "When we wish to ascertain the true doctrine and belief of the Church of England, we are not to inquire so much what *was* the doctrine and belief of its clergy in past ages, as what *is* the doctrine and belief of the clergy, or the church, at the present day. That which *was* the doctrine and belief of the clergy in past ages, was the doctrine and belief of the Church in *their* time; and that which is the doctrine and belief of the clergy in this age, is the doctrine and belief of the Church in *our* time."—Again, "As the majority of the *living* members, and particularly the most learned, upright, and judicious members of the Church of England, constitute the Church of England *, they may, without formally repealing any of the Articles, put any construction upon them which they think best, and that construction is the legal doctrine of the Church in their time; and in that sense, and according to that construction, the Articles may and ought to be subscribed; and he, who thus subscribes them, maintains what it is so necessary to maintain, an unity of doctrine with the majority of his brethren; *and is, consequently, a better friend to the Church of England, than he who may subscribe the Articles in a sense more agreeable to the letter, but more adverse to the general construction of the clergy; and, consequently, to the received doctrine of the Church.*"

We really think that Mr. Fellowes can scarcely for a moment suppose, that such absurdities will impose upon any man of common sense, or that such dishonest sophistication will be acceptable to any man of common honesty.

In a note at the bottom of p. 131, Mr. Fellowes says, that governments should be taught "to labour to prevent these hell-born fiends (the Fanatics and Atheists) from spreading their venom among the people; *and this,*" he adds, "*can only be done by compelling the ministers of the Establishment to teach* NOTHING BUT THAT PURE MORALITY WHICH CHRIST TAUGHT, WITHOUT ANY CANT OR ANY MYSTERY. Now is Mr. Fellowes *sure* that this expedient would avail? Is he certain that no better, no honester means can be devised for converting Atheists and Fanatics, and for restraining the propagation of their principles, than that of *compelling* the ministers of the Establishment to abstain wholly from teaching those mysteries of Christianity which they have solemnly engaged, and are expressly ordained to inculcate? That *cant* should be discouraged, we allow; although we could wish that the repression of it among the ministers of the Establishment were effected rather by their own good sense and discretion, than by the operation of political coercion. But when the suppression of those *mysteries*, which, though unfathomable to our understandings, are, nevertheless, fit objects of our faith; such as "the Trinity of persons in the undivided Godhead, the Incarnation of the second Person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, and the mysterious commerce of the believer's soul with the Divine Spi-

* We were taught just before, that *the clergy at large* constitute the Church of England. Now we are told, that *the majority of the living members*, and particularly *the most learned, upright, and judicious members* of the Church of England, constitute that Church! If the latter of these contradictory opinions be admitted, it will be necessary for a conscientious candidate for ordination, who wishes to subscribe the Articles in the sense which, according to these rules, is the only legal one, to take an actual survey of the kingdom, and to poll all the existing individuals who profess to be members of the Church of England; at the same time taking with him a pair of intellectual and moral balances, nicely adjusted, in order to ascertain the comparative *learning*, *uprightness*, and *judiciousness* of these same living members of the Church.

rit *—when a *compelled* suppression of these mysteries is proposed, as a panacea for the moral disorders produced by Fanatics and Atheists, we must beg leave to question the judgment and skill of the prescriber. And whatever Mr. Fellowes may say or think, our hearts desire and prayer to God is, that the clergy of the Establishment, of whom we are taught "to account, as of the ministers of Christ, and stewards of the mysteries of God," may have "utterance given unto them, that they may open their mouths boldly to make known the mystery of the Gospel."

It is a curious fact, and a striking instance of the inconsistency which attends all attempts to evade the force of plain truth, and to quibble away the dictates of common sense, that although Mr. Fellowes would allow, and even persuade government to *bind* the ministers of religion, by an act of rigorous *compulsion*, to teach nothing but morality; he, nevertheless, deems it inconsistent with rational liberty, that these same ministers should be *bound*, by their own voluntary and most solemn engagements, to teach no doctrines repugnant to those which are contained in the confession, to whose truth they have subscribed their assent.

But with instances of inconsistency and self-contradiction, the present publication abounds. In one place we are taught, that in the first verse of the eleventh chapter of the Epistle to the Hebrews, the word *faith* means "those things which are revealed by God, but are invisible to our perceptions." (p. 104.) Fortunately, however, for truth, Mr. Fellowes afterwards changes his opinion, and quotes this very verse as referring to the act of faith in the mind of the believer. In p. 112 he tells us, that "the ceremonial laws of the Mosaic dispensation were intended merely to preserve unbroken the barrier between Jew and Gentile." And yet, in the *very same page* (as if impatient to contradict himself) he declares, that "the Redeemer was, indeed, seen through the rites of the Mosaic dispensation." Again, in p. 208, he says, that grace *moderates the rigour of the law, and mitigates its penalties;* and yet he asserts in the same page, nay, in the same period, that *grace establishes the law*; and moreover speaks in p. 210, of the moral law being "*perfected* by the sovereign excellence of Christian charity." Again, in p. 179, apostrophizing the Christian, he says, "It is only by personal acts of sin, *hardening into habits of sin*, that thou becomest a transgressor, subject to the wrath of God;" and yet in p. 220, he declares that "the moment we have violated *any one* duty of truth, justice, and humanity, or any one saying of the perfect law of Christ, that moment we are polluted with guilt; and, without repentance, obnoxious to punishment."

Of Mr. Fellowes's opinions on the subject of regeneration, it is unnecessary to say more, than that he maintains that regeneration is "only another name for repentance *confirmed*;" and that he believes, that "there are some persons who need no repentance."

His ideas respecting the operations of divine grace, and the efficacy of prayer, may be collected from the following quotations.—"Though devotion excite the most agreeable sensations, these sensations ought not to be esteemed supernatural calls or miraculous experiences; for they proceed from natural causes, and are generated

* See the Charge of Samuel, then Lord Bishop of St. David's, delivered at his primary Visitation, in the year 1790.—We earnestly recommend an attentive perusal of this Charge to Mr. Fellowes, and to every person who may be disposed to adopt his idea, of compelling the ministers of the Gospel to be silent respecting its mysteries. In this Charge Mr. Fellowes will find almost all his favourite principles pointedly condemned, and thoroughly exposed: and he will perhaps be taught to question, whether the maintenance of the doctrines of original sin, of "justification by that faith," which is "a gift of God, distinct from the natural faculties;" and of that "communion between the believer's soul and the divine Spirit, on which the whole of our spiritual life depends," be really characteristic of ignorant fanaticism; since he will find these doctrines plainly and forcibly inculcated by one, whose gradual and well-merited elevation from the Archdeaconry of St. Alban's to the see of St. Asaph, confers less honour on his name, than the ability with which he has illustrated the pure and primitive doctrines of Christianity, and the fearlessness and resolution with which he has defended them against the persevering attacks of Pelagian and Socinian antagonists.

by the moral organization of man, &c."—"Prayer is a help to holiness; and, when fervent and sincere, procures a refreshing supply of those wholesome moral energies, those spiritual gifts, which, by whatever name they may be expressed, are certainly ultimately derived from the Father of Spirits; not by any immediate and miraculous interposition of his power, but through the channel of that moral order of things which he established, and the moral constitution of man, which he ordained." (p. 187.)—"Grace operates by general laws." (p. 190.)—"One measure of grace, rightly used, will bring us another. One temptation combated and vanquished, brings strength to resist a stronger; till, by degrees, the habit is formed, and the fiercest assaults of the adversary are derided." (p. 202.) For these opinions on the subject of grace, Mr. Fellowes indeed prepares his readers, by telling them in a preceding page, that "*most* of the promises of grace, which occur in the Scriptures, are restrained to the apostolical age:" and by stating, as a mere *probability*, that, "the expressions, Ask and you shall have, &c. Luke xi. 9—13, have a relation to the faithful in all future ages."

Mr. Fellowes's views of this subject admit still farther illustration, from a sentiment which he expresses in his 231st page, where he says, "Reason and conscience are the great antagonists with which God has provided us to combat temptation. Would we but carefully cultivate our rational faculties, and our natural sense of right and wrong, and which are so capable of improvement, no temptation would be able to bring us into subjection." Here we are told, in the former part of this passage, that "reason and conscience" are the *great* antagonists, with which we are to combat temptation; and, in the latter part of it, that "our rational faculties and natural sense of right and wrong," are *sufficient* antagonists. We very much doubt, whether St. Paul was of Mr. Fellowes's opinion. That Apostle speaks, on one occasion, of our resisting the tempter, *stedfast in the faith*; and, on another occasion, when enumerating the defensive as well as the offensive instruments of Christian warfare, he directs, that *above all*, we should take the *shield of faith*, wherewith, says he, "ye shall be able to quench all the fiery darts of the wicked;" he also mentions "the sword of the Spirit, which is the word of God." Ephes. chap. vi. ver. 16, 17.

But we are not certain that Mr. Fellowes will admit St. Paul's authority, in opposition to his own. We cannot indeed conceive how Mr. Fellowes can believe the inspiration of that Apostle, since he not only retails the ridiculous notion, "that St. Paul being bred a Pharisee, spake in the 9th chapter to the Romans, and is there to be interpreted, *ex mente Pharisæorum, according to the doctrines of the Pharisees concerning fate, which they had borrowed from the Stoics*;" but also says, concerning his Epistles in general, that the matter of them is, perhaps, in some degree, tinctured with the rabbinical philosophy; and he moreover insinuates, that there is a coincidence between the effect of prejudice on the mind of St. Paul, and the odour which an empty cask retains of its former contents! (p. 13.)

The subject which has occasioned the preceding observations may safely be dismissed with this one remark. When St. Paul, under the pressure of that temptation, which he denominated "a thorn in the flesh," prayed for divine relief, God did not tell him that his *reason and conscience*, or his *rational faculties and natural sense of right and wrong*, were the *great* and *sufficient antagonists* with which he might repel the temptation. No—the language of God to the Apostle was, MY GRACE *is sufficient for thee*.

It will appear to many of our readers a strange, and it is certainly an expressive fact, that in attentively reading through this book, consisting of 400 pages, and intended to give a correct and comprehensive view of the religion of Christ, we have not met with a single syllable concerning "the exceeding great love of our Master and only Saviour Jesus Christ, in dying for us." How any man could write a thick octavo volume on the avowed subject of Christianity, and so completely abstract his thoughts from the most prominent, most precious, and most influential of its truths; how he could speak of the pardon of sin, the gifts of grace, and the hopes of glory, and yet abstain from expatiating with pious gratitude and lively joy on that "precious blood shedding," by which that pardon, those gifts, and those hopes are "obtained to us"—these are questions

which we are wholly unqualified to solve. That such things may be, we learn from the work before us; and the discovery pains no less than it surprises us. We forbear to draw any inferences from the fact; and leave our readers to determine, what that religion must be, which is accompanied by such an insensibility as can be perseveringly silent on such a subject.

Mr. Fellowes has indeed once used the phrase, "atonement of Christ." What he means by the phrase the reader will judge, from considering it in connection with the passage in which it occurs. His words are these: "How many particular acts of obedience or of disobedience will cause us, through the mercy of God operating in the atonement of Christ, to appear just in his divine presence on the one hand, or will occasion our exclusion from his favour on the other, we cannot ascertain, nor does it become us to enquire." (p. 348.) This is certainly an extraordinary sentence. The idea of determining our justification before God by exact arithmetical calculation, is so absurd, that Mr. Fellowes might have spared himself the trouble of discouraging its adoption, by pronouncing its impracticability. The notion also of acts of *disobedience* causing us to appear just in the divine presence, is perfectly novel, and can only be paralleled by the declaration which Mr. Fellowes makes in his 277th page, where he asserts, that the belief that there is no God is the fundamental principle of natural religion, on which all its truth depends, and all its importance rests!

To refute all the errors of this publication, and to mark all its defects, would be a task, no otherwise to be accomplished, than by writing a book at least twice as large as the one before us. Indeed, many of Mr. Fellowes's sentiments and expressions are so palpably inconsistent with all which the orthodox members of the Christian Church have agreed to receive as true, that a child of ten years old, who understood the Catechism, would be able to detect the false doctrines of this modern reformer; who, big with the imaginary importance of his plan, and confident of his abilities to accomplish it, anticipates the gratitude of the Christian world, for attempting to overthrow the doctrines, and explain away the truths, which the Christian world, properly so called, has, for more than two hundred years, agreed in embracing, and united to maintain.

The man who speaks of Jesus Christ as *a man sent from God* (p. 139.); who represents repentance as restoring us to God's favour, (p. 167.) as saving the soul, (p. 179.) and as expiating offences, (p. 212.) and thus ascribes to it the offices which belong only to Christ, as our atonement and intercessor; who talks of men remaining suspended in a sort of middle state, between impenitency and repentance (p. 178.); who adopts the strict papistical interpretation of St. Peter's declaration concerning charity, in the 8th verse of his 4th chapter (p. 209.); who supposes pernicious tenets on religious subjects to be identified with the physical organization of an infant's brain (p. 248.); who repeatedly denominates sins little, trivial, transient, and venial; and, lastly, who speaks of men *deserving* admission into the courts of the mansions above (p. 275.); such a man may raise a smile by his absurdities, or excite compassion for his errors; but he is in no danger of making converts, or obtaining patrons, except among those who are either strangers or enemies to the established doctrines of the Protestant Church.

It would have argued a becoming modesty in Mr. Fellowes, to have read more before he began to write; or, (if the propensity to become an author proved irresistible) to have written with that diffidence which would have suited his very imperfect comprehension of the subjects which he undertook to discuss. Dogmatical presumption is displeasing, even in an old man of the highest attainments and soundest judgment; but in a young man of moderate abilities and confined reading, it is very disgusting. It is curious to observe, that while Mr. Fellowes disdains to bend before (what he calls) the colossal authority of Hooker; he writes as though he expected that his readers should "bend in passive humiliation" before the (we will not say pigmy, but we may certainly say) not very gigantic authority of the Curate of Harbury.

To the cant of affected piety, we have perhaps an aversion as real, though, we trust, not so fierce and uncharitable, as that which is professed by Mr. Fellowes. But there are

other species of *cant*, which are scarcely less repugnant to our taste, or less revolting to our principles. Such, for instance, is the cant of paganism, which prates without meaning, and almost without end, about moral œconomy, moral organization, moral order, pleasurable influences, simple volition, universal system, &c. &c. &c. Such, too, is the *cant* of adulation, of which Mr. Fellowes has given some instances in the 201st 286th and 392d pages, which are so hyperbolical and bombastic, that they must prove equally insulting to the understanding and sickening to the taste, both of those who read and those who are the subjects of them; and such also is the *cant* of abuse, which is the distinguishing characteristic of Mr. Fellowes's phraseology; which, however, no provocation from the objects of his attacks could authorize, and which no charges of moral delinquency, however fully substantiated, could justify; but which every man of cultivated manners, liberal education, and Christian principles, must thoroughly condemn.

In short, these circumstances being considered, we are warranted in dismissing this publication with the declaration, that Mr. Fellowes, instead of furnishing us with religion without cant, has given us cant without religion.

XII. *Memoirs of John Bacon, Esq. R. A.; with Reflections drawn from a Review of his Moral and Religious Character.* By R. Cecil, A. M. Minister of St. John's, Bedford Row. London, Rivington, 1801. 2s. 6d.

The object of this publication, which the Author informs us he undertook at the request of the family of the deceased, is "to encourage real genius struggling against early disadvantages; to prove the solid benefits of a steady probity; and, above all, to exemplify the divine maxim, that *wisdom is justified of all her children*. (p. 1.)

The subject of this little tract is divided into two parts. In the first is given a description of Mr. Bacon's character, as an artist, as a man, and as a Christian. The second, and most important part, consists of reflections, drawn from a review of the character of Mr. Bacon.

To all admirers of sculpture, Mr. Bacon, as an artist, is well known; and so long as true genius remains, his works will speak for themselves. It is not the intention of the Author of these Memoirs to dwell upon this part of his character, but he wishes to exhibit at one view, both the artist and the Christian, in order to illustrate this simple but important truth—that genius and piety, are by no means inconsistent, but that they may exist, in an eminent degree, in the same person.

Several little anecdotes are given, to shew how Mr. Bacon's religious principles operated in his mind, and influenced his conduct. When he was about fourteen years of age, "he principally supported his parents by the produce of his labours, even to the abridging himself of the necessaries of life." Upon this proof of filial affection the Author makes the following remark: "Let children learn, not only from God's word, but also from facts like the present, how a dutiful and affectionate regard to their parents is marked by HIM on whom all events depend. It is sowing the seeds of future blessings. It is laying a good ground of expectation respecting their own children." (p. 5.)

Mr. Bacon, we are told, was "naturally irritable;" a temper, without doubt, directly opposed to the mild genius of the Christian religion. We accordingly find, in the following observation, the effect which Mr. Bacon's religion produced on his temper: "I do not recollect any one in whom I have observed so much natural irritability, tempered with such meekness and forbearance." (p. 24.) And, it may be added, where natural irritability is *not* so tempered, nay, where it is not to a considerable degree subdued, religion has made but little progress. The same principle which enabled Mr. Bacon to govern his temper, "led him to be ever suspicious of himself, and glad of any hint from his friends. (p. 32.) "He seemed to feel the reproof of a friend, as a token of peculiar friendship." (p. 33.) The following testimony of Mr. Bacon's humility, and readiness to receive reproof, is well worth the reader's attention.—"Mr. J. an old and very intimate acquaintance of Mr. Bacon, says, that his deceased friend was remarkably grateful when told of his

faults or deficiencies; that he laid a particular injunction upon Mr. J. to mark his conduct and behaviour in business or company; that Mr. J. sometimes complied with this request, in as severe a manner as possible; that he always met with expressions of gratitude for his strictures, and could perceive that Mr. Bacon seldom received his observations in vain." (p. 33 and 34.) "In his family he was not only the pious father, but also the pleasant friend and companion; while he instructed he entertained. (p. 40.) He was, likewise, (what surely every religious man *must* be) a loyal subject. "His mind was continually on the wing to counteract the desperate attempts made, particularly for years past, to over-turn Church and State." "He abhorred from his heart the spirit of the Jacobins." (p. 49 and 50.) "Above all, he lamented that persons, making a serious profession of religion, should be found attempting even to palliate that spirit of insubordination, which had already taken such portentous strides, and still threatens to overturn Europe; or that such persons should not perceive how utterly the genius of Christianity opposes such a restless spirit." (p. 51.) "He accordingly joined liberally in the public subscription for the use of government at the Bank, and armed his sons and workmen." (p. 53.)

In this manner Mr. Bacon let his religion shine before men. His character is thus briefly summed up. "Those knew him not, who did not know that he was a truly affectionate husband, a tender parent, a steady friend, a loyal subject, an honest man, and a real Christian." (p. 40.)

We now call the attention of the reader to the *Reflections* which the writer of these Memoirs makes on a review of the character of Mr. Bacon. In opposition to the insinuations of scepticism, which would represent religion as "uncertain in its nature, and debasing in its tendency"—he maintains the *sameness of its principle*, and the *superiority of its sentiment*." (p. 68.) Real religion he defines to be—"the heart of fallen man, under a divine influence, returning to God, through a mediator." (p. 76.)

In opposition to this simple account of true religion, the superficial observer may be disposed to bring forward what he calls, the *variety of religions* which are to be met with. Such an one will find some important thoughts in the following observations: "For any one to tell us, by way of objection, of the various inventions which men have mingled with religion, whether false or true, is only telling us in how many ways a puppet may be dressed, or a living man disguised. To such an objector I would say, If you stumble at the pitiable notions and practices of the weak and superstitious, and occupy yourself about the *wood, hay, stubble*, with which such build upon the foundation—or, if you only listen where bodily disorder, accidentally connected with religious impression, utters its wild absurdities, verily you have your reward. In the first instance, you have pursued folly, and caught it. In the second, you have watched infirmity, and discovered that it will wander: you have looked for truth where you should not, and found in its stead what every considerate man would have expected to find." (p. 80 and 81.) To the objector against religion, on account of the "fraudulence and hypocrisy" which may be too often discovered, the Author makes this pointed address—"When you receive your gold, and find, as you have probably found before, that a counterfeit or two has slipped in among it, determine immediately to throw away the rest, as of no value; resolve that no true gold is to be found. But you revolt at this: you love your money, and instantly apprehending the distinction between true and false, you reject the spurious coin, and cautiously treasure up the rest." (p. 82.) To the sincere enquirer after truth, the Author gives the following advice: "Let him read his BIBLE, to learn the substance of that grand design*. There, after contemplating man's original apostacy, let him mark that one living and consecrated way of redemption, instituted at the Fall, kept in memory by typical shadows, and finished on Calvary. Let him trace the operation of the spirit of life, which, giving effect to the design, and to that only, produces in man a new and distinct character." (p. 86 and 87.)

By the *superiority of sentiment*,

* This expression appears to us rather obscure, as no *design* had been previously mentioned.

which belongs to true religion, the Author tells us he means—"not only the nobler objects it represents, but that elevation and comprehension of mind which it inspires in its sound professors." (p. 89 and 90.) He then proceeds to shew how this principle was illustrated in the character of Mr. Bacon, who, though he felt that enthusiasm for his art, which such a genius must always feel, yet kept his art in its proper place, and sincerely pitied those who had no taste for higher gratifications. The following striking observations we think peculiarly applicable to those whose turn of mind leads them to value the arts, not only above religion, but to the exclusion of it.—"To see a guilty, dying, and responsible creature, capable of enjoying and glorifying his Maker, created for this end, and though fallen away from his God, yet provided with means for returning to his favour and image—to see such an one, having but a short interval for accomplishing this his greatest work, yet totally occupied and infatuated by his taste for the evanescent charms of sculpture, painting, music, &c. wasting his only opportunity in the admiration of shadows and sounds, while impending and everlasting realities are forgotten if not despised:—to hear him offering apologies for such a conduct, drawn from the innocence and excellence of the objects, by which he is thus blinded, bondaged, and infatuated—is, to say the least of it, a striking and prodigious instance of his fallen and miserable condition. Were a criminal under condemnation, and allowed but a short interval before the sentence of death was executed; and could he obtain not only pardon, but preferment, if he properly applied for these during that space of time; what should we think of the man, though in other respects sober and rational, if, instead of improving his opportunity, he wasted it in placing pictures and images round his cell, or listening to the songs of the next prisoner? and if, in addition to this, he were angry whenever his friends reminded him of the infatuation, treating their remonstrances as enthusiastic and irrational?"

The specimens which we have given, may enable the reader to form some judgment of the entertainment and instruction which he will find in this excellent little tract; the main object of which is, to state the nature of the Christian religion, and to point out its genuine operations on the mind and conduct of those who are under the influence of its principles.

While we warmly commend the general execution of the Author's plan, we feel ourselves bound to point out what appear to us to be the faults of his work. The phraseology we think occasionally objectionable, on account of a quaintness and obscurity in some of the expressions. While we express our approbation of the work, we consider these as defects. At page 58, two letters of Mr. Bacon to his daughter are introduced, with some apologetic observations. It is far from our intention to examine them with a critical eye. The inaccuracies both of sentiment and expression, which may naturally flow from the unguarded warmth of an affectionate father writing to his daughter, are certainly not the proper objects of criticism; but whether such inaccuracies should not have prevented the *publication* of the letters, may admit a doubt.

It has been a question often agitated—whether, in biographical writing, the faults of the deceased should be pointed out, as well as their virtues? We are aware that much may be said on both sides of this question, and it is by no means our design here to discuss it; we would only now remark, that we consider the anecdote, mentioned in page 16, containing the *compliment* which Mr. Bacon paid to a "certain great personage," and that in page 94, where he is speaking of the *toys* with which the world are amused, and the observation there made respecting *himself*, if they were not defects, certainly were not illustrations of the religious principle by which Mr. Bacon was influenced. Indeed, they seem to be no more than passing words, not intended to be recorded, and perhaps had better not have been published, unless they had been accompanied by a few comments, tending to shew the evil of flattery in the first instance, and to obviate the danger of misconstruction in the second.

The reader will not misunderstand these remarks so far as to suppose that we mean by them to derogate from the intrinsic merit of the present publication.

As impartial critics (a character which we shall always endeavour to deserve) we feel it our duty to point out what appears to us faulty in the work before us; but with these slight exceptions, we have no hesitation in saying, that it contains a faithful and spirited delineation of true religion, both in its nature and operations, and as such we cordially recommend it to serious perusal.

XLII. *Remarks on the Design and Formation of the Articles of the Church of England, intended to illustrate their true Meaning: A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, February* 14, 1802. *By* William Lord Bishop of Bangor. Hanwell and Parker, Oxford; Rivingtons and Hatchard, London.

The object of the Right Rev. Author of this Discourse, as it is stated by himself (p. 29), is to recall "the attention of the younger student to the true end and design of" the Articles; to shew "as well from reason as from authority, that they must have a clear and determinate meaning in a literal and grammatical interpretation; that this meaning must be that, and that only, which was intended by the original imposers; that this cannot be deduced from reference made to the known opinions of the imposers or compilers, individually taken, which were often inconsistent and incompatible one with the other; that it is still less proper to apply the known attributes of the Deity, the principles of natural and revealed religion, the authority of Scripture, or the writings of the earlier fathers, as means of interpretation, topics more useful in proving the truth of the propositions therein contained, than in explaining or ascertaining their exact meaning;" moreover "that the best means to establish the exact and true sense of them, where any difficulty occurs, are to consider the causes which gave rise to them, as well as the various circumstances under which they were composed; and above all, to compare them with other confessions made by contemporary Churches;" and thence to establish the conclusion "that the means of comprehension intended were not any general ambiguity, or equivocation of terms, but a prudent forbearance in all parties not to insist on the full extent of their opinions in matters not essential or fundamental; and in all cases to wave as much as possible tenets which might divide, when they wished to unite;" and lastly, "from the whole to impress the importance of one main clue to the just interpretation of the Articles, namely, a cautious regard not to ascribe to them any tenet, or colour of tenet, which is not clearly and fully expressed; especially when the language therein used, compared with other contemporary confessions, is more restricted, and the doctrines less explicit."

That this design is of very considerable importance, no one, we presume, will deny; nor will any one, who has attentively read this Discourse, refuse to its author the praise of having displayed a moderation of temper in his statements and inferences, which become him both as a Christian Prelate, and a writer; insomuch that his urbanity will conciliate the respect even of those who may not assent to his arguments.

For our own parts, we are of opinion that his Lordship has adopted a just view of the nature of that comprehension which was designed by our Reformers although we differ from him in other particulars of his chain of reasoning. On these particulars, and on the application of some of his rules, we shall, with due respect for his Lordship's character and station, make a few comments.

After stating the importance of the subject upon which he is entering, his Lordship makes some preliminary remarks on certain opinions, which have been heretofore advanced, respecting the end proposed by the Confession of Faith contained in the Articles of our Church. Those who have considered this Confession as consisting of *articles of peace*, and those who have proposed to "allow any sense, which the words can, in the construction of any one, be made to bear," are justly condemned, as alike defeating the very purpose for which the Articles were constructed. He also rejects the opinion, that the sense of the Articles is to be determined by a reference to the sense of the Imposers, or to the sentiments of the Compilers; as it would be impossible to ascertain the one with sufficient accuracy, or to find in the other that uniformity, which is requi-

site for the purposes of such a reference*.

His Lordship also decidedly opposes the idea of a *designed* ambiguity in the terms of the Articles, which was entertained by an eminent prelate, who, upon the hypothesis of this purposed ambiguity on the part of the Compilers of the Articles, constructed his general exposition of them, justly shewing, "what caution is necessary in the use of it, and that we are neither obliged by the necessity of the case, nor can be induced from a regard to the express design of our Church, to recommend the expedient of offering generally to the assent of the student, under one and the same form of words, a choice of different and even contrary opinions justly deducible from those words; as this can only be effected, by allowing different and opposite principles of interpretation; a measure which must be considered as the resort of a mind not satisfied with the plain and direct tendency of these Articles, and therefore labouring to invent means of reconciling them to the assent of those, whom education or habit had rendered in no wise partial to the real sentiments of our Church."

The following passage from the 9th and 10th pages of this Sermon, states with brevity and perspicuity the difference between Creeds and Confessions; and, at the same time, explains their origin; and also furnishes a reply to those, who deny, or question their expediency.

"I have upon another occasion observed of Creeds, that if they took their rise in the very commencement of Christianity, and were introduced from the necessity of a profession of faith to be made by those who offered themselves for Christian Baptism, they were afterwards found expedient, even by the Apostles, to preserve the purity of that faith, as well as to teach it. Too soon indeed did they become the best criteria of Christian faith in the ministry, a security to the laity for the uniformity and consistency of the doctrinal instructions of their teachers, and a preservative against the various heresies which disturbed the earlier periods of the Church.

"Confessions, such at least as are the objects of our present attention, may be considered as having the same great ends in view, the purity and preservation of our faith: but as they originated in very different times and in very different circumstances, it may be expected, that these objects would be pursued by means likewise in some respects different.

"Creeds in their commencement were simply expressions of faith in a few of the leading and undisputed doctrines of the Gospel.

"Confessions were, on the contrary, the result of many an hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines, and to separate them from the enormous mass of erroneous and corrupted tenets, which the negligence or ignorance of some, and the artifices of avarice and ambition in others, had conduced to accumulate for a space of near a thousand years, under an implicit obedience to the arrogant pretensions of an absolute and infallible authority in the Church of Rome."

Respecting the true scope and design of the Confession comprised in the Articles of our Church, his Lordship says, it "will not, I conceive, be correctly apprehended in any other view, than that of one drawn up and adjusted with an intention to comprehend the assent of all, rather than to exclude that of any, who concurred in the necessity of a reformation; to comprehend, not generally by a purposed ambiguity of language and an equivocal use of terms, but upon the plain and only justifiable condition expressed in the royal injunctions of a later reign, that the meaning of each Article be taken only in the literal and grammatical sense."

The above is a proposition to which we can by no means agree without very considerable *limitations* and *exceptions*. At the period alluded to, there doubtless were many persons, who, while they maintained Arian, Socinian, or Pelagian sentiments, or cherished some other error equally ruinous, would have concurred in the general necessity of a reformation from Popery, whose *assent*, nevertheless, the Compilers of the Articles could not intend to *comprehend*, because they have actually *excluded* it.

Having mentioned the boldness, the wisdom, and the liberality of the Reformers, in undertaking the formation of a Confession, which, in the enumeration and method of its several arti-

* In this opinion, however, we are forced to differ from his Lordship; for how is the general sense of the imposers or compilers to be collected; but by a reference to their individual sentiments? The inconsistency and incompatibility of these, on the various doctrines which constitute the Confessional of our Church, is a point to be proved, not to be assumed.

cles, should meet the approbation and engage the consent of the whole body of the Reformed, within the limits of the kingdom; his Lordship thus proceeds.

"The means to accomplish this were evidently, after establishing as articles of faith those plain and prime truths, upon which the Gospel dispensation rests as upon its basis, and reprobating in a clear and decisive tone those tenets which were obviously not consistent with these first principles, to select for consideration from the remaining mass so many subjects, as might appear to the numerous advocates of a reformation so to be constituted under any view important to the interests of true Religion.

"It was natural to suppose, that a temperate discussion of these topics would have a tendency, from mutual explanations and reciprocal forbearance, to induce an approximation of opinions, which would not admit of a closer union. And whilst the extreme positions only of each were found to be irreconcileable with those of the other, it became the dictate of piety and prudence in each to acquiesce in terms, which, if they did not fulfil the wishes of all, afforded yet no positive ground of objection to any.

"Thus the concession required from individuals was not that which gives up to others an opinion against conviction, a concession of tenets, of the truth of which they were assured: the concession was simply in appreciating the value and importance of those tenets: more obviously, a forbearance shewn in not insisting upon those propositions as fundamental points of doctrine, which did not appear to themselves necessarily such, and which to others might not appear to be in themselves just; a forbearance productive of the most desirable ends, mutual edification in procuring a general consent upon the more important topics, and mutual peace, in avoiding to excite unnecessary diversities of opinion upon others less essential to true religion.

"To express the doctrines thus agreed upon in terms pointing to the scriptural authorities on which they rested, would certainly be to meet the approbation of all parties, to whom it afforded at once a statement and a proof.

"In some cases moreover, it might be expedient to adopt the language of Scripture, and even the exact letter, with a strict and cautious regard not to afford occasion for discussions, which might weaken, or endanger the unanimity so much to be desired."

In order to illustrate these hypothetic remarks, his Lordship selects, as examples of their justness, the 3d, 9th, 11th, and 17th Articles.

In his Lordship's observations on the eleventh Article, he entirely overlooks one of the terms contained in it, which appears to us to be of considerable importance. The Article speaks of our being "justified by Faith only." Now, the exclusive adverb "*only*" either escaped the notice of his Lordship, or did not appear to him to demand it. But, to us it appears to be one of the hinges, upon which that question turns, which it was one of the objects of this Article to determine. And we confess, that we do not see how it is possible to ascertain the applicability of the example drawn from this Article, to the principle which it was adduced to illustrate, unless we take into the account, the force which this word "*only*" has upon the proposition in which it occurs.

In discussing the Article on Original Sin his Lordship observes, that it differs from the Article on the same subject in the Confession of Augsburg; the latter maintaining the imputation of Adam's sin, and the penalty attached to it, eternal death; while the former (according to his Lordship's view of it) is silent on this point, and only asserts the corruption of our nature. In pursuing the subject of this Article, his Lordship objects to our understanding the word *deserveth*, in the sense of an actual and just desert; and adds, that "we learn from the repeated authority of the ablest Protestants, both at home and abroad, that the words *meritus, mereri, mereri*, and the like, were frequently, and indeed not unusually, adopted in a more lax and less correct sense, which implied no more than the attainment or possession of good or evil." The justness of the foregoing observation, considered as a philological criticism, must be fully admitted: but the importance of it, as affecting this point of theological doctrine, we must be permitted, with due deference, to question. If Original Sin *attains* or *possesses* God's wrath and damnation, then (according to our apprehension) it must unquestionably deserve it. Human judicatures, being composed of fallible men, liable to passion, prejudice, and mistake, may decree condemnation, or award punishment, where no crime has been committed, or, at least, not such an one, as would justify the sentence. But no such considerations can apply to God: and

therefore, keeping in view his inviolable justice, and unerring judgment, we cannot suppose any thing to *attain or possess* God's wrath and damnation, which does not *actually and justly deserve it.*

His Lordship justly applauds the caution and moderation of our Church, in the formation of the 17th Article, and though we may not subscribe to the accuracy of all his remarks, yet we must allow that he has wisely imitated that caution and moderation, in his discussion of it.

We must now take our leave of this Sermon; yet not before we have repeated our commendation of the temper, with which it is written. And when we consider the extent of his Lordship's plan, and moreover, that in the execution of that plan, he was circumscribed within the narrow limits of a Sermon, we rather wonder that he should have touched on so many important points, than that he should not upon all have sufficiently guarded his words, or completed his subject.

XLIII. *Short Prayers for every Morning and Evening in the Week; designed for the use of those persons who have not time to use, or money to purchase longer Forms of Devotion.* By THOMAS T. BIDDULPH, A. M. Minister of St. James's, Bristol. Second Edition. Sold by Bulgin, Bristol; Matthews, and Richardson, London. Price 3d. or 20s. per Hundred.

THE duty and expediency of an habitual exercise of family devotion will readily be acknowledged by those who consider the service of God, and an advancement in holiness, as the proper business of every day, and of every person: who, therefore, while they maintain the celebration of domestic worship in their own houses, will feel desirous to recommend the adoption of it among those, whose religious improvement they have a desire, and an opportunity of promoting. Such persons, aware of the expediency of furnishing the means, where they wish that the end should be accomplished, will perceive the importance of supplying poor families with books of devotion, and accordingly will be led to enquire, what manual of prayer is well suited to such a purpose. Among the many publications of a similar kind which may have appeared, we think that before us calculated for profitable use in poor families; to whose capacities its phraseology is judiciously adapted. The prayers contained in it are likewise recommended to us, as they will be to our readers, by the introduction into most of them of some portion of the Liturgy of our Church.

To this cheap manual of devotion, we invite the attention of those, who, living in country parishes, desire to supply the neighbouring cottagers with a help to the celebration of family-worship.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Mr. COXE has made considerable progress in his *History of the House of Austria*, on which subject there appears to be no tolerable book in any language.

A History of the Reign of his present Majesty, by Dr. BISSETT, is in the press.

Mr. MAURICE's second part of the first volume of his *Modern History of Hindostan* will soon appear.

Mr. FRED. ACCUM has circulated Proposals for publishing *A System of Theoretical and Practical Chemistry, calculated to teach experimentally the Theory and Practice of the Sciences*; to be printed on paper made of straw only, and illustrated with engravings, in 1 vol. 8vo.

A new edition of the *Works of Lord* BACON, in 10 vols. 8vo. is in the press.

Mr. JOHN GEARD, who has published one vol. 12mo. of the *Beauties of Henry, being a Selection of the most striking Passages in the Exposition of that celebrated Commentator*, containing Extracts from Genesis to Esther inclusive, proposes to publish a second volume, consisting of extracts from Job to Malachi; and a third, containing those from the New Testament.

A new edition is in the press of the work entitled *Horæ Solitariæ*, being *Essays on some remarkable Names and Titles of Jesus Christ and the Holy Spirit*, with notes and corrections by the author.

Dr. STANGER is about to publish a work on the *Necessity and Means of suppressing Contagion in the Metropolis.*

Mr. LESLIE, translator of the Ornithology of Buffon and Mon'beliard, has in the press a work, in which he controverts the opinions of Dr. Herschel respecting the sun's heat, which have lately appeared in the Philosophical Transactions.

M. DENON's long expected *Travels in Upper and Lower Egypt*, in company with General Dessaix's division of the French army, has made its appearance, and is one of the most magnificent works of modern times. A translation has been undertaken, and the plates are to be re-engraved by some of the best English artists. The original work sells in London for twenty-two pounds; but it is supposed, that the quarto edition of this translation will be afforded for about five guineas, and the octavo for about two. Most of the Egyptian antiquities, which have arrived at the British Museum, are pourtrayed and described in M. Denon's work.

A gentleman in Birmingham is said to have invented a new BAROMETER, upon a very simple principle, but which, by certain combinations of wheel-machinery, points out the most minute variation in the gravity of the atmosphere.

Sir H. C. ENGLEFIELD has made some accurate experiments, which are detailed in the Journal of the Royal Institution, vol. i. p. 202—208, in consequence of Dr. Herschel's interesting discovery of the *separation of solar heat and light by the prism*, and which appears to be a complete confirmation of the truth and accuracy of Dr. Herschel's assertions on the subject. In the experiments made in the month of June last, the sun's rays raised the thermometer in the invisible ray to ninety-eight degrees, while in the visible red it never rose above eighty-seven degrees.

Count JOSEPH TRUCHSES, who is said to possess the most valuable collection of pictures of any individual in the world, has circulated proposals for the establishment of a *National Gallery of Paintings in London*, by removing his collection of pictures, now at Vienna, to our metropolis. He offers his collection for sale to 10,000 subscribers of six guineas each; two guineas only to be at present advanced. For this subscription the right of perpetual proprietorship will be granted, and six or eight annual admission tickets.

The first cargo of the EGYPTIAN ANTIQUITIES, taken from the French at Alexandria, arrived a few days since at the British Museum. It consists of an immense stone-bath, said to be ten tons in weight, covered on the inside and outside with hieroglyphics; of a massy stone coffin, inscribed also with hieroglyphics; of a prodigious hand in stone, part of a statue, which must have been 150 feet in height; of two fine marble statues in Roman habits; and of a great variety of antient Egyptian sculptures, highly curious, but much defaced from the ravages of time.

Want of Room obliges us to defer several interesting Articles of Intelligence, which we reserve for a future Number.

FRANCE.

A correct and enlarged edition of the works of D'ANVILLE, in 6 vols. 4to. with a large folio Atlas, containing 62 charts, is in preparation at Paris, under the direction of M. M. Barbier du Boccage and Demanne.

A correspondent of the POITIERS AGRICULTURAL SOCIETY is said to have discovered that *poplar floorings to granaries* are a preventive against the destruction of corn by insects.

The AGRICULTURAL SOCIETY OF MEAUX has recommended the following simple method of preserving grain from weevils and other insects. Soak cloths, made of flax, in water; wring them, and cover the heaps of grain with them: in two hours time all the weevils will be found upon the cloth, which must then be carefully gathered up that none of the insects may escape, and be immersed in water to destroy them. A plant of henbane, placed in the middle of a heap of corn, drives them away; in this case it is necessary to watch and crush them as fast as they come out, which they do in a very short time.

The Central Committee of the Vaccine Inoculation have lately published a very succinct account of their correspondence; from which it appears, that there are uniform accounts from all parts of France in favour of the vaccine. All the medical men, who, during the last year, adopted this mode of inoculation, and who have noticed the present appearance of the small-pox, declare, that none have contracted it who have received the vaccine inoculation, although they have lived among those who were infected with the small-pox.

An experiment is now making at Paris on the method employed in Egypt of white-washing walls. The process consists in the addition of a few handfuls of marine salt to a quintal of lime, mixed for use. It is cheap, and has the peculiar property of killing insects, and of destroying miasmata, which frequently penetrate walls to a great depth.

M. CHAPTAL, Minister of the Interior, has addressed a report to the Consuls on the reward given by the British Parliament to Dr. J. C. SMITH, for his *discovery*

of the efficacy of the nitrous acid fumigation in purifying infectious air. After observing that a discovery in the sciences, particularly when it is interesting to humanity, is connected with the glory of the nation which produces it, Chaptal endeavours to shew that the priority of this invention belongs to France. He asserts that GUYTON MORVEAU pointed out, in 1783, the use of fumigations by muriatic acid in purifying corrupted air. The first experiment made with it, took place on the sixth of March of that year, when it was employed to correct the air of the principal church of Dijon, which had been rendered contagious by opening some sepulchral vaults; and that it has been used by different medical men since that period. The only difference he states to be, that the French employ the muriatic acid, and Dr. Smith the nitrous; but that both fumigations are composed of mineral acids; and that the discovery is due to the French chemist. But is the muriatic acid an equal preservative from infection?

BONAPARTE has signified that it is his intention to propose a prize medal of 3000 francs, for the best experiment which shall be made every year upon the galvanic fluid; and also a sum of 60,000 francs, to such persons as shall promote electricity and galvanism, in the same degree as Franklin and Volta have advanced those sciences. Foreigners of all nations may be competitors.

SPAIN.

The Court of Madrid has determined to send out two learned men to make discoveries in the interior of Africa. They are now at Paris, but are to visit England for the purpose of purchasing mathematical and astronomical instruments. They wish also, previous to their departure, to have an opportunity of conferring with the African Society, and of seeing Mr. Park, who is so eminently qualified to give them information, which will enable them to prosecute their researches with more probability of success.

RUSSIA.

The Emperor has ordered, that to each Russian Gazette, in future, a Supplement shall be added, entirely devoted to the most important discoveries and inventions in arts, commerce, and agriculture. This supplement is to be edited by the Members of the Academy of Sciences, who are enjoined to present it to his Majesty previously to its being printed.

AMERICA.

Last winter a great body of Indians presented themselves to Congress, at Washington, under the command of one of their warriors, name Little Pigeon. The president and government caused ploughs and other implements of agriculture and various arts to be given to them. The president, at the same time told their chief, that the Great Spirit had given to the enlightened whites a present, which contained the means of destroying the small-pox, which had lately occasioned a great mortality among their tribes. Such was the confidence of the Indians in their more civilised neighbours, that all the warriors immediately caused themselves to be inoculated, and they carried with them vaccine matter for their countrymen. Soon after, fifteen other chiefs came to be inoculated with the vaccine: this operation was performed both times by the Chaplain of Congress.

LIST OF NEW PUBLICATIONS.

SERMONS.

AN Estimate of the Peace; a Discourse delivered at Newbury, June 1, 1802. By J. Bicknell, M. A.

Reflections and Exhortations, adapted to the State of the Times; a Sermon, preached to the Unitarian Congregation, at Hackney, June 1, 1802. By Thomas Belsham.

A Sermon, preached at the Meeting House of the Protestant Dissenters in Sidmouth, Devonshire, on Tuesday, June 1, 1802. By Edmund Butcher.

The Prospect of future Universal Peace considered; in a Sermon, preached in the Baptist Chapel, in Taunton, in the County of Somerset, June 1, 1802. By Joseph Toulmin, D. D.

Sermons, by the late Rev. T. Hobbes, A. M. 1 vol. 8vo.

A Charge delivered to the Clergy of the Diocese of Oxford. By John Lord Bishop of that Diocese, at his primary Visitation, in June 1802.

The Certainty of the Resurrection, argued from the Nature of Christ's Mediatorial Kingdom; a Sermon, preached before an Association of Ministers, and published at their request. By E. Williams, D. D. 8vo. and 12mo.

Early Piety recommended, in a Discourse addressed to the Schools for Religious Instruction, at St. John's Chapel, Bedford Row, May 1, 1802. By R. Cecil, A. M. 18mo.

A Sermon, preached in the Chapel of the London Hospital. By R. Watson, Lord Bishop of Landaff, 4to.

The Christian Triumphant; or, Victory proclaimed in Death; a Sermon on the Death of Mr. E. Basket, Colchester. By J. Anderson, V. D. M. 12mo.

A Sermon before the University of Oxford. By G. S. Faber, M. A. F. L. C. 8vo.

Sin Overtaken; a Sermon, at the particular request of J. Dormer, executed at Reading. By the Rev. W. B. Williams, B. A. third edition, 8vo.

A Sermon, preached at St. George's, Hanover Square, on the Day of General Thanksgiving, by H. Reginald, Lord Bishop of Exeter.

Revelation indispensable to Morality; preached in the Chapel of Trinity College, Dublin. By the Bishop of Killaloe.

Instability of Worldly Power, &c.; a Thanksgiving Sermon. By T. Hurlwall, M. A.

THEOLOGY.

The Family Bible, with original Notes, practical Observations, and copious marginal References. By T. Scott, Rector of Aston Sandford, and Chaplain to the Lock Hospital, 1st vol.

Watts's Works, complete, in 7 vols. 8vo.

Remarks on the Controversy between the Arminians and Calvinists in the Church of England, in a second letter to the Rev. J. Overton. By E. Pearson, B. D.

A Further Consideration of the Arguments of the Sabbatarians, and the Accounts balanced, in Seven Letters; being a Reply to the Remark of Mrs. Ann Alsop, and those of her two Friends. By J. Edmunds, 12mo.

The Gospel its own Witness. By A. Fuller, 12mo. third edition.

Sacred Literature; or, Remarks upon the Book of Genesis, collected and arranged to promote the Knowledge, and evince the Excellencies of the Holy Scriptures. By J. Franks, A. M. 8vo.

Evidences of Miracles; or an Exhibition of the Testimony by which we are informed that Miracles were wrought, or an Attestation of Christianity, 12mo.

The Churchman's Memorial, No. 1.

The Calvinistic and Socinian Systems compared, with an Appendix, new edition, 8vo.

Circular Letter from the Ministers and Messengers of the Baptist Churches in Northamptonshire, on the Practical Uses of Baptism, 8vo.

Worlds displayed, for the Benefit of Young Persons.

MISCELLANIES.

Transactions of Royal Irish Academy, Vol. IV. 4to.

Memoirs of the Literary and Philosophical Society of Manchester, second part of Vol. V.

An Introduction to the Study of Chemistry, with an Appendix, containing the Modern Theory. By R. Stach, D. D. F. T. C. D.

Epitome of Geography, in three Parts, arranged after a new Manner, and enlivened by References to Ancient and Modern History. By John Evans, A. M. 12mo.

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The Anatomy of the Human Body, Vol. III. containing the Nervous System, with plates; Part I. the Anatomy of the Brain, and Description of the Course of the Nerves, 8vo.

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Practical Observations on the Inoculation of Cow Pox. By James Bryce, Surgeon, Edinburgh.

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Journal of Fred. Horneman's Travels from Cairo to Mourzouck, in Africa, in the Years 1797—8. 4to.

Journey through North Britain, containing Remarks on Scottish Landscape, Observations on Rural Œconomy, &c. with Biographical Sketches, &c. By A. Campbell, with 44 Engravings, 2 vols. 4to.

RELIGIOUS INTELLIGENCE.

OTAHEITE.

LETTERS from the Missionaries in this island, dated July, 1801, have been published, giving an account of the state of the Mission. Although the natives in general are said to appear familiar, and free from jealousy, yet it is not stated, that any progress has been made in their instruction. The Missionaries themselves are not yet masters of the language, and cannot, upon all occasions, make themselves well understood. Every Missionary had "employed himself as he judged it to be his path of duty;" but, it is added, "we have brought ourselves under some degree of subordination, which, if attended to, with the blessing of God, may be much for our peace, happiness, and usefulness." Several expressions indicate, that there had been a want of harmony among them; but "we are at this time," they say, "happily cemented, and trust shall be more so." The island is represented as generally fruitful, and capable of producing any articles of tropical produce; but the progress made by the Missionaries in cultivation is said, from various causes, to have been very small. The climate must be healthy, none of the Missionaries, one aged woman excepted, being afflicted with sickness.

A few of the natives have learnt something of the use of the saw, and other tools, and one has wrought as a blacksmith; but every attempt to instruct them in reading has proved abortive. One little girl is said to be now learning to read.

The following passage we transcribe, as deserving the notice of our readers. "The same spirit which, for some years past, has been prevailing over Europe, has made its entrance into these seas, and caused much commotion, and threatens more among the Society Islands—the destruction of all government and subordination. The *Mannahowne*, or common people, are rising up against their chiefs, and overturning all authority. The commonalty of Otaheite are equally disaffected with their present form of government, as Huaheine, Ulieteæa (or more properly Oryatan) &c. and are watching a favourable opportunity of shaking off their allegiance, and levelling all distinctions of chiefs among them. The Porpoise arrived at a very critical period; for, as we have since been informed, had her arrival been one week later, it would have been decided, whether there should have been one king, or every man a king."

Under all these circumstances, an addition of twenty or thirty Missionaries, chiefly married persons, is recommended.

MISSIONS OF THE UNITED BRETHREN.

FROM the last periodical account of these Missions, we shall collect a few

particulars for the gratification of our readers.

The Mission among the free negroes at Bambey, in *Surinam*, seems to have proceeded without any material change for some years, the congregation consisted of from forty to fifty converted negroes, who, "we can say with truth," observe the Missionaries, "continue to grow in the grace and knowledge of Jesus Christ, and in self-knowledge." The Missionaries appear to be unweariedly occupied, either in attending to the instruction of their people, in labouring to add to the number of their converts, or in providing for their own comfortable subsistence. The following extract affords some idea of the dangers which they have to encounter in the last-mentioned occupation.

"In April most of our negroes dispersed into their plantations, but came, however, now and then to church. And we also were employed, during that time, in gathering in the fruits of the earth. First we reaped our Indian corn, then coffee, which this year was uncommonly plentiful, afterwards tonka-beans, and lastly rice. Of all these employments, the gathering of tonka-beans is the most troublesome, and attended with some danger; for it must be done in the midst of thick woods, where, in the long rainy season, it is very easy to contract disorders from the moisture and impure vapours. Besides, the most constant care is requisite to avoid being wounded by serpents and scorpions; on account of the former, it is not easy to walk many steps without a sword or hanger. These serpents, some of which are mortally venomous, are often so concealed, that in gathering the fruits of the earth, we are near laying hold of them with our hands; and are glad to discover them in time to avoid touching them. In the course of the present harvest we killed eight serpents of various kinds."

A number of hymns have been written in the language of Surinam, and the four Gospels are translated into it.

The Missions to the Indians in North America were in a prosperous state when the last accounts came away. The congregation at *Fairfield*, in *Upper Canada*, consisted of 118 persons; at *Goshen*, on the river *Muskingum*, of 71. In the accounts from the last-mentioned place it is remarked, that the state of the congregation had given much satisfaction to the Missionaries; that the love and Christian simplicity which prevailed among them had been much noticed by visitors; and that their character was such as to prove the reality of their conversion. "Their simplicity and uprightness," it is added in another place, "is peculiarly interesting and engaging. At Church their attention and devotion edifies and surprises, and it does one's heart good to perceive with what eagerness they hear of our Saviour and his doctrines."

A new Mission was on the point of being established, in consequence of an invitation from the Chiefs of the *Delaware* nation, on the *Woapikamikunk*, an eastern branch of the River *Wabash*. The chiefs, after stating that they themselves, their men, women, and children, all rejoiced in the brethren's acceptance of the invitation, engaged "that no rum-trader or drunken people should trouble them, and no good people be prevented from going to them; that they might bring their teachers, and no one should be hindered from hearing the word of God taught by them."

A new Mission has also been set on foot among the *Cherokees*. It is as yet in its infancy, the Missionaries having only reached the place fixed for their residence in April, 1801. They state the language to be extremely difficult, and perplexed by a great number of dialects, but that they are taking all possible pains to learn it.

(To be continued.)

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

The following is the substance of the Report of the Committee, delivered at the Annual Meeting, on the 8th June, 1802.

The Committee indulged the hope, that in consequence of applications to clergymen, in almost every part of the kingdom, several persons, in whose piety, zeal, and prudence, they might confide, would, ere this period, have offered themselves to labour amongst the heathen. Their hope has, however, been disappointed. For this disappointment they account, by considering that Africa, to which the attention of the Committee has been primarily, though

not exclusively directed, is reputed to be unhealthy in its climate and wholly rude and barbarous in its manners *. The colony of Sierra Leone itself, the centre from whence a Missionary's labours would flow, and the asylum to which he would look for refuge, was for some time distracted by internal commotion, has been lately assaulted by the natives, and, though now secured against similar dangers, has had to struggle for its existence.

In Africa also, the preaching of the Gospel has been in a great measure untried, and consequently the difficulties and dangers attending it are uncertain.

The languages spoken in that country have been unknown, nor has any help for acquiring them been hitherto afforded.

The influence of these discouraging circumstances could not but be increased by the different state of society in this country. The security and tranquillity in which its inhabitants dwell, the prosperity with which it is blessed, the friendly intercourse which unites the different ranks of the community, the estimation in which a good man is held, and the extensive sphere generally allowed for his labours, not only form a strong bond of attachment to his native soil, but tend to nourish a softness of mind, and to produce an indisposition for encountering the hardships to which a residence in Africa might be subject.

In confirmation of this it is remarked, that the Sierra-Leone company has been for five years enquiring in vain, for a pious minister of the Established Church to be Chaplain to that colony, though the salary would be liberal, and the situation far more comfortable than could be in any case expected among uncivilized heathens.

The Committee not obtaining Missionaries in England, extended their enquiries to Germany. They have thus followed the steps of the Society for promoting Christian Knowledge, whose Missionaries to India have been principally procured from foreign countries. With this view they entered into a correspondence with some foreign ministers, who have with much readiness and zeal instituted enquiries concerning the probability of obtaining from abroad proper persons to be missionaries or catechists.

From them they have learned, that the number of pious and able ministers in Germany, who have studied regularly at an university, but have not yet been preferred to livings, is very small: such characters being much respected, are soon preferred. Endeavours will, however, be used to find out such, as may be willing to offer their services to this Society. From them they have also received information of an institution at Berlin, by means of which it is probable the wants of the Society may hereafter be more readily supplied.

This institution, which the Committee hope, through the blessing of God, may furnish them with labourers properly qualified for the great work which it is their desire to promote, took its rise from the benevolence of Baron Van Shirnding, of Dobreluk, in Saxony, who has been much distinguished by his zeal to diffuse the knowledge of Christianity among the heathen; and it is now supported by the voluntary contributions of well disposed persons. Its object is to educate pious young persons, who devote themselves to missionary labours, in the knowledge of those languages and sciences which may be principally requisite in their future destination. Several ministers of acknowledged piety and worth, visit and superintend this seminary, which is placed immediately under the care of the Rev. Mr. Jænicke, of Berlin. Six students are at present engaged in the course of education, and several more would have been added to the number, had not the very slender finances of the institution limited its exertions.

But while the Committee have been exerting themselves to procure proper missionaries, they have been facilitating the labours of Missionaries, by printing parts of the Scriptures, and useful tracts, in the language of the countries to which they may be sent, in order that the press may furnish its powerful aid in the cause of truth.

They here report with much satisfaction, that through the diligent labours of the Reverend Mr. Brunton, who had been employed by the Society for that purpose, the following works are already printed.

1. Two hundred copies of a Grammar and Vocabulary of the Susoo Language, with a Preface.

2. One thousand copies of a Spelling Book for the instruction of the Susoos, with a translation of the Church Catechism.

3. Five hundred copies of an easy first Catechism in Susoo and English.

4. Five hundred copies of a Second Catechism.

5. Five hundred copies of a Third Catechism, being an Historical Catechism.

6. Five hundred copies of Three Dialogues: the first intended to point out the advantage of Letters, the second to expose the absurdities of the religious notions of the Susoos, and the third to draw a comparison between the Religion of Mohammed and that of Christ; to which is

* In the Appendix are *remarks concerning Sierra Leone and its neighbourhood*, which we shall insert in a future Number.

added an Appendix, containing information concerning the countries near Sierra Leone, which would be useful to missionaries.

7. One thousand copies of Christian Instructions for the Susoos, being an Abridgment of the Scripture History and Doctrine.

The Committee rejoice that a foundation has thus been laid for the civilization and future improvement of Africa in knowledge and religion. Never before has any book been written, much less printed, in the native languages of the western parts of Africa. Yet surely it is much more easy effectually to introduce knowledge amongst the natives through the medium of their own language, which they all understand perfectly, than through a foreign one, which very few can acquire, and those in a very imperfect degree. The facility with which a Missionary may now attain the knowledge of Susoo, is obvious. One of the Committee, without previous warning, read to some of the Susoo boys, educated in the African Academy at Clapham, a sentence in one of the tracts as soon as published. They smiled; and being asked the reason, replied, "because he was speaking Susoo;" and, notwithstanding the defectiveness of pronunciation, it appeared that he was readily understood. Several of these boys have since been instructed to read these books, which they do with much fluency.

When the Committee reflect upon the vast extent of country through which Susoo is understood, (Mr. Parke having met with a nation speaking it upwards of a thousand miles from Sierra Leone,) they cannot but hope that a very extensive diffusion of knowledge and truth may one day be the result of their labours.

They have only to add on this head, that they have engaged some gentlemen in the Company's service at Sierra Leone to act with them as a corresponding committee, through whose kind exertions proper persons may be employed in teaching natives of the Susoo country to read the tracts, who, in their turn, may become instructors of others.

In their last Annual Report, the Committee published an abstract of the Memoir of the Reverend Mr. Moseley, concerning the propriety of printing part of the Scriptures in the Chinese language. They announced, though with much diffidence, a design of directing their attention to the important object proposed by him. They accordingly held several conferences with Mr. Moseley on the subject. But they are happy to add, that the Society for promoting Christian Knowledge has since expressed a disposition to undertake the same work. They have, therefore, resigned it into their hands, being confident that it may by them be more completely carried into execution.

The Committee have turned their attention to another Asiatic language, the Persian, into which the Scriptures may be translated with much more facility than into the Chinese.

The court of Delhy, after the establishment of the Mogul authority, having adopted the use of the Persian language in its ordinances, mandates, courts of justice, and correspondence, that language has come into very extensive use, and is now so general, that every servant of the Company considers the knowledge of it as a necessary qualification for the performance of those duties, which he may be eventually called upon to discharge.

It is not however intended, by this statement, to insinuate that it supersedes the use of the other languages there known *, or that it even can, in all cases, be a substitute for them: it may however be fairly asserted, that the use of it extends to millions, and that by its medium *the knowledge of the Word of Life* may be most widely diffused through that country.

Many books of history and poetry, and many works of entertainment, have been published in Persian. It is a polished and elegant language, and is recommended by the genius of the authors who have written in it, the beauties of their compositions, and the instruction and amusement which their works afford. But on this account it becomes a point of indispensable importance that the version of the Scriptures in Persian should, in order to insure attention, be pure and elegant. The translations hitherto made are, in these respects, entirely deficient.

On this account the late William Chambers, Esq. of Calcutta, who was esteemed one of the first Persian scholars in that settlement, was induced to undertake a new translation from the original Greek. Every expression admitted in it was weighed with scrupulous accuracy, compared with the usage of the best writers, and examined by learned natives. His zeal, assiduity, piety, and general learning, most eminently qualified him for the task which he had undertaken. But it pleased God to remove him from this life, when he had only finished

* It will be a gratification to the Society to learn, that a translation of the New Testament has been lately executed in Bengallee, the vernacular language of the province of Bengal, by the Reverend Mr. Cary, a Missionary, who was appointed Professor of that language in the college lately instituted at Calcutta.

about twenty chapters of the Gospel of St. Matthew. The Committee have it in contemptation to obtain the completion of the remainder of that Gospel in the most able manner they can, and to print it; and should they find the means of properly executing this design, they may be emboldened to extend the version to other parts of the Sacred Writings*.

* The Committee having annexed to their last Report, the proposals of the Reverend Mr. Carlyle to print a new edition of the Holy Scriptures in Arabic, think it proper here to state, that Mr. Carlyle has returned from Constantinople, and they understand will now proceed with his work as speedily as possible.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

The recent changes in the political constitution of France again call our attention. We stated in the Christian Observer of a former month, the probability of Bonaparte's being made Consul for life by the general suffrages of the people.

But this is not all. He has received, though not from the people, the privilege of naming his successor; but in exercising it he is exposed to difficulties arising from the very nature of the power confided to him, difficulties which may not improbably again involve the French nation in civil commotion, and which remarkably shew the advantage of a monarchy which is hereditary over one which is elective.

Bonaparte appears to have gained an accession of power in various other respects. We do not presume exactly to appreciate the probable effect of these changes. Two points are clear, the one, that nineteen twentieths of that French nation, to every one of whom, according to the rights of man, the power of deciding all constitutional questions essentially belongs, are incapable of understanding the successive alterations of the present complex system; the other clear point is, that the French republic, into which some flattered themselves that Bonaparte was about to infuse a greater portion of liberty, is departing more and more, not only from the spirit but also from the forms of a free constitution. It is indeed natural that, at least for a time, this consequence should follow the late wild excesses on the side of democracy, for in proportion as the vibration has been excessive and mischievous on the one side, it is likely also to be violent on the other. Too much liberty leads to licentiousness; licentiousness produces public as well as private calamity; calamity brings liberty into disrepute; and the necessity of applying some remedy to the new evils justifies a system of more than ordinary restraint. Thus arbitrary power establishes itself. After a time, however, the mischiefs of despotism are felt, and its deformity excites abhorrence; and at some period, when the monarch, having presumed too much on the plenitude of his authority, has involved himself in difficulties, either his throne is overturned by a popular convulsion, and the state is at the mercy of a storm; or he yields up to the people a portion of his power in return for services which he solicits from them; and thus some degree of popular weight is again admitted into the constitution. The struggle on each side is generally for power rather than for liberty or public advantage, though the contention may sometimes terminate in general good. It is only when neither party is completely victorious, or when the victors find it necessary to conciliate the good will of the more moderate part of their adversaries (as was the case in our revolution of 1788) that a constitution settles itself in that happy medium in which the true secret of a good form of government consists. For man is too corrupt, and too full of violent and selfish passions, voluntarily to make sacrifices to public duty; and the mass of the people, when they begin to taste of power, are as eager as an aristocracy or any single ruler to claim for themselves an inordinate share of it. In this respect every individual among the Roman populace was a Cæsar, and every republican who formed the mob of Paris was a Grand Consul and a King.

The following facts, taken from French history, will illustrate some of the preceding observations.

When Lewis XIV. died, his successor Lewis XV. being a minor, a Council of Regency was appointed under the Duke of Orleans, who however enjoyed no pre-eminence over the other councellors, except that he had a casting vote. The Duke was dissatisfied with this partition of authority, and he gained from the Parliament of Paris a recognition of the right he claimed to be sole regent, i

return for which concession he admitted the right of the then Parliament to exercise a discretion in registering the royal edicts.

Thus the ambition of the Regent led to an important limitation of the prerogative.

To the rights claimed by the Parliament of Paris (a body nevertheless neither chosen by the people nor responsible to them) may be traced in some degree the late revolution. The opposition which they gave to the acts of Lewis XVI. induced him to make his appeal to the Notables; he found these so intractable, and so much disposed to enlarge the powers of their own body, that he next resorted to the three Estates of the Nation. Each of these three Estates was bent on the establishment of its own separate authority, but the Tiers-etat being backed by the people at large, of whom they were the more immediate representatives, resolved to unite in one chamber the three orders of the state, and voted this chamber, in which they saw that they should have an irresistable preponderance, to be a national assembly, from which every power must emanate. The succeeding assembly pushed to a still greater length their monopoly of the public authority, and through the ambition and violence of certain individuals, who had become intoxicated with power, the King was at length dethroned, and no less unjustly than cruelly brought to the scaffold.

Factions struggling with each other for pre-eminence were then formed in the bosom of the assembly itself, where the minority by its superior violence soon overawed the majority, and transported a large portion of its opponents to a distant climate. It now necessarily followed that he who could gain the soldiery became the head of the republicans, and thus by a most natural train of causes and effects a military government was established.

Happy had it been for France, if in any part of this calamitous course the voice of wisdom and moderation could have prevailed; but this was little to be expected. Christianity indeed was well qualified, by the mildness of her precepts, and by the humbling nature of her doctrines, to diffuse a right spirit. But true Christianity was little known. A religion of forms and ceremonies, and pomp and parade, in which the truth and spirituality of the Gospel had been buried under a mass of absurdities and superstitions, had triumphed for ages. The philosophers despised it, and attacking it with success, drew to their side numbers of the higher orders, who were in general vain and licentious in the greatest degree, while those of the lowest class were ignorant and superstitious. To the infidelity, immorality, and self conceit of the higher and middling ranks, and to the debased condition of the lower, may be ascribed in a great measure the evils which they have each of them endured. The common course of Divine Providence, which is wont to scourge both nations and individuals, by subjecting them to the natural consequences of their own vices, has been signally exemplified in the recent history of France.

We sincerely hope that better days may still be in store for the French nation, and that as she is our rival in arts, in manufactures, and in power, so she may one day rival us in a free and well poised constitution. We have ourselves experienced, though in a comparatively small degree, the different extremes through which France has lately passed and is now passing. The appointment of an impotent successor to the able man, who, under the name of Protector, held despotic sway among us, led to the re-establishment of monarchy in Great Britain; and the day may possibly arrive when our continental neighbours, chastised by their own folly and vice, and profiting by a review of the past, may quietly settle under a form of government, which may give them prosperity at home, and the esteem and confidence of their neighbours. In the mean time the duty of submission becomes them. Let the French Jacobins, the party the most ripe for insurrection, remember that they do but "eat the fruit of their own ways," and that they are only "filled with their own devices." Their violence can answer no other purpose than that of bringing down ruin on themselves, and augmenting the misery of their country.

Political liberty is no doubt a great blessing, but a man may serve God under any form of government. He may be a Christian even though he should himself be one "of Cæsar's household." Great indeed is the duty of thankfulness, and most clear the obligation to obedience in our favoured island, but in all countries a quiet and peaceable spirit will be the characteristic of the true Christian.

When the registers of votes on the election of the *First Consul* for life were examined, it appeared that 3,577,229 citizens had given their suffrages, of whom 3,568,885 voted in favour of the measure. The Senate accordingly decreed that Napoleon Bonaparte shall be First Consul for life. In presenting the decree to Bonaparte, Barthelemi addressed him as President of the Senate, in a speech replete with expressions of admiration and gratitude—"The nation, by this solemn act of gratitude, confides to the First Consul the task of consolidating its institutions"—"He is the pacificator of nations, and the restorer of France; his name alone is a tower of strength"—"His powerful genius will support and preserve all. He exists only for the prosperity and happiness of the French people." The Consul returned the following answer.

"SENATORS,

"The life of a citizen belongs to his

country. The French people desire that the whole of mine be entirely devoted to them—I obey.

"In giving me a new pledge, a permanent pledge of their confidence, they impose upon me the duty of establishing their laws on prospective institutions.

"By my efforts, by your concurrence, Citizens Senators, by the concurrence of all the authorities, by the confidence and will of this immense people, the liberty, the equality, and prosperity of France, are placed beyond the caprices of fortune and the uncertainty of futurity. The best of nations shall be the most happy, as it is the most worthy to be so, and its happiness shall contribute to that of all Europe.

"Satisfied that I am called, by the order of Him from whom every thing flows, to bring back to the earth justice, order, and equality, I shall hear my last hour strike without regret, and without inquietude about the opinion of future generations.

"Senators, receive my thanks on this so solemn occasion. The Senate has desired that which the French people has willed, and has thus united itself more closely with every thing that concerns the welfare of the country. It is grateful indeed to me, to hear the certainty of this, in the words of so distinguished a President."

On the following day (Aug. 4.) the project of a *Senatus Consultum* for organizing the constitution was presented to the Senate and adopted the same sitting. The professed design of this *Senatus Consultum* is merely to give a more efficient organization to the existing code, but under this pretence it seems to have completely changed the nature and provisions of the Constitution. It gives to the First Consul the right to name his successor: the Senate have a right twice to refuse his nomination, but the third time it must be accepted. It confers upon him also such privileges with respect to the appointment of Senators, as secures to him the absolute control of their decisions. This will appear an exceedingly important object, when the extensive powers committed to the Senate are considered. The Senate is permanent, and is empowered to regulate the constitution of the Colonies, and every thing not provided for by the constitution, and which may be necessary to its operation; and to explain those articles of the constitution which admit of different interpretations: it may suspend for five years the functions of juries; may proclaim certain departments out of the protection of the constitution; may annul the judgments of the civil and criminal tribunals, and dissolve the legislative body and tribunate. The number of Senators is not to exceed 120. Of these the appointment of many lies wholly with the First Consul, and in the choice of all he has so considerable a share, and matters are also so managed by means of complex and intricate regulations, that he may, if he pleases, continue to secure to himself the nomination of all future Senators. To give a just idea of every part of the machine of the French Government as it is now constituted, would not be possible without transcribing almost the whole of the *Senatus Consultum*; and even then, the present measure being conveniently regarded as merely supplemental, the references to the former constitution are so frequent, the regulations so partial and apparently disconnected, that without having recourse to the preceding code, it will be a matter of no small difficulty to understand the purposes which the different articles now agreed upon are framed to answer. We do not deny the expediency, under existing circumstances, of thus involving the constitution in obscurity, as its practical tendency is to throw the whole power into the hands of one man; but it may admit a doubt, whether, upon the whole, the moral state of France is adapted to a much less arbitrary system.

But to return. The Government nominates the Presidents of the Cantonal Assemblies, convokes them, fixes the time of their sitting and the object of their meeting; chooses justices of the peace from persons presented by those assemblies, and names the mayors and assistants in towns. The Cantonal Assemblies are composed of all citizens in the canton, who are inscribed on the commune list.

The Government also appoints the Presidents of the Electoral Colleges of the departments, the members of which are chosen for life by the Cantonal Assemblies: convokes them, fixes the time of their sitting, and has the right to dissolve them. The First Consul may likewise make arbitrary additions to each college to the number of 50, without being limited to a precise time in making them. The Electoral Colleges present lists from which the First Consul is to name the members of the Legislative Body, part of the Tribunate, and part of the Senate. He is not bound however to select Senators from this list, as he may nominate to that office, without the previous presentation of the Electoral Colleges, citizens distinguished for their services and their talents. The Consuls are Members of the Senate and act as Presidents of it. The Senators may be Consuls, Ministers, Members of the Legion of Honour, Inspectors of Instruction, or Ambassadors, so that the whole may be nearly composed of men in office. A Grand Judge is appointed to preside in the higher tribunals when Government Judges propur, and to superintend the administration of justice. The Judges are appointed by the Senate from three persons presented by the First Consul. The First Consul is assisted by a

Council of State, in which the Ministers have seats, and with their advice makes peace or war. He has also the privilege of pardoning. Such is the outline of the late changes in the constitution of France.

As soon as the *Senatus Consultum* was adopted, a copy of it was sent to each of the Prefects, requiring them solemnly to publish it on the 15th of August, a day to be consecrated by many grand recollections, being at once the anniversary of the birth of the First Consul, the day of signing the Concordat, and the epoch at which the French people "desirous to secure and perpetuate its felicity, has associated its duration with the glorious career of Bonaparte." "Acts of beneficence," adds the Minister of the Interior, are a fit means to celebrate this day, and I invite you, Citizen Prefect, to consecrate it wholly to felicity, by uniting in marriage individuals recommended by their virtues."

Accordingly on the 15th of August a most magnificent *fete* was celebrated to commemorate these events. The illuminations were very splendid, and the discharge of 40,000 fusils in the *Place de la Greve*, is said to have resembled in its effects the bursting of a volcano. The circumstance however, which we feel ourselves called particularly to notice, and pointedly to reprobate, was the exhibition of a star, forty feet high, from the top of Notre Dame Church, and the application of its appearance to the eastward of the Thuilleries to Bonaparte's arrival from Egypt, "Un Astre nous est venu de l'Orient." The impiety of this allusion we need not point out to our readers; it furnishes another proof of the degraded state of religion in France.

Innumerable addresses have been presented to the First Consul on this occasion, full of the grossest flattery, applauding his unexampled condescension in accepting the supreme power for life, and the right of perpetuating it in his family. The mandamus of the Archbishop of Paris compares him to Solomon. He calls on the people to exclaim in the presence of the most Holy of Holies, *vivat Solomon.*

The harvest in France promises to be abundant, and the price of grain falls rapidly.

A memorial upon the subject of the commercial arrangements now upon the tapis between England and France, has lately been presented to the Chief Consul, by the engravers and printers employed in the manufactories of printed cottons at Rouen. The memorial is evidently hostile to the principle of a commercial treaty, and many reasons are advanced against it. "Scarcely," say the memorialists, "has maritime peace been proclaimed, when the introduction of merchandize commences, the French warehouses are overstocked, our manufactures languish and forebode general ruin. The French soil has not rejected the foreign commodities; avarice and extortion have favoured their circulation. See what is the result. The productions of industry incumber the warehouses of our manufacturers; labour is repressed; workshops are shut up; thousands of workmen are thrown out of employment, without even a prospect of being able to gain wherewith to support their numerous families.—This is not all. Our hands once become idle, a thousand other states participate our misfortunes by a necessary consequence; our inaction stops their labours; every thing is linked together in a state; if you dam up a brook at the source, the fertile plains it watered are struck with barrenness."

The French Moniteur has complained of the language held by some of our newspapers on the proceedings of the French government and on the character and conduct of Bonaparte, and in consequence of it we are informed that the introduction of the English papers into France has been recently prohibited. We certainly think that the discussion of the internal politics of France, ought to be conducted with some caution, especially in publications likely to circulate there, and to be translated into the language of that country. Gross invective and opprobrious epithets are, on all occasions, improper, and are still more indefensible when employed towards a government with which we have made peace. When the preliminaries of peace were signed, we recollect that Mr. Pitt declared in Parliament his intention of abstaining from that kind of language in respect to France, which he had deemed justifiable in time of war. A measure of that caution which becomes a senator in speaking of the government of a nation at peace with us, would also well become our public prints.

SWITZERLAND.

It appears, by the accounts from Switzerland, that in the petty cantons, instead of acquiescence and submission to the new order of things, a formal insurrection is organizing there, against the central government, and it is very uncertain whether it will be possible to make them receive the new constitution.

GERMANY.

A decree has been issued by the Imperial Commission, requiring all the electors, princes, and states of the Holy Roman Empire, to send delegates to the City of Ratisbon, as soon as possible, for the purpose of definitively arranging the work of peace. The indemnities devolving to Prussia, are said already to be occupied in part, as well as those which have fallen to some of the other powers.

It is currently reported that an union has been formed between the Lutheran

…strictness …e doctrinal points.

HOLLAND.

A treaty is said to have been signed at …ris, on the 21st of May, during the stay the Hereditary Prince of Orange in that …pital; by which, in consequence of the …demnity to be granted to the House of Orange, the Hereditary Prince renounces, …n behalf of himself and his father, all pre-…ensions upon the Batavian Republic; and …he King of Prussia formally renounces …he guarantee entered into in 1788, of the …adtholdership of the United Provinces, …cognizes the Batavian Republic, and …romises to send an ambassador to the …ew government of Holland.

…he Legislative Assembly has decreed a …ral amnesty for all offences, connect-…ith political opinions. This amnesty …nds even to those who have served the …my against the Republic; but it is not …extend to those who voted for the sur-…der of the Dutch fleet, when North …land was invaded by the English.— … persons who are to have the benefit …he amnesty cannot claim the employ-…nts they occupied before the revolution, … demand restitution of the expences of …ocesses against their persons.

RUSSIA.

A treaty of commerce between Russia …nd France, has been concluded. It is …aid to be equally advantageous to both parties, and to be founded on the convention of neutrality, formed between the Northern Powers, during the late war.

TURKEY.

The accounts from this quarter are somewhat contradictory; but they all concur in affirming the continuance of the disturbances which convulse that empire. Passwan Oglow is said to have had some fresh successes.

EAST INDIES.

It would appear that the College instituted at Calcutta by the Marquis Wellesley continues without any alteration. Late accounts state, that Mr. Barlow had been appointed acting visitor of the College, in the absence of the Governor General, Messrs. Colebrooke and Harrington Members of the Council of the College, the former being likewise appointed Professor of the Hindoo laws, and of the Sanscrit language; and the latter Professor of the laws and regulations of British India.

The Governor General in Council has ratified the treaty for establishing the Na-

…the … from … were signed, … reaching India before … captures had expired.

STATES OF BARBARY.

The Emperor of Morocco has declared war against the United States. A notice to this effect has been officially given by Mr. Erving, the American consul, resident in London, to the commanders of American vessels.

The Algerine pirates have of late committed such depredations upon the commerce of different countries in the Mediterranean, that France threatens to chastise them. It is confidently stated that an expedition is now actually fitting out in the French ports in the Mediterranean, in order to being employed against the Barbary States, where France is said to be meditating schemes of conquest and dominion.

AMERICA.

An extensive conspiracy of the Blacks is said to have been discovered in the Southern Provinces, and a number of them to have been seized, and several of them hanged in consequence. It would appear, however, from other accounts, that a very groundless fear of insurrection had been, in the first instance, excited among the Whites, and that the violent and illegal steps taken by them in consequence, and the measures of injustice and oppression which were pursued, tended to make the Blacks desperate, and to drive them into rebellion, as the least evil.

General Bowles, the famous Creek Chief, who, after having been unjustly detained prisoner by the Spaniards for some years, in 1798 effected his escape and returned to his own country, is said to have commenced hostilities against the Spaniards, and to have taken two of their vessels richly laden.

WEST INDIES.

ST. DOMINGO.

Nothing has as yet transpired with respect to the fate of Toussaint; and it is probable that, marked as the conduct of the French towards him has been with breach of faith, no unnecessary publicity will be given to the measures which it may be thought proper to pursue. An attempt has been made, in the dispatch of the commander in chief, to fasten on

[illegible] the commander in chief a[illegible] shall be compelled to remain [illegible] just and severe discipline."

In contemplating the fate of these p[illegible] wretches, it ought to be remember[illegible] that the greatest share of blame for the atrocities attaches to the mother countr[illegible] and not to the negroes. Liberty was firs[illegible] granted to them by the revolutionary go[illegible] vernment of France, without any previ[illegible] ous assumption of it on their parts. This boon they received with gratitude, and exercised with moderation. They conti[illegible] nued faithfully to fight the battles [illegible] France, under all the changes of gover[illegible] ment, defying every hostile attempt [illegible] Great Britain against their island: an[illegible] thankful for their emancipation from t[illegible] compelling power of the cart-whip, [illegible] cheerfully submitted to those regulati[illegible] whereby industry was enforced; and st[illegible] dy and regular, yet reasonable labour [illegible] exacted in return for a moderate da[illegible] hire. No sooner, however, had peace be[illegible] concluded with Great Britain, than m[illegible] sures were taken for revoking the libe[illegible] which had been granted to the Blacks, [illegible] reducing them to their former stat[illegible] bondage. The event might have be[illegible] fores en. Lacrosse, the governor, w[illegible] speedily driven from the island, and t[illegible] Blacks took possession of the governme[illegible] but without bloodshed. Their attachme[illegible] to France, notwithstanding this circum[illegible] stance, did not appear to have diminished [illegible] nor was there any indication of resistance[illegible] to the army of Richepanse, until the ambiguous nature of his first proclamation had justly excited a suspicion of the fairness of his intentions. He no sooner perceived the effect which had been produced, than he issued a second proclamation, wherein he endeavoured to calm the minds of the negroes, and to remove their jealousy of his designs, by promising them the unmolested enjoyment of their rights and liberties. This well timed, but insidious measure, caused a considerable defection from the force of the insurgents, and facilitated the subjugation of the Colony; and having answered this valuable purpose, it will probably be no longer remembered than may prove convenient to the purposes of Richepanse. Considering, therefore, that the French have themselves been the instigators of the late disturbances, by wantonly sporting with the hopes and fears of the negroes, one cannot help shuddering at the bloody scenes which are now exhibiting at Guadaloupe, and at the unrelenting and barbarous exultation with which Richepanse records his relentless and exterminating progress.

[illegible] it seems, has been given [illegible] relere to St. Domingo; a [illegible] rticle of which is said to be [illegible] quality of whites, blacks, [illegible] colour. If this account be [illegible] must necessarily create great [illegible] tion among the planters, whose [illegible] monstrances are not unlikely to lead to some sudden alterations, which, agitating, as on former occasions, the hopes and fears of the Blacks, may again lead the way to general insurrection. In the mean time the island is far from being tranquil. It is infested by numerous small parties of insurgent Blacks, who plunder the plantations, and on the appearance of a force superior to their own, retreat into the mountains. The fever still continues its ravages, and great numbers of the French soldiers are said to have fallen victims to it. The concordat has been published at St. Domingo.

GUADALOUPE.

The affairs of this island, as well as those of St. Domingo, are involved in considerable obscurity, nor is it easy to ascertain what degree of credit is due to the representations which are given of them by Richepanse. The plan of policy pursued in Guadaloupe, as in St. Domingo, seems to be to wrest the French power, by removing all who, by their influence or abilities, might be dangerous, in case the negroes should resist the imposition of the ancient yoke. A great part of the citizens of colour have accordingly been sent to France, without even the pretence of a crime, while all of those concerned in the revolt who did not escape, have been put to death. The Blacks have not, as in St. Domingo, been received into the rank on their submission, and allowed to form part of the colonial army, but have been excluded from the military profession. The individuals who composed the government of the island, at Richepanse's arrival, have been ordered to repair to France, in order to be at the disposal of the First Consul.

It would appear from the letters of Richepanse, that tranquility had by no means been restored to the island. A great part of the plantations seem to have been laid

GREAT BRITAIN.

[redacted]ester has resigned the office of
[redacted] his Majesty's Household, and
[redacted]mouth is appointed to that situ-

[redacted]t Liston, Esq. is appointed his Ma-
[redacted]Envoy Extraordinary and Minister
[redacted]otentary to the Batavian Republic;
[redacted]ohn Hunter, Esq. his Majesty's Con-
[redacted]eneral at Madrid.

[redacted]r. Vincent is made Dean of Westmin-
[redacted]r, and Dr. Dupre Dean of the Island of
[redacted]rsey.

Dr. Wingfield is appointed Head Master
[redacted]f Westminster School.

The Rev. Gerard Andrews is appointed to the Rectory of St. James.

The election of sixteen peers for Scotland took place at Holyrood House, Edinburgh. The peers elected are—Marquis of Tweedale; Earls of Eglintown, Cassilis, Strathmore, Dumfries, Elgin, Dalhousie, Northesk, Balcarras, Aboyne, Breadalbane, Stair, and Glasgow; Lords Cathcart, Somerville, and Napier.

A Deputation of the Turkey Company of Merchants lately waited on Lord Hawkesbury, to obtain information respecting the state of Turkey, and to request one or two ships of war, in case it should be expedient to order off their property from that quarter. The answer of Lord Hawkesbury was satisfactory. He said there existed no ground of apprehension; but that two frigates should remain there for the accommodation of the trade. With regard to the state of Turkey, he had no reason to think that any attempt to violate its integrity would be made; and as to the concession made to France, of the free navigation of the Black Sea, government had no knowledge of it. Certainly no privilege would be granted to France, which would not be equally enjoyed by the subjects of his Britannic Majesty.

The Funds have experienced an unusual depression during the course of the month, Omnium having been as low as 12 discount. No satisfactory account has been given of the causes of this unexpected fall in the price of Stocks.

Considerable alarm has been created in the county of Wilts, by the spirit of lawless violence which has manifested itself among the workmen in the woollen manufactories, in consequence of the introduction of a new machine for finishing the cloth, which supersedes, in a great measure, the necessity of manual labour. No fewer than eleven manufactories are said to have been destroyed by fire, and various other excesses have been committed. The appearance of the military, however, and the apprehension of some of the incendiaries, have put a stop for the present to these daring and dangerous proceedings.

A spirit of turbulence and insubordination has also manifested itself among the Shipwrights and Caulkers, at Deptford and Blackwall, who discontinued working, and were in other respects very riotous, on account of their masters having expressed an intention of reducing their wages, and having employed some workmen from the King's yard. The dispute has been adjusted, as far as the Shipwrights are concerned, partly by means of intimidation, some of the ringleaders having been seized, and partly by means of mutual concession; but the Caulkers are still refractory.

The public attention has been considerably engaged by the discovery of a nefarious attempt to defraud the Underwriters, which has recently been made.

The Brig Adventure, William Codling, master, of seventy-seven tons, with a cargo, consisting of various articles of merchandize, from London to Gibraltar, foundered at sea, about six miles from the shore, off Brighton, the master and crew having previously quitted her in their boat. By the assistance of a sloop and several fishing boats, she was, however, weighed, and brought on shore at Brighton, where the whole of her cargo has been landed. The vessel does not appear to have sustained any damage, except one hole in the after part of her bottom, which appears to have been bored on purpose. The captain has been apprehended, as he was endeavouring to effect his escape to the Continent. The owners, the mate, and almost all the crew, are also in custody; and the whole affair will speedily undergo a judicial investigation.

On the 22d of July, a dreadful accident happened at the West India Docks. While some men were employed in clearing away the earth, in order to make a passage for the water, the piles of the upper gate gave way. The alarm was given in time to enable some of the men who were at work to effect their escape, but the rest, about seven in number, were overwhelmed with the water and falling breast work. A very general sensation was excited in the neighbourhood by this unhappy affair, some time having elapsed before the friends of the workmen, who to the number of many hundreds are employed on the docks, could be assured that those for whom they were interested were safe. The accident, it is said, has produced no material injury to the work.

Among the many acts of human degeneracy, of which we daily hear, we know of few so aggravating in their circumstances as the following, which is the substance of the evidence of a Captain Walker, of the Royal George, merchantman, taken on Wednesday last before the Mayor

of Portsmouth, on the examination of Archibald M'Mullen, late Boatswain of this vessel, for the murder of a negro-slave, in August, 1799, in a voyage from Africa to Grenada. M'Mullen had been serving the slaves with their provisions, when in a state of intoxication, and observing one not to eat his allowance he beat him violently on the head with the handle of his cat, a stick an inch in diameter, and also with his fist, when the slave fell down against one of the guns. He then ran his stick against the poor creature's stomach, and also thrust the victuals down his throat with the end of the stick, afterwards gagged him, put a collar on his neck, another on his thigh, and irons on his legs. In this situation the Slave remained till next day, in the forenoon of which he fell down and expired. M'Mullen is committed to take his trial at the next Admiralty Sessions, and Captain Walker is bound over to prosecute.

PROCEEDINGS IN PARLIAMENT.

(Continued from page 479.)

HOUSE OF LORDS.

May 20.

On the question for committing the Election Treating Bill, the Lord Chancellor and Lord Rosslin objected to the bill, on the ground, that it gave to a Committee of the House of Commons a summary jurisdiction over an act which was not satisfactorily defined.

Lord ALVANLEY admitted there were objections to the bill, but thought they might be remedied in a committee.

Lord PELHAM opposed the bill; and Lord ELLENBOROUGH strongly supported it.

Lord ROMNEY contended that the bill would be productive of great public benefit, by preventing disgraceful scenes of riot and drunkenness.

The Bill was rejected.

HOUSE OF COMMONS.

May 20.

The ATTORNEY GENERAL obtained leave to bring in a Bill *for repealing* the Laws relative to Aliens, and substituting other regulations in lieu thereof. He stated, that the chief object of the bill would be to require Aliens, on their arrival in this country, to register their names, together with an account of their business and motives for coming hither; on doing which, they would receive a proper certificate.

May 24.

Mr. DENT moved the Second reading of the Bullbaiting Bill, which was seconded by Sir R. Hill, in a speech w[illegible] some merriment in the house.

Mr. WINDHAM, in a spee[illegible] length, and which seemed to [illegible] prepared with care, entered o[illegible] fence of Bullbaiting. He said [illegible] a serious thing that the House s[illegible] occupied with such a subject at the [illegible] moment, when they were settling th[illegible] work of Peace—at this period, und[illegible] pressure of all these immense conc[illegible] they were found occupied with the sui[illegible] of Bullbaiting. Europe might natur[illegible] ask, was the subject of such vast mag[illegible] tude as to require this immediate atten[illegible] on? No; the practice so far from gro[illegible] ing, was lessening. He was sorry to s[illegible] a practice growing up, of legislating up[illegible] every trifling occasion; but he thought t[illegible] House should abstain from legislating whe[illegible] there was no genial soil for them to wo[illegible] in. By detailing the transactions of Bul[illegible] baiting, the eye of the House was put, as it were, into a microscope, through which they viewed the bull and dog, and were then ready to vote by acclamation the Abolition of Bullbaiting. If they were to do this, however, in one instance, let them do it in others; the same arguments might be applied to hunting, coursing, and shooting; and if they were to view the one with the naked eye, do not let them view the other with a magnifying glass. The House should see things on a large scale, and use a glass that would take in a good deal at once.

He considered this as the first step of a design to make what was called a reform in the manners of the common people; men who early in life wished to reform the constitution, and if they had succeeded, we should have had at the present moment no constitution left, now engaged in a design to reform the manners of the people. Some of the parties to this design he must consider as equally descended from the Puritans of old, and he must divide them into Methodists and Jacobins. There were many marks that indicated their common ancestry: none were more inimical than the Puritans to the sports of the common people. The Methodists wished to give to the people of this country a more grave and sober character; against this design he formally protested. They would destroy the social character of the people, and transform them into sour morose beings; in short, into Puritans, to whom nothing was so abominable as these sports. The Jacobins and the Methodists both wished to wean the people from these kind of sports: the Methodists say, read; agreed, say the Jacobins: when they have read, we can get them to read the Rights of Man; both wished to destroy the old English character. These political fanatics were equally inimical to the sports of the people; and he did not believe that a single Bullbaiter or Boxer, was to be found

Corresponding Society. The
though not Jacobins, were most
come so. Let a Jacobin Mis-
into a town, he would pass by
it at the corner, and proceed to
of some gloomy Methodist. It
e urged that those who attended
s, were prepared for other cruel-
e contrary, however, was the case.
who thought it would benefit the
non people to turn them into politi-
s, would favour the Bill. He could not
ur the change; let the lower orders
people keep their sports, and the higher
asses conduct the business of the state.
here was an *argumentum ad hominem*,
which he must apply to the House; there
was an old saying, that a man whose house
was made of glass, ought not to begin to
throw stones, and he thought they ought
to be as careful as if the House was filled
with melon glasses. Were they prepared
to declare hostility against Hunting and
Shooting? Would they infer that cruel
sports made a cruel people? He could not
infer it: cruelty was not the object of
hunting or shooting, neither was it of Bull-
baiting. They found a pleasure in hunting
and shooting, and why should they not al-
low the people to find a pleasure in Bull-
baiting? Bullbaiting, it was said, threw
a place into confusion; but here was a
Horce-race that threw a whole county
into confusion—He could not consent to
take from the lower class of people every
amusement they enjoyed; they were cut
off from all intellectual pleasure, they
could not hunt or shoot, give balls or din-
ners. He trusted the House would not
consent to plunge the people in a wide
waste of gloom, by taking away their
amusements; to cut off their amusements
was enough to Jacobinize a whole neigh-
bourhood. He repeated, that these sports
did not make cruel men; it was not coun-
try gentlemen partaking of the sports of
the field, who were eager to embark in the
cruelties of the French Revolution, but
plausible specious men, who had no con-
cern in those sports; razors set in oil.
He thought there was less cruelty in Bull-
baiting than in any other amusement, for
both the bull and the dog experienced a
pleasure in the contest. That Bullbaiting
tended to inspire cruelty or ferocious man-
ners, he denied. If they meant humanity,
let them begin with themselves; he thought
it was impossible they could abolish Bull-
baiting, and leave hunting, shooting, and
other amusements untouched*.

Mr. COURTENAY entered into an ironi-
cal defence of Bullbaiting. He began with
conjuring the House not to deprive the
people of an amusement which not only
yielded them infinite pleasure, but also
contributed so essentially to the welfare of
the State. The Right Hon. Gentleman
who spoke before him, had proved that
Bullbaiting had not only been the great
means of keeping down Jacobinism, Me-
thodism, and dangerous plans of Reform-
ation, but had even been the bulwark of
our Constitution. Who then would dare
to say, that Bullbaiting ought to be abo-
lished? But Bullbaiting was not only
productive of infinite use and amusement
to the spectators;—his Right Hon. Friend
had proved, from Locke, that the Bull,
though smarting under it at first, in time
also came to be extremely delighted with
the practice. He said, that after these
considerations, he could by no means con-

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* We have seldom read a more mischievous speech than that of which we have now given an abstract. Its tendency is to bring back barbarism, and to stifle true religion, among the lower orders. It should seem that Mr. Windham wishes to find in the labouring classes, not rational and moral agents, but animals, under the sole guidance of prejudice and instinct, and scarcely raised above the brutes. To keep them in this state, or reduce them to it, he would indulge all their grossest passions, and smother every nobler faculty. He knows that those alone can be expected to give up the appropriate pleasures and the high hopes of men, who are void of knowledge and reflection, and therefore he is decidedly adverse to whatever may lead the poor to read or to think, and to bribe them to come into his views he offers them the maddening cup of ferocity and debauch. Had not the fear of Jacobinism been deservedly urgent, and the cry of Methodism been popular, he could not for a moment have concealed the deformity of his object, and the baseness of the means by which he proposed to attain it, from the audience he addressed. He would probably be offended were he refused the title of a *Christian* Statesman, but what claim can that man have to it who would render the great mass of the community incapable of searching the scriptures, and of valuing or understanding either their threatenings or their promises:—who would use all means to strengthen those savage instincts and passions which man is commanded to bring into captivity to the obedience of Christ, and which incapacitate him from performing those duties, and relishing those enjoyments which Religion unfolds to his view! Does Mr. Windham believe that the common people have souls which it ought to be their main business to save? If he does, can he suppose that that object will be promoted by his plan? The evils of Jacobinism we most seriously deplore and deprecate, but they certainly lose a part of their shade if placed in contrast with that species of Anti-jacobinism which the Right Hon. Gentleman so strenuously contends for. May Heaven preserve us from both extremes!

sent to pass the present Bill, which had been proved to be little better than the Death-warrant of our Constitution. He trusted, therefore, that as Bull-baiting had been proved so conducive to the happiness of both the human and brute creation, and so essential to the preservation of our constitution, our national character and morality, the House would never consent to abolish so invaluable a practice.

General GASCOYNE thought, that too much attention had been bestowed on a subject of this nature. It had been found impossible even for its defenders to treat it in such a manner as not to excite laughter*.

Mr. WILBERFORCE allowed that the subject had been treated with too much levity. If good effects were really produced by Bullbaiting, why not have it rendered more general? But in truth, every argument employed to defend the practice had been merely palliative. Mere opinions had been stated to prove, that it was nowise hurtful to morality; but for his own part, he thought it fostered every bad and barbarous principle of our nature, and he was sorry that any one so respectable as his Right Hon. Friend, had been found to defend it. He was certain if that Hon. Gentleman or any other Member of the House had inquired into the subject as minutely as himself, he would no longer defend a practice which could be proved to degrade human nature to a level with the most ferocious brutes. He then related several facts to shew the horrid nature of this practice. It had been said, that it would be wrong to deprive the lower orders of their amusements, of the only cordial drop of life which supports them under their complicated burdens. Wretched indeed, said Mr. Wilberforce, must be the condition of the common people of England, if we suppose that their whole happiness consists in the practice of such barbarity. Such a supposition is a satire, not only on the name of Englishmen, but on the Creator who formed reasonable creatures with such barbarous propensities. Of all the arguments ever invented by Jacobinism to prove the wretched state of the lower orders, this surely is the strongest, if the only enjoyment of the common people of England is derived from the practice of Bullbaiting. It has been said that this practice contributes to keep alive the martial ardour of the nation. But has it not been proved, by experience, that the greatest, the noblest, the most renowned characters have always been the most humane? When we consider th[illegible] of this inhuman amusement [illegible] the free exertion of his natu[illegible] but bound to a stake, and baite[illegible] mals instinctively his foes, and [illegible] acclamation to attack him; ar[illegible] forced to conclude that the practi[illegible] consistent with every manly p[illegible] cruel in its designs, and cowardly[illegible] execution? No man is more un[illegible] than I am to encroach upon the a[illegible] ments of the lower orders; on the [illegible] trary, I wish to rescue them from the i[illegible] minious reproach cast upon them, t[illegible] they are so ignorant and so debased as [illegible] be fit only to enjoy the base and cowardl[illegible] amusement of tormenting an harmless and fettered animal to death. It would rather be my object to call my countrymen to amusements more worthy of their nature, more worthy of the generous character of Englishmen. But it has been stated that the present Bill ought not to be passed without also preventing Shooting, Hunting, and every other attack on the inferior animals. Suppose these diversions to be equally inhuman, would not the admission of this argument infer, that no vice is to be abolished because all of the same species cannot at once be done away? But it is by no means proper to place the diversions of Shooting and Horse-racing on a footing with Bullbaiting.—Bullbaiting not only excites the natural passions of the animal for the amusement of the spectators, but also subjects it to the most inhuman cruelties, till it sinks under the pressure of its complicated miseries. Mr. Wilberforce then proceeded to consider the arguments of Mr. Windham. He said it was easy to dress up a metaphysical picture in one's closet, till the author was led to admire the image of his own creation. But if instead of such refinements, we attend to the voice of common sense, we should be convinced that no happiness could result from a practice so cruel, base, and unjust; that no pleasure could be derived from wantonly torturing the brutes which were given us, not for such barbarous purposes, but for our use and pleasure. Without such an amusement, the common people of England had surely a sufficient number of innocent amusements, in their festivals, their gambols, their athletic exercises. His Right Hon. Friend, while picturing the happiness derived from Bull-baiting, had forgot that it was confined to an individual, while his wretched family, excluded from any participation of the spectacle, were condemned to feel the want of that money

* One argument used by the Hon. General was so singularly licentious, that we dare not stain our pages with it. We were extremely shocked that it should have escaped the pointed disapprobation of the House. When a legislator in a grave assembly of legislators, is allowed to produce arguments founded on the most undisguised profligacy, without incurring marks of general dissatisfaction, it is impossible not to be deeply affected by the circumstance.

[redacted]ndered away on such occa- all these considerations, he [redacted]hat we must look upon the Bullbaiting as destructive to the [redacted]ess and morality of individuals, [redacted]quently the general good of so-

[redacted]William Smith and Mr. Newbolt [redacted]trongly in favour of the Bill.

[redacted]FRANKLAND spoke at considerable [redacted]against the Bill. He contended, [redacted]f the amusement involved, in any de- [redacted]. the practice of cruelty, it was not in- [redacted]ed for the sake of cruelty. In some [redacted]nts of view, the amusement of horse- [redacted]cing may also be termed cruel.—So might it be said of stag-hunting. Speaking of the practice of Bullbaiting, he stated, that he over and over and over and over again, had opportunities of witnessing that none of the cruelties imputed to the practice, had taken place. It was impossible the Bill could pass in its present state; the assumption that the practice of Bullbaiting had increased, was false. He seemed to think with the Right Honourable Gentleman who opposed the measure, that the national character was implicated in it. It was the encouragement given to such manly sports, and invigorating exercises, that made us what we were..

Mr. SHERIDAN observed, that he could not help admiring the ingenuity, talents, and address which Mr. Windham had displayed. A great deal of what had been said might be reduced to a short question, which, for the sake of illustration, he would put in the metaphorical language of an Honourable Gentleman under the gallery, who said, as the higher orders of the people had their Billington, the lower orders should have their Bullbaiting. Mr. Sheridan proceeded to express his surprise, that if the Right Honourable Gentleman thought the subject so low, so trifling, as to be utterly unworthy of the interference of the legislature, he should have deemed it necessary to oppose the Bill in a very long and elaborate speech, a speech prepared for the occasion. If the Right Hon. Gentleman deemed the subject trifling, and unworthy of attention, why take all that trouble about it? It was rather extraordinary, that though the Right Honourable Gentleman denied the subject to be of importance, yet he considered the measure to proceed from the combined effects of Jacobinism and Methodism, to overturn the constitution of the country; and another Gentleman seemed to be of opinion, that if the lower orders of the people were not indulged in the joyous and jovial practice of Bullbaiting, the constitution must eventually be overturned.

In regard to the argument held out, that if this custom was suppressed, we should know not where to stop, and that the amusements of hunting, shooting, and fishing, would become the next objects of suppression. To this idea he could shortly answer, that these amusements have no more analogy to the barbarous practice in question, than any things the most opposite in their natures could have; and he must observe, with regard to the Honourable Gentleman who had beheld those scenes, over and over and over again, that no man could advance such arguments or defend the practice, who had not been inured to it; but that Gentleman said, the object was, not to torture the animal, that cruelty was not inflicted for the sake of cruelty: where was the difference in the effect, or in the tortures of the wretched animal, when the cruelty proceeded only from sport? He could conceive different sources of passion from which cruelty could arise, as wrath, malice, fear, cowardice, and worse than these was it when proceeding from beastly appetite, from the effect of gluttony, but certainly worse than any, or than all put together, was the nature of inflicting cruelty merely for sport. If the House suffered the Bill to go to a Committee, they could produce facts which must excite feelings of horror and indignation. He expatiated with great feeling, animation, and effect, on the barbarous custom of Bullbaiting, as not only producing the most inconceiveable tortures to the wretched animal, and often to the instruments of his torments, but tending to deaden the feelings of humanity in, and to brutalize the minds of the beholder, and at such sights, women and children were often present: of this he stated some facts in illustration; among these, that of a brutal Bullbaiter, who, possessing an old Bullbitch, that lately had a large litter of puppies, was willing to shew the staunchness of her blood and the extent of her prowess; he set the bitch at a Bull, she pinned, and fastened on him, and in that situation he literally cut her to pieces, the animal still keeping her hold. He then sold the puppies for five guineas a-piece. These facts shewed the diabolical and malignant spirit with which such sports were conducted, and encouraging those, instead of making a people manly and generous, would, by inuring them to acts of cruelty, render them base, and fit to submit to the yoke of tyranny, to encourage them in such acts of barbarism would also render the people barbarous and tyrannical in their turn, teach them to oppress the weak, by rioting in the blood and tortures of dumb and unoffending animals and on all occasions, as a sure result, to bow the neck to the yoke of power. Such practices surely called for the interference of the legislature; they degraded the national character, as well as brutalized the people, and had incontrovertibly extended to the length of *contra bonos mores*. Undoubtedly, as had been said, cruelties may be practised upon animals, and of the most shocking kinds, in circumstances which it was beyond the power of the law to remedy.—True, but if these practices were exhibited

openly, they would become nuisances, and call for the interference of the legislature. Those bold and bare-faced practices, which exhibit their sanguinary details to the eye of day, should certainly be put down: it was a question, whether the existing laws may not be sufficient to remedy the evil, by the interference of the magistrates. However that might be, the old law seemed to be worn out; its teeth could not fix upon the evil: it was the object of the present Bill to remedy this defect, and to render the law efficacious.

Mr. DENT spoke at some length in explanation.

The House divided; for the Second reading of the Bill 51—against it 64.

May 31.

Sir WILLIAM SCOTT moved the Order of the Day for the House to resolve itself into a Committee on the Clergyman's Non-residence Bill.

Mr. SIMEON argued at some length against the principle of the bill, which he considered as an unnecessary violation of the law, as it had stood from the period of the reign of Henry VIII. The Honourable Gentleman took occasion to recommend, that government should make an addition of Forty or Fifty Thousand Pounds to Queen Anne's bounty, to be divided among the poorer clergy, which would operate more to encourage the clergy to attend to their duty, than this bill could; a bill which was calculated to reduce them to such a state of slavery to the bishops, that if it should pass into a law, he would sooner put his son apprentice to a shoemaker, than make a clergyman of him.

The CHANCELLOR OF THE EXCHEQUER said, that the bill was one which was called for by the almost unanimous sentiment of the House itself, and by the voice of the best men in the country, who felt for the sufferings of the clergy. To make comfortable provision for the lower class of whom, he thought highly necessary. In that he concurred with the Honourable Gentleman, and he regretted that it was impossible in the course of this Session, to arrange that business, or to combine it with this bill; which, in fact, was only a part of a great system in contemplation respecting religion and the clergy, who as a body, were from their conduct, and particularly from the principles they had manifested during the last nine or ten years, strongly intitled to the respect and admiration of parliament. Gratitude therefore strengthened the claims of policy and ju[stice] of those among them who po[or] quate revenue. No money opinion be more usefully appl[ied] the relief of such men; to pr[omote] gion itself, it was wise to make ters at least independent—that without which, however we migh[t] the ability of our statesmen, or the of our warriors, it would be in vain for national tranquillity and happ[iness] without it, our security would rest u[pon] rotten basis. In order, therefore, to ward the interests of that invaluable b[ody] sing, it was intended to increase the pla[ces] of public worship in those districts wh[ere] the population had increased, and by giv[ing] ing a competence to all classes of the clergy, encourage them in the exercise of their duty.

A long conversation ensued on various clauses and amendments.

At length, on the motion of Sir William Scott, it was ordered that the Chairman report progress, which was done, and the Committee was ordered to sit again.

HOUSE OF LORDS.

June 2.

Lord GRENVILLE apologised to the House for calling their attention to the Bill now before the House of Commons, respecting the Parochial Residence of the Clergy. But when the House considered that this bill was no less than a project for changing the whole system of ecclesiastical discipline in the Established Church, which had been settled from the period of the Reformation, he was persuaded their Lordships would agree with him, that it was a subject of too great magnitude for their Lordships to take up and decide upon at so late a period of the Session of Parliament. With respect to the principles and object of this bill, he could assure the House it was a subject which had not escaped the notice or the consideration of those who formed his Majesty's late administration, of which he had the honour to be one. They had given the subject the fullest consideration, and had formed a general plan upon the subject, of which the Parochial Residence of the Clergy, important as it was, formed but a part.

The LORD CHANCELLOR approved of Lord Grenville's sentiments; but, as the subject of the bill alluded to was not regularly before the House, it could not bear regular allusion.

OBITUARY.

At his house at West Green, Hants, General Sir ROBERT SLOPER.

Suddenly, in his chapel, the Reverend Mr. TURNER, Minister of a Roman Catholic congregation at Morpeth.

At East Bourne, Miss L. HUDSON,

[redacted]ter of Sir Charles Grave
of Wanly Hall, Leicester-

[redacted]EWART, Aid-de-Camp to Ge-
[redacted]rt, Commander in Chief of the
[redacted] contingent in Portugal.

[redacted]erend WILLIAM GRIFFITHS, Vi-
[redacted]lssey, near St. Columb; it is con-
[redacted]that he fell over the cliff at Maw-
[redacted]o the sea, on the 31st of July, his
[redacted]aving been found the next morning
in the sea, under the cliff. He has left a widow and five children.

In Upper Grosvenor Street, the Countess Dowager of SOMERSET.

G. A. COOK, Esq. aged 78 years, 64 of which he was Gentleman Usher and Daily Waiter to his present Majesty and George II.

At Ibbetson, Dorsetshire, the Reverend R. D'AUBENEY, Rector of that place.

Aug. 4, at Islington, in the 76th year of his age, Mr. CHARLES MOORHOUSE, upwards of 40 years one of the Clerks of the Bank of England.

Aug. 7, at Knightsbridge, Mr. LEWIS, the oldest Bookseller about London.

Aug. 9, in Sloane Street, the Reverend Dr. LEWES, Rector of Wippingham, in the Isle of Wight, and of Ewell in Surrey.

Same day, in Broad Street, in her 78th year, Mrs. PLATT, widow of the late John Platt, Esq. of Cornhill.

At Twickenham, in her 71st year, Lucy Dowager Viscountess CLIFDEN.

At Camberwell, Mrs. M. OXENFORD, aged 74.

At Berlin, his Excellency Count CHARLES ADOLPHUS DE BRUHL, in his 61st year.

Admiral DUMARESQ, of Pilham Place, Hants, aged 73.

Lately, in Russell Place, Fitzroy Square, by the breaking of a blood-vessel, Miss TAYLOR; and on Tuesday last, from the same cause, the Mother of the above lady, and wife of John Taylor, Esq. of the Island of Antigua.

At Leicester Grange, near Hinckley, Mrs. FOSTER, widow of John Foster, Esq.

At Lancaster, Mrs. ELIZABETH BARWICK, a maiden lady, aged 63. A few days before her death, she fell from a window three stories high, by which accident she had a leg, thigh, and arm broken, and was otherwise dreadfully bruised.

Aug. 11, Mr. DANIEL RICHARDS, aged 86, formerly a Stationer in Holborn, and Father of the Stationers' Company.

Berlin, Aug. 1, His Royal Highness Prince Henry of Prussia, brother of Frederick the Great, General of Infantry, in the 77th year of his age.

The person known by the name of M. DE VERDION, whom our readers must have remembered about the streets of London for a great number of years, wearing a little bag wig and a large cocked hat, and carrying an umbrella, died last week of a cancer in the breast, being, it appears, a female, though she always wore the masculine habit. By papers found in her apartments, it seems she was the natural daughter of the late King of Prussia, and came over to England with Madame Schwellenberg, Mistress of the Robes to her Majesty. It is understood she was once in the possession of property to the amount of 8000*l.* which, trusting in the hands of a foreign banker, who failed, she entirely lost. She has since subsisted by teaching foreign languages. In her lodgings a number of valuable suits of clothes have been found, in which she used, till within these few years, to attend at court on gala days, in the male character, having never been known in any other since her residence in this country, except to her patroness; her external form was, however, such as almost to have caused a suspicion of the real fact. The *ensemble* of her figure, when decorated in its usual paraphernalia, was whimsically grotesque.

Edgeware Road, Paddington, Mr. JOHN ALEXANDER WOODEL, aged twenty-two. His death was occasioned by the explosion of a firework, on the night of the General Illumination. He was a youth of an amiable and pious disposition; and there is reason to hope, that the loss his friends have sustained by his removal, has proved his eternal gain.

July 25, at Lynn, in her 21st year, Mrs. W———. The circumstances of her dissolution are peculiarly distressing. Mr. W———, her husband, had from a habit of gaming got into great pecuniary embarrassment, and a creditor having called upon him that day, Mr. W———, in order to satisfy him, gave him a bill of sale of the whole of his effects. Mrs. W———, on being made acquainted with the circumstance, fainted away; when she had recovered she retired to bed, and the thoughts of future distress had such an effect upon her spirits, that she expired in the same afternoon.

ANSWERS TO CORRESPONDENTS.

WE have received Letters from two friends, complaining that by our unqualified praise of the Sermons of Mr. Gisborne, and in particular by the quotation inserted p. 371, col. 2, of our Number for June, we have violated our promised neutrality on the points of difference between Calvinists and Arminians. With due deference for the judgment of these much respected friends, the favour of whose communications we thank-

fully acknowledge; we plead not guilty to the charge. We have, it is t
great, and, we think, merited commendation on Mr. Gisborne's Serm
have not expressed—at least, we have not intended to express our appro
the sentiments contained in the passage objected to. We allow, at the
that neither was it our intention to convey a censure of these sentiments.
blame might, in this instance, have been equally construed to be a departure
middle course which we had professed to hold. But it must surely be admit
a full vindication of the propriety of inserting the extract complained of; th
requisite, in order to convey a fair statement of the Author's theological sys
which the opinions there exhibited hold a distinguished place. We introdu
quotation by the following words, "Mr. Gisborne strenuously defends the po
&c." terms which, as we conceived, would give the reader to understand, that was
Mr. Gisborne's position, and not any position of our own, which we were abo t to
state.

The expression towards the end of the Review, "*even* Calvinists will acknowledge, &c." has been understood to imply that we stand opposed to Calvinists. We do not think that the words *necessarily* or even fairly bear this construction, and they certainly were not intended to bear it. It is, as if we had said, "Mr. Gisborne uses language on some points differing very materially from what some of his brethren would be inclined to use, but even those who thus differ from him will acknowledge, &c." We should have no objection in reviewing a work which took an opposite side to Mr. Gisborne on the controverted points in question, but which possessed equal title to our approbation to say of it, that "although it will seem to some to lean too much towards the peculiar doctrines of Calvinism, even Anticalvinists will acknowledge, &c."

The dissatisfaction of our friends would perhaps be moderated, if they knew how vehement are the charges preferred against us in other quarters, on very opposite grounds.

It is our anxious wish to render the Christian Observer the means of more widely inculcating the great doctrines of our faith, general orthodoxy of principle, and universal purity of conduct; in short, to enforce practical piety, and, in particular, the grand virtue of charity, a virtue to which, perhaps, too low a place is assigned in the system of all parties. If in the prosecution of these objects, we should seem to some persons to deviate occasionally from what they conceive to be the right path, they ought to keep in view the general fallibility of man, and the particular difficulties of our situation, and to consider whether, upon the whole, our work be not likely, through the blessing of God, to produce good; and whether, therefore, it have not a fair claim to their encouragement and support.

We regret the trouble which S. has had in translating so largely from the Works of Chrysostom, as we are of opinion that the extract will not suit our work.

We concur with DUNELMENSIS in thinking very highly of Dr. Doddridge's Family Expositor, but we could not conveniently adopt the plan respecting it which he recommends.

We commend the zeal of ELEUTHERIUS, and we trust he will continue to direct his attent on to the objects most worthy of it, but the paper he has sent us is not sufficiently mature for our purpose.

AN OLD EPISCOPARIAN's two Letters have come to hand. We agree with him as to the impropriety of the expressions he has noticed in a certain religious miscellany; and in order to prevent a repetition of them, we have transmitted his animadversions to the editors of that work. Had we transcribed the objectionable passages into our pages, we should have incurred a similar censure. We unquestionably must condemn the indecencies of language to be found in the Voyage to which he alludes.

To be admitted:—C. C.; S. D. R.; A CANDIDATE FOR HOLY ORDERS; VIATOR; Anecdotes of Mr. Walker of Truro.

Received:—J.; HEBREUS ECCLESIAS; E.; G.; SCHOLASTICUS; N. E. O. S.

We beg leave to inform a correspondent, that the Work of Mr. Davis, the Curate of Olveston, on the original Language of Great Britain, has already been noticed in our Literary Intelligence. We perceive that the list of subscribers, already amounting to about 1700, is very highly respectable.

ERRATA in the last Number.

We are much obliged to a correspondent for noticing an important error, which seems to have arisen from the indistinct erasure of a passage which had been interlined in the manuscript: We request our readers, therefore, to make the following correction:

Page 440, col. 2, line 9 from the bottom, dele *the inward and spiritual grace of*.
441, col. 1, line 35, after *which*, insert *Mr.*
col. 2, line 44, for *prevail*, read *prevail*.

and those extremely abridged; or, which is more to be wondered at, in that of the lives of the three first *Jewish* patriarchs, which, in many parts of the account, is sufficiently circumstantial and domestic *."

If the argument contained in this passage proves any thing, it will prove too much. It will prove, that the observance of the Sabbath ceased during upwards of four hundred years after its institution in the wilderness; for in all that period we have "no mention of it," nor does "the obscurest allusion to it occur." The history of the settlement of the Jews in Canaan, as related in the book of Joshua, is in many parts so circumstantial, that one might have expected to find some mention of this important institution. The Israelites marched round the city of Jericho in military array, during seven successive days, (Joshua vi.) one of which must have been the Sabbath; yet no express "permission is recorded to dispense with the institution" during this week. The book of Judges contains a series of revolts from the worship of the true God, and of deliverances from the miseries which these revolts brought upon the Jews. Yet we find in the history no reproof for the contempt of the sabbatical institution, though this was a crime particularly marked by the prophets, as a principal cause of the national punishments inflicted on that favoured, yet perverse people.

We argue unfairly, and in a manner injurious to religion, when we oppose the silence of Scripture in one part to its express declarations contained in another. Abraham is particularly commended by the Almighty for his care in *commanding his children and household to keep the way of the Lord:* and we are certain, that *Abraham rejoiced to see the day of Christ, and he saw it, and was glad.* John viii. 56. Yet where do we find, in the Old Testament, the least hint that he communicated this most important branch of knowledge to his family.

The sacrifices under the Mosaic law were typical of the atoning sacrifice made for our salvation by the death of Christ, and Moses was instructed in the typical nature of the ceremonial law, when he received the commands of God respecting that institution. *The law had a shadow of good things to come.* Heb. x. 1. The service of the tabernacle afforded *a figure for the time then present,* ch. ix. 9; and the Jewish priests *served unto the example and shadow of heavenly things,* AS MOSES WAS ADMONISHED OF GOD, *when he was about to make the tabernacle,* ch. viii. 5. Yet where is this chief design of the ceremonial law mentioned in the writings of Moses, though it is explicitly and repeatedly taught in the New Testament?

The silence of some parts of the Scripture respecting the Sabbath, cannot, therefore, with justice be opposed to the declarations which we find concerning it in other parts of the Word or God.

3. It is objected, that in the 16th chapter of Exodus, where the Sabbath is first mentioned, after the passage in Genesis already quoted, there is not "any intimation that the Sabbath, then appointed to be observed, was only the revival of an ancient institution, which had been neglected, forgotten, or suspended †.

I wish your readers to examine this chapter with attention, and consider, whether the language, upon the first mention of the Sabbath, is more suitable to an old institution, "neglected or suspended," or to one which was totally unknown.

The Israelites having murmured in the wilderness for want of food, God graciously promises them a miraculous supply. *Behold, I will rain bread from heaven for you; and the people shall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.* Exod. xvi. 4, 5. The people obeyed this injunction, and *on the sixth day they gathered twice as much bread; and all the rulers of the congregation came and told Moses.* ver. 22. *And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.* ver. 23.

Is this language suitable to a solemnity which had never been instituted? As the Ten Commandments had not,

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 75.

† Ib. p. 75.

at this time, been delivered to the Israelites, the duty of sanctifying the seventh day must have been totally unknown, if no prior command on this subject had existed. Whereas the preparation for the sabbatical rest, the conduct of the rulers of the congregation, and the reply of Moses, appear much more suitable to the revival of a neglected institution, than to the appointment of a new one. We may be sure that, during the oppressive bondage in Egypt, no such rest could have been observed; but the Israelites having now escaped from their oppressors, the institution is revived, and a preparation for its celebration is commanded, before any mention is made of the institution itself. And when that preparation is completed, the Sabbath is mentioned as a solemnity already commanded: *This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.*

4. "This interpretation," that the Sabbath was first instituted in the wilderness, "is strongly supported by a passage in the prophet *Ezekiel*, where the Sabbath is plainly spoken of as *given*, and what else can that mean, but as *first instituted*, in the wilderness?" — Nehemiah also recounts the promulgation of the sabbatical law amongst the transactions in the wilderness *.

The passage in Ezekiel is as follows: *I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths.* chap. xx. 10, 11.

If this passage proves, that the Sabbath was first instituted in the wilderness, it will prove, that the other commandments of the moral law were then first promulgated: for the language respecting all the commandments is precisely the same. *I* GAVE *them my statutes—I also* GAVE *them my Sabbaths.* Yet we are sure that the moral law was made known to mankind before its promulgation at Mount Sinai. The sixth and seventh commandments, for instance, were ordained from the beginning. Gen. ix. 16. Matt. xix. 8. Indeed the whole tenor of the Bible, before the Israelites formed a distinct nation, shews that mankind were not left without the knowledge of God's laws; *for where no law is, there is no transgression.* Rom. iv. 5.

The passage in Nehemiah is of the same import with that in Ezekiel. *Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath.* As the *true laws* and *good statutes* contained in the Ten Commandments were not then first given, though they were then proclaimed in a more awful manner, so neither was the Sabbath then first instituted. As far as we can deduce an argument from the similarity of language, this must be the consequence. The expression, *made known*, is used in Scripture, where the first intimation of the thing cannot be intended: as *God* MADE KNOWN *his ways unto Moses, his acts unto the children of Israel.* Ps. ciii. 7; though this was not the first communication of his will, nor manifestation of his acts to mankind.

5. "The Sabbath is described as a sign between God and the people of Israel, Exod. xx. 12. and xxxi. 16, 17. Now it does not seem easy to understand how the Sabbath could be a *sign* between God and the people of Israel, unless the observance of it was peculiar to that people, and designed to be so †."

By a *sign* I understand something that should distinguish the people of God from all the heathen nations by whom they were surrounded. The Jews, while they continued obedient, were distinguished by their rest from ordinary labours every seventh day, and their dedication of it to the worship of Jehovah. This would mark them out as a peculiar people, devoted to God's service. But this will not prove, that no obligation lay upon any other people to observe a sabbatical institution. The observance of all God's commandments was to be a *sign* or *badge* by which the people of God were to be distinguished from other nations. *Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words*

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 76.

† Ib. p. 81.

which I command thee this day shall be in thine heart.—And thou shalt bind them for a SIGN *upon thine hand.* Deut. vi. 4, &c. That is, thou shalt consider them as a *badge*, or mark of distinction, by which the world may know thou art indeed the people of God. But none of the commandments would distinguish them as a people devoted to the service of God, in so peculiar a manner as the fourth. Their disobedience to this command is, therefore, often specified by the prophets as a special cause of the punishments which God inflicted on that nation.

6. "The distinction of the Sabbath is, in its nature, as much a positive ceremonial institution, as that of many other seasons which were appointed by the Levitical law to be kept holy *.

It is not possible to conceive any duty to be more strictly moral, or of more universal obligation, than that of worshipping Almighty God. And if it is our duty to join in acts of public and social worship, some fixed time must be appointed for the exercise of this duty. There is, therefore, nothing more of a positive or ceremonial nature in a sabbatical institution, than what arises from the necessity of the case. He who made us for his own pleasure is surely the best judge what portion of our time ought to be dedicated to his more immediate worship and service. It does not appertain to us to enquire, why the Almighty confined his work of creation to six days; why he rested on the seventh; or why he commanded us to sanctify this portion of our time: but such an institution certainly rests upon different grounds from those festivals which God commanded the Jews to observe in commemoration of mercies peculiar to that nation. It requires no great discernment to see the difference between dwelling in booths at a certain period of the year, to commemorate the protection which the Jewish nation received in the wilderness, and the weekly celebration of the mercies of creation and redemption, which are as extensive as the globe which we inhabit.

Whether the Sabbath should be celebrated on the first or seventh day of the week, is, undoubtedly, a circumstance of a positive nature; but it is a circumstance which does not alter the duties peculiar to the Sabbath. The day on which this institution ought to be observed might have been, and, I doubt not, actually was altered by the authority of our Saviour, without any alteration in the substance of the commandment.

7. "If the command by which the Sabbath was instituted, be binding upon Christians, it must bind as to the day, the duties, and the penalty; in none of which it is received †."

The *duties* of the Sabbath are, without doubt essential to the institution; but the *day* is not essential. By the *penalty* our author, I suppose, means that of death, which was directed to be inflicted on the Sabbath-breaker under the Jewish dispensation. But if there be any argument in this assertion, it will prove, that the punishments incurred by a breach of the other commandments of the moral law, ought to be inflicted upon offending Christians. It will prove, that the idolater, the blasphemer, the adulterer, and the stubborn rebellious son, as well as the Sabbath-breaker, ought to be put to death under the Gospel dispensation.

8. "The observance of the Sabbath was not one of the articles enjoined by the Apostles, in the 15th chapter of Acts, upon them, *which from the Gentiles were turned unto God* ‡."

In addition to the ceremonial pollutions, from which the Gentile Christians were commanded to abstain, the Apostle mentions the crime of *fornication*. But we are incompetent to judge, why the breach of one command only of the moral law is interdicted in this place. Little weight ought surely to be attached to such negative arguments, respecting the obligation of the fourth commandment of the moral law, since they oppose the positive declaration of our Saviour, that he came not to remove one jot or tittle of this law; which the Apostle Paul also declares was not intended to be made void by faith in Jesus Christ.

Those of your readers, who are unacquainted with the work whence the above quotations are taken, may be

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 61.

† Ib. p. 82. ‡ Ib.

ready to conclude, that the author meant to speak disrespectfully of sabbatical institutions, which is by no means the case. He has shewn their great utility, and has proved, that "the *assembling* upon the first day of the week for the purpose of public worship, and religious instruction, is a law of Christianity, of divine appointment." He concludes also, that "the resting on that day from our employments," is a duty "binding upon the conscience of every individual in a country, in which a weekly Sabbath is established *."

We who live under the British government are so happy as to come under the obligation of so excellent a law, which declares, "that every person and persons whatsoever shall, on every Lord's Day, apply themselves to the observance of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately." 29 Car. II. c. 7.

The most careful consideration, which I have been able to give this subject, has produced a firm persuasion in my mind, that the obligation to this duty is, however, of universal extent; and this seems to have been the view which the primitive Christians had of the subject, as appears from a quotation which our author has made from the works of Irenæus. *Unusquisque nostrûm sabbatizat spiritualiter, meditatione legis gaudens, opificium Dei admirans. Each of us spends the Sabbath in a spiritual manner, meditating on the law of God with delight, and contemplating his workmanship with admiration.*

Let it be remembered, that Irenæus had been instructed by Polycarp, who was the disciple of the Apostle John †; that in this passage he is not describing any doctrine or practice peculiar to himself, but the general conduct of Christians; that he appropriates the title of *Sabbath* to that day which was set apart for religious exercises, and which was undoubtedly the first day of the week; that the manner of spending this day by the early Christians, corresponds with the description of the Sabbath given by Isaiah; that what the Jewish prophet commanded the Christians practised; and can any reasonable doubt remain, that the Christian Church had been instructed by the Apostles, and their immediate successors, to sanctify the first day of the week as a *Sabbath unto the Lord*? A more direct historical testimony of this important fact need not be required.

W. H.

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 91.

† Thus Irenæus speaks. "I can describe the very spot in which Polycarp sat and expounded, and the sermons which he preached to the multitude, and how he related to us his converse with John, and with the rest of those who had seen the Lord; how he mentioned their particular expressions, and what things he had heard from them of the Lord, and of his miracles, and of his doctrine. As Polycarp had received from the eye-witnesses of the Word of Life, he told us all things agreeable to the Scriptures."—*Milner's Ecclesiastical History*, vol. i. p. 312, 2d. ed. Life of Irenæus.

To the Editor of the Christian Observer.

SIR,

In the letters of Mr. Walker and Adam, which I inclose, you will see an earnest desire to receive and to communicate "instruction in righteousness," and every mark of "an honest and good heart." Two important means of edification are dwelt upon, that well deserve the attention of every good parish priest; viz. catechising and religious societies. The duty of catechising can hardly be recommended too strongly, as preaching is of little use to those who have not thus been taught the rudiments of Christianity—the "first principles of the oracles of God." By catechising, I do not mean hearing children repeat the words of the Church Catechism merely, or any explanation of it, however excellent, but conversing with them on the subject, and by familiar questions and illustrations, leading them to a clear understanding of every part of it. This *may* be done, and when executed with skill, it is one of the most useful as well as popular exercises of the pastoral office. Mr. Walker seems to have succeeded better than his venerable correspondent, in this and every other branch of pastoral instruction; not from superior abilities or pains, but because he was less shy and reserved in his manner,

more familiar and accessible than Mr. Adam, and made himself better understood by the children and common people, with whom he kept up a free intercourse. During the best and purest times of the Church of England, catechising, and not preaching, was the addition made to the evening service on Sundays; and though circumstances may not permit this at present, every clergyman may devote an hour, on a few Sunday evenings, every year, to the catechetical instruction of the young people in his parish. Children are fond of saying their Catechism at church, and their parents of hearing them; and though grown up children become shy, and shrink from a public examination, they will stand behind and listen. So that a minister, who will attend to this duty, may always have a congregation, and among which will be servants, apprentices, and others whom he wishes most to instruct. Things may be said on these occasions, which cannot, with propriety, be said from the pulpit; and much instruction conveyed in a colloquial form, that would have little effect in a sermon. I am an old practitioner in this way, and could, from long experience, urge the neglected duty of catechising upon all my younger brethren of the Church, as of very high utility. Indeed in many parishes, almost all the good that can be done must be among the rising generation, whose hearts are not yet hardened, but remain susceptible of religious impressions.

The Lectures of Mr. Adam, so often mentioned in this correspondence, are very animated, as are those of Mr. Walker on the Church Catechism. But Mr. Vivian, whose name occurs in Mr. Adams's letter, has succeeded better than either of them, in distinctly explaining the sense of the Catechism. His larger exposition was of more use to me than any other book on the subject, when I first began to catechise the children of my parish; and there is a very useful abridgement of it for the use of children. He was a Devonshire clergyman, and survived both Mr. Walker and Mr. Adam, dying a few years ago. Though he was an occasional correspondent of mine, I know much less of him than of these two friends, and should like to know a little more. There is also another respectable person mentioned in these letters, of whom I should be glad to know more; I mean Mr. Conon, master of the Grammar School at Truro, who was Mr. Walker's spiritual father, confidential friend, and executor. It is possible you may have some readers in the West of England, who could communicate some particulars concerning these two characters, deserving a place in the CHRISTIAN OBSERVER. But I have digressed from my subject of catechising, and shall not return to it, as I have something to say on RELIGIOUS SOCIETIES. Those at Truro were formed upon the plan of Dr. Woodward, and are described in Mr. Walker's Letter. Mr. Adam, in his answer, expresses a little alarm at the possible abuse of them, though he approves the design and wishes them success. Such societies, under the care of a regular, serious, and prudent parish minister, are eminently useful. Of all methods that have ever been tried to keep up the power of godliness among our flocks, and to preserve them from being scattered, seduced, corrupted, or tossed about with every wind of doctrine, none has been found so efficacious as this. Man is a *gregarious animal*, and whether religious or irreligious, *will* have society with others of the same kind. If he is awakened to a serious sense of religion in the Established Church, he may be expected either to fall back to his old ungodly course, or to join some other sect, when he finds not there persons with whom he can "take sweet counsel, and walk to the house of God as friends." The more this matter is considered, the more it will appear to be an act of necessity laid upon every faithful parish priest, to form such religious societies among his people, as may bring them into a state of intimate communion with himself and with one another: if not, he is labouring for other men, who will enter into his labours, and is begetting children who will be stolen away from him, and soon taught to despise the father who begat them, and to hate the mother that bare them. This is a serious but painful and delicate subject, which I will not pursue. Enclosed is a small tract, drawn up by way of Preface, to a new edition of Woodward's book on Religious Societies, which enters more fully into the subject, and which you may think not undeserving of a place here, or in some future Number of your useful publication.

W. R.

TO MR. ADAM.

Nov. 23, 1754.

REV. DEAR, AND MUCH RESPECTED SIR,

THE account you gave me of yourself and worthy friend and neighbour, Mr. A. D. Bassett, hath abundantly revived my heart. It hath been long my hope, that in the North of England there might be some remains of the Gospel, while we in the West are most sadly without it, setting up a dry morality against luxury, licentiousness, and deism; I might as well have said atheism, for truly we have no principles at all. O, dear Sir, let us remember together how signally we are set for the defence of the Gospel! Let us be confidently assured, that the little stone will become a mountain, if we do not sell our cause to interest, or betray it to fear!

Sir, I am held in admiration of that grace which God hath bestowed upon you. Your faith hath been tried indeed, and is approved by your long waiting, and still against hope believing in hope, that you shall be the father of many children. Had God given you a thousand many years ago, I could not have had that confidence in you which your perseverance now gives me. Go on, dear Sir, as you do; wait still the Lord's leisure; tis my confident expectation, that you will live to see the salvation of God.

I cannot presume to offer any poor advice of mine to one of your experience. But if you may pick any useful hints out of the following account of what God, (for ever blessed be his name!) hath done here by me, I shall be heartily rejoiced. Thankfully I communicate his work to you, that I may have a part in your praises and prayers. Besides, I have stood long alone against no inconsiderable opposition; and though God hath now added some to me, over whom I can rejoice, and by whom I expect a plentiful enlargement of the kingdom of Christ; yet you, dear Sir, are the first clergyman of any considerable experience, I have been so happy as to be acquainted with, you will not wonder, therefore, that I value such a correspondence, and endeavour to receive from you all the benefit of counsel and direction I possibly can. Enough there are who are set against me; enough also, more dangerous than the former, of worldly friends, who, too anxious about my character and interests, would dissuade me. But, blessed be God, neither hath prevailed hitherto, though both have been an hindrance to me.

It was in the year forty-six that I came to this town, bringing with me those principles (if I may so call them) with which I left the university ten years before. Here God had provided better and quite different things for me, than those which engaged me to come hither. Nothing was farther from my thoughts, than that I must oppose those very pleasures and engagements of life, the prospects of which led me to Truro. It was in about a year, that principally, by the means of a pious Christian friend, whom I found here, I was brought to the knowledge of the ways of God. By and by I began to deal with the people as lost sinners, my discourses were levelled at self-righteousness and formality, and Christ was preached unto them. From that time God hath done great things for us, and is doing. The number of those who have made particular application to me, enquiring what they must do to be saved, cannot have been less than eight hundred, of whom, though the far greater part have drawn back, yet I have the pleasure of seeing a very considerable number about me, who, I trust, are sincerely seeking God.

The beginning of this year it was found proper to form a religious society; the members of which, being persons who have given some proof of their faith, are about eighty.

I will delay further particulars, till I hear it would be agreeable to you to be informed of them. Only, in general, the eyes of the county are upon us; and the influence of what God hath done here has reached into many places near, and at some distance.

However, Sir, it may be needful you should be especially informed of one circumstance relating to my manner of proceeding with those who have been brought under impressions, and have made application to me. From the beginning I have not been content with giving them advice; but have required them to come frequently to me, singly at first, and since their number hath been larger two or three together, that I might be informed of their progress and difficulties, and assist them with suitable directions. This personal communication hath

been greatly blessed; and I have reason to believe nothing hath contributed so much to our success as this. I have advised a neighbouring clergyman or two to the same method; and it hath come to something, particularly with one of them, who took a single person to his house, who he judged was somewhat awakened, encouraging him to a becoming freedom and to a frequent return. Others quickly followed this example; and he hath by this time a considerable number, whose conduct is reproving to the whole parish. There has always appeared to me a peculiar fitness in this procedure in this day, when the least shew of religion is instantly opposed; and young beginners are in much danger of being beaten back by the sneers and practices of others upon them; and by this means also, I find all those who have any life in them, under my immediate inspection and direction.

I heartily thank you, Sir, for the account you give me of your methods of catechising. All who are intent to do service this way, will, I believe, fall into a way like yours. The young people here are in three classes. Those under twelve meet me on Saturdays in the afternoon, when I hear them repeat the Catechism, putting them a number of familiar questions for their better apprehending what they say, as we go along. The second class consists of those who are between twelve and fifteen. These, *pro formâ* chiefly, have Lewis, of which they get two or three pages; after their repeating of which, in a very short manner, and as much as possible by questions and answers, I endeavour to make them acquainted with the subject before us. This is done an hour after sermon in the afternoon, during three months in the summer. The other class is of those who are from fifteen to twenty, (though some are upwards). This continues the six spring and autumn months. Our method here is, they get a part of Lewis, which they repeat or read; for, at their age, I am concerned only to impress their consciences. When they have done, I take a single point, explain it as shortly as possible, enforcing afterwards as largely and warmly as I can, the practice; wherein I consider not the young persons only, but those who are present, addressing myself to them familiarly and closely, as occasion serves. The audience is three, four, or five hundred, who are, for the most part, much impressed. This is done by word of mouth, from a few hints I have taken down, and takes me up at least an hour. At a proper pause towards the middle, I demand of the young persons an account of what hath been said, and do the same thing at the end; which both serves to engage their attention to me, and confirms upon the memory of themselves and the audience the things which have been spoken. The young people are without fear or shame; and at that age so quick, that if any thing I have said hath slipt them, (which is very seldom) I find it hath been through my defect rather than their fault. I have had the unspeakable pleasure of seeing many of them brought into a very serious way under this means; particularly, I remember, in the first year, about fifteen of them, whom I had seen in the beginning of the season trifling and laughing while I was speaking to them.

I am very glad your lectures have had a second edition; but hope they will not stop there. When they are printed I shall gladly take a hundred, or eight or nine dozen of them.

I have not yet seen Mr. Piers's Letters nor Mr. Hartley's Sermons, though I am expecting them daily. Possibly I may soon venture something of the same kind into the world.

Adieu, dear Sir. Shall I beg you to make my respectful compliments to Mr. Basset, and assure him, that I greatly honour him for the work's sake? Ye are a light set upon a hill; ye cannot be hid. O let your light shine! And the Lord prosper you, that many may see it, and hear, and put their trust in him.

Believe me, dear Sir,

Your truly affectionate brother and fellow-labourer in the Gospel,

Truro, SAML. WALKER.
Nov. 27, 1754.

Mr. Adam's Answer will appear in our next.

To the Editor of the Christian Observer.

ANECDOTES OF THE REV. MR. WALKER, OF TRURO.

SIR,

The works of the late Reverend Mr. Walker, of Truro, are probably known to many of your readers, and, I apprehend, that few are acquainted with his writings, who would not wish to be informed of any particulars respecting his life. The generation of those amongst whom he lived, and who could describe the piety and excellence of his conduct, is almost passed away, and with it will soon be lost to the world the knowledge of many circumstances respecting him, which might minister much instruction and edification. I wish this consideration might influence the remaining few, who were personally acquainted with him, (and of these I know some are numbered amongst your readers) to enrich your Miscellany with select anecdotes of that good man, whose works no Christian can peruse without becoming more humble by the exposure of the depravity of the human heart, more grateful for the pardon so freely offered by Christ, and more earnest to obtain the grace communicated through the influence of the Holy Spirit.

Mr. Walker was first impressed with a sense of the importance of vital Christianity, as distinguished from what is merely nominal, by means of his acquaintance with Mr. Conon, Master of the Grammar School in Truro. His knowledge of him originated in the following circumstance. Mr. Conon sent a letter to him, inclosing a sum of money, which he requested Mr. Walker to pay to the proper officer of the custom-house, as an act of justice to the revenue. The letter contained an apology for giving that trouble to Mr. Walker, but stated, that his public character would prevent the suspicion which might have attached to the writer, had he employed one of his own friends on the occasion. It also explained the nature of the transaction which caused this application; viz. that Mr. Conon having been in the habit of drinking French wines for his health, could obtain none in that neighbourhood for which the duty had been paid. He took this method, therefore, of paying custom to whom custom was due. It is necessary to remark, that at that period smuggling was almost universal in Cornwall; and was in general scarcely considered, even by respectable characters, as criminal. Mr. Walker was struck with the conscientiousness displayed in this affair, and was curious to know whether the same strictness of morals manifested itself throughout the whole of Mr. Conon's conduct. He cultivated, therefore, a close acquaintance with him; he observed him narrowly; and the result was a high veneration for a man, who appeared to be actuated by principles of greater purity, than any other person with whom he had been acquainted. In the course of an interesting conversation with him on the nature of true faith, Mr. Walker perceived the source of that excellence which was visible in his friend. He learned that true faith was such a lively apprehension of the goodness of God in Christ Jesus, as wrought an entire change of sentiments, pursuits, and conduct in the man, such as made him a new creature. He was convinced, that hitherto he himself had professed only a barren and dead faith; and he was determined, by the grace of God, now to seek that faith which gives abiding subsistence in the mind to things hoped for, and communicates, as it were, a presence and reality to things invisible.

That this determination was the fruit of true piety, and accompanied by the divine blessing, soon appeared. The style of his preaching was changed. As he felt the powerful influence of true faith on his own soul, he described in his discourses its operation with perspicuity, and strongly asserted its universal necessity. His views on this subject were clearly unfolded in the admirable sermons afterwards published, entitled, *The Christian a new Creature*, the substance of which was delivered about that period. The impression made by those sermons was so striking, that, as a bystander remarked, the whole congregation, then an exceedingly large one, seemed to retire from the Church in profound meditation, and with secret conviction that if such a change of heart was necessary to constitute the Christian character, they could scarcely lay claim to it.

Such preaching could not long be

relished by those who were living in a vain, sensual, and dissipated manner, or who were building their hopes upon a formal course of external religion. Accordingly those, amongst whom were comprised some of the principal inhabitants of Truro, complained to his Rector of the strain of his preaching, and solicited his dismission. The Rector promised to comply with their wishes, and waited upon Mr. Walker with the intent of giving him notice to quit his cure. Mr. Walker received him with much politeness and respect, and soon took occasion, from something which occurred in the course of conversation, to explain his views of the importance of the ministerial office, and the manner in which its duties ought to be fulfilled. The high tone of virtue which appeared in his sentiments; the weighty reasons he advanced in support of them; the solemn manner in which he appealed to his fellow-labourer in the church, so confounded that gentleman, that he went away without being able to effect his purpose. Being still urged to dismiss his curate, he endeavoured a second time to execute his intention; but was again so awed by the superiority of Mr. Walker's piety and excellence, that he could not bring himself to open his mouth upon the subject of his visit. Being afterwards pressed by one of the principal persons in the place, he replied, "Do you go and dismiss him if you can, I cannot. I feel in his presence, as if he were a being of a superior order, and am so abashed, that I am uneasy till I can retire from it."

Some time afterwards, his Rector being dangerously ill, sent for him, begged his prayers, acknowledged his excellence, and promised, if he recovered, to give him his hearty support *.

Mr. Walker's disinterestedness and conscientiousness were manifested in his resignation of the living of Talland, as related in the account of his life, prefixed to his Sermons on the Baptismal Covenant. Another circumstance will place those qualities in a still more conspicuous point of view. There was a young lady in that neighbourhood, of accomplished manners and striking beauty, possessing a large fortune at her own disposal. She was also eminently pious, and distinguished for her fine understanding. A common friend suggested to Mr. Walker the great probability of obtaining her consent to an union, if he made proposals for that purpose: adding, that he well knew her partiality for Mr. Walker to be such, that she would prefer him to any man in the world. Mr. Walker made no reply at the time; but a few days after took an opportunity of addressing his friend to the following effect. "You spoke to me lately about Miss ——; I never yet saw a woman whom I thought comparable to her, and I believe I should enjoy as much happiness in an union with her, as it is possible to enjoy in this world. I have reason also to think that my suit might not be rejected. But," with a pause, he added, "it must never be. —What would the world say of me? How could they be persuaded that the hope of obtaining so rich a prize has not influenced me in my religious profession? It is easy, they would say, to preach self-denial and heavenly-mindedness; but has not the preacher himself been studious to enjoy as much of this world's good as he could possibly obtain? No, Sir, it must never be. I will not suffer any temporal happiness whatever to be a bar in the way of my usefulness." Whether this instance of self-denial be thought well-judged or not, it affords the strongest proof of the power of religion over his mind, and in this point of view may justly be ranked with that self-denial which was displayed by the primitive martyrs. Let us not hastily or lightly censure those who possess themselves of enjoyments which are lawful in their own nature; but we cannot too highly extol the Christian disinterestedness and zeal of others, who, out of holy love to their Saviour and their fellow creatures, are contented to sacrifice the greatest temporal advantages.

(*To be continued.*)

* Did he act accordingly? Ed.

To the Editor of the Christian Observer.

PERMIT me to solicit, from some of your correspondents, an explanation of certain difficulties, which have embarrassed me, with regard to what are called calls of Providence.

And here it is to be observed, that the question is not, whether every event in the world is under the direction

of God; nor whether we are bound to obey God's will, by whatever means that will be made known to us; but the inquiry is, in what sense the events of life may be considered as furnishing us with a rule of conduct?

Both in the choice of the ends which we pursue, and of the means to accomplish them, attention must always be paid to circumstances and events. That attention is what I should call prudence. That we are bound always to exercise prudence is evident; but it may be doubted whether, in any other view, the events of life furnish us with a rule of action.

They, however, who talk of calls of Providence, do not seem to mean by them the exercise of prudence. When a question arises respecting any step in life; as the engaging in any new relation or employment, or removing to a new situation, they do not appear to determine it by a fair and full consideration of all the circumstances on both sides, but by some particular circumstance, which is understood by them as indicating the will of God. Such a circumstance, they seem to think, resembles the command which God gave to Abraham, to leave his father's house, or to Jonah, to go and preach to the Ninevites. They suppose, that if they do not act according to the interpretation which they put upon that circumstance, they shall be resisting the command of God, and committing such a sin as will draw upon them a train of dreadful consequences. The evils which attend the step which they take in consequence of this opinion, are not regarded by them as of the nature of punishments for their imprudence, but as sufferings in the path of duty.

This notion of the calls of Providence appears to disqualify the mind for such a consideration of circumstances as is necessary to a just decision of every practical question. It enables men of a sanguine disposition to regard whatever they wish as their duty; and it is a fact, that they have often been led by it into dreadful mistakes, yet imagining all the time that they were only fulfilling the divine will. On the contrary, men of a melancholy and scrupulous turn are so struck with awe by it, lest they should resist the command of God, that they are unable to make a proper use of their judgment to direct their conduct. This I have myself experienced. In the early part of my life having been connected with those who held this doctrine of Providence, it has made a sufficient impression on my mind to prevent the exercise of judgment, and to embarrass me in every step which I have to take; and I even now experience evils which I may attribute to this source.

It is therefore desirable, that the subject should be fully investigated; and as many of your correspondents must, in their intercourse with the religious world, have met with a variety of instances of its pernicious effects, it is to be hoped that some of them will endeavour to correct the mistakes which it occasions.

S. D. R.

To the Editor of the Christian Observer.

You have probably known, within the circle of your acquaintance, some young persons, apparently of real piety, who, contrary to the sober sense of their own mind, have been induced, by some insufficient motive, accompanied, perhaps, with a delusive hope of doing good, to form connections with those who were not, with regard to religion, of like sentiments with themselves. As it is to be feared that such marriages are not unfrequently contracted, as they are contrary to the plain direction of Scripture—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" and as they are generally productive of much injury or unhappiness to the pious character, rather than of benefit to the opposite one, it may be useful to introduce to your readers some judicious advice upon this subject, which I have met with in the writings of an old Divine.

To this Divine the following question was proposed—*Whether a Protestant lady, of strict education, might marry a Papist, in hope of his conversion, he promising not to disturb her in her religion?*" The answer he gave, (as he himself suggests) will apply almost equally to the question of such a person's marriage with an ungodly Protestant; with an irreligious or unconverted man of the world. His reasons (which I shall give you in his own language) for thinking that in

all ordinary cases a marriage of this kind is improper and sinful, are these:

"1. A husband is especially to be a meet-helper in matters of the greatest moment; and this help is to be *daily* given, in counselling in the things that concern salvation, instructing in the Scriptures, exciting grace, subduing sin, and helping the wife in the constant course of a holy life, and in her preparation for death and the life to come! And a humble soul that is conscious of its own weakness, will find the need of all this help! which, how it can be expected from one who only promiseth not to disturb her in her religion, I cannot understand! I should as soon advise her to take a physician in her sickness, who only promiseth not to meddle with her health, as a husband who only promiseth not to meddle with her in matters of religion.

"2. A husband, who is no helper in religion, must needs be a hindrance! For the very diversions of the mind from holy things, by constant talk of other matters, will be a very great impediment! And as not to go forward is to go backward, so not to help is to hinder, in one of so near relation. How hard it is to keep up the love of God, and a delight in holiness and heavenly desires, and a fruitful life, even under the greatest helps in the world, much more among hindrances, and especially such as are in our bosom and continually with us, I need not tell a humble and self-knowing Christian. And of what importance these things are, I shall not declare till I am speaking to an infidel or impious person.

"3. And as for the *conversion* of another, marriage is none of the means that God hath commanded for that end (that ever I could find): preaching, or conference with judicious persons, are the means of such conversion; and, if it be a hopeful thing, it may be tried and accomplished first. There are enow of us who are ready to meet any man of the papal way, and to evince his errors. If reason, or Scripture, or the Church, or sense itself, may be believed, we shall quickly lay that before him which hath evidence enough to convince him; but if none of this can do it before hand, how can a wife hope to do it? She ought not to think a husband so fond and weak, as in the matters of his salvation to be led by his affections to a woman, against his reason, his party, and his education; or if she can do more than a learned man can do, let her do it first, and marry him after. I had rather give my money, or my house and land, in charity, than to give myself in charity, merely in hope to do good to another. It is a love of friendship and complacence, and not a love of mere benevolence, which belongeth to this relation. Moreover, error and sin are deep rooted things, and it is God only that can change such hearts, and women are weak, and men are the rulers; and therefore to marry, if it were a vicious ungodly Protestant, merely in hope to change him, is a course which I think not meet here to name, or aggravate as it deserveth.

"4. Yea, she may justly fear rather to be changed by him; for he hath the advantage in authority, parts, and interest; and we are naturally more prone to evil than to good. It is easier to infect twenty men than to cure one; and if he speak not to her against her religion, enow more will.

"5. Or if she be so happy as to escape perversion, there is little hope of her escaping a sad calamitous life; partly by guilt, and partly by her grief for a husband's soul, and partly by family disorders and sins, and also by daily temptations, disappointments, and want of those helps and comforts in the way to heaven, which her weakness needeth and her relation should afford; so that if her soul escape, she must look that her great affliction be the means; and yet we cannot so confidently expect from God, that he will sanctify to us a self-chosen affliction as another."

Our author, it will be seen, has not spoken of the hindrances which would, probably, arise to the pious education of the children of such parents, a point which should be well weighed, and considered as of great importance by every serious person. But what he has said deserves much attention; and should his remarks, Mr. Editor, assist any of your readers to form their sentiments, and to order their conduct aright in a matter so intimately connected with their present and eternal welfare, they will, doubtless, thank you for allowing them to be transplanted from the page of an old folio into that of the Christian Observer.

J.

For the Christian Observer.

In the New Testament, the words which we translate bishop, priest or elder, and deacon, are often used indiscriminately one for another. They apply generally to persons in the ministry, without specifying their rank or their order. A man of the highest rank in the Church is sometimes termed a Minister or Elder, and one of an inferior order a Bishop. It is necessary to keep this idea in mind, if we would obtain a complete view of the Primitive Church. There is no arguing from the identity of the name to the identity of the office. The ministers of the Church of Christ had their different appointments and distinct labours; but when they are mentioned with discrimination, they are not always called by the names which we use in latter ages. *Theodoret*, a writer who lived in the beginning of the fifth century, gives us a rational account of this matter. His words are these. "Formerly the same persons were called both Presbyters and Bishops, and those now called Bishops were then named Apostles. But in process of time, the name of Apostle was left to those Apostles strictly so called, and the name of Bishop ascribed to the rest *" According to this testimony, the office of a Bishop may be the same, though he is not distinguished by the name of an Apostle. Part of our confusion of ideas may, perhaps, have arisen from the different manner of translating the terms. The original words, which we translate apostle and angel, signify also a messenger. *Are our brethren enquired of?* says St. Paul. *They are the apostles of the churches and the glory of Christ.* (2 Cor. viii. 23.) That the Apostles had originally the government of the Church of Christ will not be denied. In all the ordinations which are recorded or alluded to in the New Testament, after our Lord's ascension, at the least *one* of the Apostles, or a man with apostolical authority, was present. Timothy was ordained by the hands of the Presbytery. (1 Tim. iv. 14.) Nothing can be inferred from the name, except that they were persons in the ministry who ordained him; and St. Paul expressly assures us that he was one of the number. (2 Tim. i. 6.) The Apostles received accusations against ministers, and issued out censures against such as were guilty. And so considerable was the labour of this charge, that St. Paul felt very sensibly *that which came upon him daily, the care of all the churches.* (2 Cor. xi. 28.)

As the Church multiplied, and some of the Apostles finished their course, the survivors appointed others, with apostolical authority, to assist. Titus was sent for a time into *Crete*, and Timothy to *Ephesus*, to ordain and to govern. At *Philippi* was Epaphroditus, whom St. Paul styles the apostle or messenger of the Philippians. (Phil. ii. 25.) It is natural to suppose that these men would be multiplied, as the necessity of the churches increased. St. John, when he was an old man, writes to the Angel of the church of *Ephesus*, of *Smyrna*, of *Pergamos*, of *Thyatira*, of *Sardis*, of *Philadelphia*, and of *Laodicea*. The word *Angel* is equivalent to that of *Apostle*, and signifies a messenger. And to suppose that there was only one individual minister in each of these churches, is contrary to all the ideas that we are taught to form of the success of the Gospel in the primitive ages. But the supposition that at each of these places, there resided a man with apostolic authority over the other Presbyters, gives a force and propriety to the whole passage. It is, however, easy to observe, that in the unsettled state of the Primitive Church, apostolical men were not often stationary. They were the angels, the messengers, the apostles of the churches; and by the peculiar complexion of the times, were frequently called upon to travel and to remove. How soon they settled for any length of time in one individual place, is uncertain; but that there were from the beginning *superiors* and *inferiors*, *governors* and *governed*, among the ministers of Christ, is a fact which appears in the most clear and distinct manner to many readers of the New Testament. This paper shall be closed with the following inferences.

1. That the Apostles governed the Christian Church during their life, and that when the charge became too bur-

* Της αυτους εκαλουν ποτε πρεσβυτερους και επισκοπους. Τους δε νυν καλουμενους επισκοπους, αποστολους ωνομαζον. Την δε χρησιν περαινοντος, το μεν της αποστολικης ονομα τοις αληθως αποστολοις εφυλαττον· την δε της επισκοπης προσηγοριαν εις τους νυν καλουμενους αποστολους μετηνεγκαν. Theodoret, in 1 Tim. iii. 1.

densome, they appointed others with apostolic authority to assist, who were afterwards called bishops, for the reason mentioned by *Theodoret.*

2. That there were some ecclesiastical offices which common pastors were not allowed to perform. The Apostles, or an apostolical man, must preside at every ordination. *Philip, the Deacon, went down to the city of Samaria, and preached Christ unto them.* (Acts viii. 5.) *But the Apostles, who were at Jerusalem, sent Peter and John,* to perform other offices for that people. (ver. 14.)

3. That there were, therefore, three orders of ministers in the Primitive Church—Apostles, Presbyters, and Deacons. Had the governors of the Church always retained the original name of apostles, or apostolical men, the whole controversy respecting the identity of Bishops and Presbyters would have been avoided; for it is, in truth, a mere *strife of words.* The writer is by no means desirous to bring forward unprofitable controversies; but no man ought to be offended with a plain declaration of those sentiments which are adopted by many of the readers of this Miscellany.

WAYRING.

Extracts from the Common-Place Book of a Country Clergyman.

ON THE FOLLY OF PLEADING HABIT AS AN EXCUSE FOR VICIOUS INDULGENCES.

WHAT is power over any vicious habit, but the aversion of the will from it, ceasing to *love* it? Consequently, what is the power which such a habit has over any man, but another expression for the strong inclination of the person towards it? and the stronger the habit the stronger the inclination is proved to be. To say, for instance, that drunkenness has *power* over a man, is to say, that he *loves* that vice; to say, that the power of the habit is *irresistible* (though often pleaded by the poor unhappy wretch in extenuation of his conduct,) is only to say, that he loves it in the highest possible degree. But who, that has not completely drowned his reason in his cups, will think of pleading that in excuse of drunkenness, in which its criminality consists? The crime lies in the love or inclination to such a practice; for a man made drunk against his will, by a mistake or by force, would be guilty of no crime.

The absurdity would be manifest if a man were to say, Why, really I hope I am not to blame for getting drunk, because I have a great inclination and love for the practice, and cannot make myself happy in any other way. And yet in truth it is but the same thing said in other words, when he pleads, that he has no power and cannot help it: only here the sound of the words deceive him. Every body knows, that a man cannot be blamed for not doing what it is out of his power to do (as to walk, for instance, and go about his business, if his leg be broken) and few are sufficiently aware of the difference, (however palpable in itself,) between an inability natural and involuntary, and that want of power which results wholly from moral depravity.

ON THE UNIVERSALITY OF HUMAN GUILT.

WOULD men compare themselves with God's law instead of comparing themselves with their neighbours, they would make a very different estimate of their religious character from what they frequently do. There is a wide distinction, we grant, between the man who has only indulged hatred or impure desire in his *heart*, and the murderer or the adulterer; yet is the crime of the same *nature*—equally a breach of the divine law, indicating a bad moral state of the soul, and shewing an awful contrariety to the benevolence and purity of the divine nature. But where lives the man who hath not thus offended, and who hath not, therefore, in himself, a proof of his depravity, and an evidence of guilt, which should forcibly dictate to his lips the Publican's prayer, "God, be merciful to me a sinner?"

To the Editor of the Christian Observer.

THE following Queries are submitted to you in, I hope, a spirit of candour and meekness, from the desire of elucidating a point of extreme importance, and of engaging wise and good men to inquire more seriously into their own meaning in the phrases they use, that by understanding it better themselves, they may be less liable, in expressing it, to be misunderstood by others.

1. Are not justification, absolution

from guilt, forgiveness of sins, and being accounted righteous, *synonimous terms* for the same blessing?

2. Does not this justification attach *solely* to *true conversion?*

3. Does not *true conversion* include in its essence, faith, repentance, supreme regard to God, and therein a disposition of heart to every good word and work? And if so,

4. *Why* continually recur to the ambiguous phrase of being justified by faith *only*, which may be well meant and ill understood, since no true convert is possessed of faith *only*, and none *but a true convert* is justified?

C. C.

To the Editors of the Christian Observer.

In your address concerning the Christian Observer, you say that you "will endeavour to *explain* and enforce the pious tendency of the rites, ceremonies, and liturgy of the Established Church." I beg the favour of you, therefore, to give an *explanation* of the following question in the Ordination Service for Deacons orders: "Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the Church? I wish to know, Gentlemen, what is that "TRUE CALL?" What it is to be "truly called according to the will of our Lord Jesus Christ?" What it is to be "truly called" according to the "due order of this realm?" And how may a person so called free himself from all scruples of conscience as to the certainty of this "true call?"

A CANDIDATE FOR HOLY ORDERS.

To the Editor of the Christian Observer.

Your Correspondent C. L. (No. VIII. p. 500) is informed, that the Prayer, concerning which he inquires, is contained originally in the *Misna*, title *Joma*, or the Day of Expiation; and likewise in the abridgment of the two Talmuds by Maimonides, called the *Strong Hand*, under the title, *Avodath Jom Haccipurim*, or Service of the Day of Expiation. It may be found, together with some interesting observations upon the service of that solemn day, in the first note of Clavering upon a tract concerning *Penitence*, which he translated from the same work of Maimonides. In Ainsworth's Annotations on the Pentateuch, Lev. xvi. the abovementioned works are frequently referred to; and in his explanation of ver. 6 and 11, the particular passages are produced, to which the prayer of our Lord, recorded in John xvii. is supposed to bear some resemblance. In the note upon ver. 11, he writes from Maimonides, that *three* confessions were made by the High Priest on the day of expiation "one which he made for *himself* at the first; a second which he made for himself with *the other priests*, and both these were upon the bullock of sin-offering, which was for himself; and the third confession was for *all Israel*, upon the scape goat." Witsius has obsetved the resemblance between these Jewish forms and the prayer of our Lord. Referring particularly to the passage which has been cited, he says, "We find that Christ observed the same order, John xvii. praying first for *himself*, ver. 1—5; then for the Apostles, who were peculiarly related to him, and did, as it were, constitute *his family*, ver. 5—20; lastly for *the whole people*, and all who should believe, ver. 20, & seq." Ex. Sac. in Symbolum, &c. Ex. x. § xxii and xxviii.

J. M.

MISCELLANEOUS.

To the Editor of the Christian Observer.

The following account of the Death of Voltaire, the great apostle of infidelity, is extracted from the Abbe Barruel's *History of Jacobinism*. Should you think proper to insert it, such of your readers as may not have had access to that work will have an opportunity of contemplating the end of a man whose life was unremittingly employed in endeavours to *crush* Christ and his cause.

S. L.

It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he

should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

In the midst of his triumphs a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying atheist.

His death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs which could be adduced. Not one of the sophisters has ever dared to mention any sign given of resolution or tranquillity by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses, how great their humiliation was in his death!

It was in his return from the theatre, and in the midst of the toils he was resuming, in order to acquire fresh applause, that Voltaire was warned, that the long career of his impiety was drawing to an end.

In spite of all the sophisters flocking around him in the first days of illness, he gave signs of wishing to return to the God whom he had so often blasphemed. He called for the priests who ministered to *him*, whom he had sworn *to crush*, under the appellation of the wretch *:

His danger increasing, he wrote the following note to the Abbé Gaultier:

"You had promised me, Sir, to come and hear me, I intreat you would take the trouble of calling as soon as possible.

Paris, 26 *Feb.* 1778. (Signed) VOLTAIRE."

* It is well known that Voltaire had been accustomed, for many years, to call our blessed Saviour *The Wretch*, *l'Infame*, whom he vowed to *crush*. The conclusion of many of his letters is in these words—*Ecrasez l'Infame*—*Crush the Wretch*.

A few days after, he wrote the following declaration, in presence of the same Abbé Gaultier, the Abbé Mignot, and the Marquis de Villevieille, copied from the minutes deposited with M. Moinet, Notary, at Paris.

"I, the underwitten, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Reverend the Rector of St. Sulpice having been pleased to add to his good works that of sending to me the Abbé Gaultier, a priest, I confessed to him; and, if it pleases God to dispose of me, I die in the Holy Catholic Church, in which I was born; hoping that the divine mercy will deign to pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the Church.

(Signed) VOLTAIRE.

March 2, 1778.

In presence of the Abbé Mignot, my nephew; and the Marquis de Villevieille, my friend."

After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes.

"The Abbé Gaultier, my confessor, having apprized me that it was said among a certain set of people, 'I should protest against every thing that I did at my death;' I declare that I never made such a speech, and that it is an old jest, attributed long since to many of the learned, more enlightened than I am."

Was this declaration a fresh instance of his former hypocrisy? for he had the mean hypocrisy, even in the midst of his efforts against Christianity, to receive the sacrament regularly, and to do other acts of religion, merely to be able to deny his infidelity, if accused of it. After the explanations we have unfortunately seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, there is a public homage paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it during his life. This declaration is also signed by that same friend and adept, the Marquis de Villevieille, to whom, eleven years ago, Voltaire was wont to write, 'Conceal your march from the ene-

my, in your endeavours to crush the Wretch!"

Voltaire had permitted this declaration to be carried to the Rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access; rage succeeded to fury, and fury to rage again, during the remainder of his life.

Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy. He would often curse them, and exclaim, "Retire! It is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! And what a wretched glory have you produced me?"

Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against, and in plaintive accents would he cry out, "Oh Christ! Oh Jesus Christ!" and then complain that he was abandoned by God and man. The hand which had traced in ancient writ the sentence of an impious and reviling king, seemed to trace before his eyes, *Crush then, do crush the Wretch.* In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of him whom he had blasphemed; and his physicians, particularly M. Tronchin, calling in to administer relief, thunderstruck, retire, *declaring the death of the impious man to be terrible indeed.*

The pride of the conspirators would willingly have suppressed these declarations, but it was in vain. The Mareschal of Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained; and M. Tronchin, that *the furies of Orestes could give but a faint idea of those of Voltaire.*

For the Christian Observer.

MR. SWINBURNE, in his Travels through the Two Sicilies, vol. ii. p. 67, speaking of the ancient palace of the Kings of Naples, makes the following remarks: "One room is set apart for the drawing of the lottery; an institution of great emolument to the King, but of still more essential detriment to the morals and fortunes of his subjects. Necessity is the plea for establishing so pernicious an allurement to gambling; because the lotteries (it is said) set up at Genoa, and elsewhere, would infallibly draw a great deal of money out of the country, if no such thing existed at Naples; and if the Neapolitans now are dupes, at least their own exchequer benefits by their folly. But this is fallacious reasoning. For the daily labourer, the artisan, and the menial servant, could not squander away their pittance at a lottery-office out of the kingdom: the distance and absence of the temptation from their eyes would eradicate the vice."

Such are the reflections of a writer, who has shewn by passages in his book that, at the time when he composed it, he was by no means an over rigid moralist; nor even disposed to admit that all the practical principles which Christianity inculcates, are either connected or consistent with national prosperity. I believe that England is under obligations to her present Prime Minister, for having studied to lessen the evils resulting from a national lottery. I sincerely wish, that within no long period, she may become far more indebted to him for abolishing so pernicious a mode of replenishing the public coffers. The mischiefs attached to a lottery are inseparable from it. Guard a lottery as you may, to retain it is to act on the maxim

> Rem:—quocunque modo rem
> ——Quærenda pecunia primum:
> Virtus post nummos.

Who that knowingly barters morality for gain, can conscientiously denominate himself a Christian? To affirm, that the crimes and the distresses which characterise the institution of a lottery, would not be removed from the British Isles by the extinction of our lotteries, is an assertion which it is difficult to regard as serious. The distance of temptation in a foreign

lottery; the suspicion and doubt which, in the apprehension of numbers, would hang over its promised advantages; and the enaction of heavy penalties against all in the British dominions who should shew themselves, under any shape, as its agents, would obviously rescue us from the enormous evil. G. T.

To the Editor of the Christian Observer.

SIR,

I AM an orderly man, of middle age, and during the latter months of the summer have been travelling with my family through the North of England, partly for the improvement of our health, partly for the purpose of contemplating the grand and beautiful features which characterize the region which we visited. The objects of our expedition having been happily attained, we pursued our course homewards without molestation, until we reached the confines of Lancashire. There, Mr. Editor, being by nature perhaps of a somewhat wary cast, and being now, as I have observed, of middle age, I began to forebode that our quiet might be disturbed, and our progress impeded, by our entrance within the sphere of Preston Guild. As you, Sir, are, I doubt not, a venerable philosopher bordering on seventy, and have passed your days in the solitude of an attic in Fleet Street, apart from the vanities of the world, you may wish for a little explanation of this Guild. The term itself is variously interpreted. Many persons ascribe it to the same stock whence the metropolis deduces its Guildhall; and are of opinion, that the two representatives of Preston, whom you will find indebted to the Guild for their seats in parliament, are no other than the substitutes of Gog and Magog. There seem, however, to be chronological difficulties in the way of this solution. Some etymologists, looking to the good cheer which is a prominent feature in the Guild, trace the term to the Latin noun *gula*; others, for a similar reason, fix upon the English substantive, *gills*; others again, dazzled by the splendid parade of the festivity, and calling to mind the memorable *champ du drap d'or*, derive the name from the verb to *gild*. For my own part, having long concurred in sentiment with the wise writer, whose definition of etymology is *eruditio ad libitum*, I regard these interpretations but as ingenious conjectures. Names, however, are only shadows, and their origin is of trifling moment, when the substance which they designate is manifest. The Guild is discriminated by marks sufficiently strong. It is an assemblage of eating, and drinking, and dancing, and acting, and cocking, and racing, and processioning, and masquerading. By the uninterrupted celebration of these rites during a fortnight, at the conclusion of each period of twenty-one years, the respectable borough of Preston purchases, conformably to the ordinance of Henry the Second, a renewed lease of its charter. The sagacious monarch assuredly discerned the price which his clients would be, in all future times, most willing and most competent to pay; and it is no more than justice to add, that they spare no exertions to satisfy the demands of their royal patron. From the peer to the mechanic every nerve is on the stretch: surrounding counties pour in their multitudes; and the capital itself does not disdain to contribute its cooks, its waiters, its players, its hair-dressers, and its pickpockets. To mention the personages who, in the multifarious occupations of the Guild, have attained more exalted celebrity than their associates, were it in my power, would be invidious. The triumphs, indeed, of a certain Earl at the cockpit, rival the glories of Bonaparte. But, though I am a staunch friend to aristocracy, I wish not to depress the gentry and commonalty into utter despondence by reiterating the name, and dwelling on the atchievements of the noble victor. At Lancaster my apprehensions had been allayed, by credible information that the Carnival was at an end, and that post-horses would be plentiful; but when we entered Preston, we found that the turmoil "had increased, was increasing, and," as I then was hastily disposed to pronounce, "ought to be diminished." The landlord, when we stopped at his door, looked heartily sick of the Jubilee, and had sought refuge in the street from crowds of company, who were stunning him with demands for accommodations and conveyances. Had I not been fortunate enough to have with me a

pair of horses of my own, we might have paid a handsome sum for the liberty of sitting up all night at the Black Bull. My wife and daughters, solicitous to be at home, would have felt little inclination to mix in the tumult of gaiety, even if in crossing the Ulverston Sands the preceding day, whatever finery we had with us had not been dabbled and stained by the water which flowed into the chaise; and my coachman, who, like myself, is an orderly man, seeing his two fat horses squeezed into one stall, and every moment liable to be turned adrift on the return of the rightful owner of the station into which they had intruded, was still more impatient than his master to depart.

I frankly confess, Mr. Editor, that while I was entangled amidst the inconveniencies in which the Guild involved sober travellers, desirous to proceed about their business; I was far from being sufficiently sensible of its merits. But now, Sir, contemplating the institution at a safe distance, I behold it with other eyes. Its antiquity renders it respectable; its utility entitles it to esteem and imitation. What can be better adapted, than such a jubilee, to purge away from the heart that black and stagnant blood, which is the feeder of Methodism and Jacobinism? I dare to affirm, that there was not a Jacobin or a Methodist who partook, or partook cordially, of these festivities. What can be better adapted than such a round of delights to expose the slanders of the disaffected, who proclaim the country to be sunk in wretchedness; or to counteract the self-inflicted miseries preached up by those who are righteous overmuch? True it is, that the Preston Guild revives us but once in one-and-twenty years. Let us remember, however, that the secular games instituted among the Romans, undoubtedly for similar purposes, returned not but at the expiration of a century. He who beheld them once never beheld them again, except when the innovating impatience of an Emperor precipitated the period of their recurrence. But he, who, during early youth, has been initiated into the Preston mysteries, may hope to share twice in the celebration of them during manhood, and once in a green old age. Shall we deem lightly of a blessing, because it is to be enjoyed less frequently than we wish? These considerations, Mr. Editor, have determined me to invite, through the channel of your widely extended work, the attention of the legislature to this momentous subject; and to suggest, I will not say the expediency, but the necessity of providing, by parliamentary regulation, for the quick recurrence of Preston Guild, and for the establishment of Guilds throughout the British empire. It surely would require but a slight exertion of that "vigour beyond law," so efficaciously displayed by Charles the Second, and so ably recommended by the most enlightened statesman of the present day, to pronounce by a *quo warranto* the forfeiture of the charters of all the cities and towns in his Majesty's dominions. And if that measure were adopted with a view to the renewal of them, on the express condition that every city and town should duly celebrate an annual Guild, what moralist would not allow, conformably to the principles of that statesman and the Jesuits, that this is an occasion on which the end sanctifies the means, on which it is lawful to do evil that good may come? But in the execution of this salutary plan, the subordinate parts are, by no means, to be confided to the precariousness of local discretion. The charter itself must prescribe the most important details; otherwise there may be frequent omissions of many of the rites best adapted "to cherish the feelings of loyalty and religion." Such an omission, I speak with deep regret, disgraces the Guild at Preston. There is no Bull-baiting. The legislature, therefore, will ensure, in every chartered town, the formation of a Bull-ring contiguous to the Cock-pit. It will also direct its vigilance to the general diffusion, among the inferior classes, of those diversions of the Guild, as acting and masquerades, which at present are nearly monopolized by the higher ranks of society. I know that in some minds a prejudice exists against the appearance of men of low station in masquerade; partly because the masquerade in which they usually present themselves, with crapes, namely, over their visages, and dark lanthorns or cocked pistols in their hands, excites ideas not altogether pleasant; and partly because these masqueraders, unlike to most of their superiors, sup-

port with spirit the character which they have assumed; but jealousy, when the national welfare is at stake, must not be humoured. As to unpleasant ideas from masqueraders with black faces, nothing, Mr. Editor, is more absurd than to draw general conclusions from particular examples. What, if an hundred cases of barbarity, or of loss of human life, be quoted from the annals of Bull-baiting? each of them is but a single instance. What, if proof of ten thousand yearly murders in the Slave Trade be produced? each is but a single instance. Would parliament on such grounds frown on Bull-baiting or on the Slave Trade? Ever since I began logic at the university, I have recognised the folly of arguing, *a dicto secundum quid ad dictum simpliciter*. I have only to add that, under the fostering encouragement of the legislature, village wakes might be elevated into petty guilds. Thus would new sources of patriotism and virtue be opened throughout our empire. Enjoyment of the present Guild, recollection of the past, and preparation for the future, would purify every heart. The benign energy of this institution would extinguish democracy and infidelity; and might, ultimately, supersede the visitations of Bishops, and the expense of an Established Church. Communicate, Sir, my propositions to the public; and let me exult in the conviction of having saved my country.

P. O.

REVIEW OF NEW PUBLICATIONS.

XLIV. *Lectures on the Gospel of St. Matthew, delivered in the Parish Church of St. James, Westminster, in the Years* 1798, 1799, 1800, *and* 1801. *By the Right Reverend* Beilby Porteus, D. D. Bishop of London. 2 Vols. 8vo. London. Cadell and Davies. 1802.

In the Preface to this work, the unfavourable aspect of the political, moral, and religious state of Great Britain, about the year 1797; the triumphs of its external enemies; the machinations of its internal foes to diffuse disaffection and infidelity; and the spirit of voluptuous dissipation prevalent in the higher ranks, are described as having required from every friend to religion the most active and strenuous exertions. To discharge his own share of the general obligation, this exemplary Prelate determined to deliver a Lecture on a portion of the Gospel of St. Matthew, every Friday during Lent, in his parish church of St. James, Westminster. The Lectures were continued during four successive years; and if the singularly crowded audiences to which they were delivered, were in part attracted by the novelty of the practice, and the high reputation of the Bishop as a preacher, their persevering attendance during the whole course, and the increase of their numbers during the concluding year, furnish ground for confident hope, that the object of a very considerable proportion was Christian edification.

After an introductory Lecture, purposing to give a compendious view of the Sacred Writings, the Bishop proceeds in an expository manner, from the beginning of the Gospel of St. Matthew unto the end: not, however, with a regular attention to the explanation of every passage, but with the occasional omission even of entire chapters. Thus little notice is taken of the ninth chapter; none of the eleventh, fifteenth, sixteenth, twentieth, twenty-first, and twenty-third. We should have been glad to see some illustration of every chapter. But we presume that the Bishop did not conceive, that the time to which he had limited himself, would admit a plan more comprehensive than that which he has adopted.

In the commencement of the First Lecture, the Bishop speaks thus, concerning his general design:

"Edification not entertainment, usefulness not novelty, are the objects I have in view; and in which therefore I may sometimes perhaps avail myself of the labours of others, when they appear to me better calculated to answer my purpose than any

thing I am myself capable of producing." (vol. i. p. 1.)

Towards the conclusion of the same Lecture, he distinctly states it to comprehend the four following objects:

"First to explain and illustrate those passages of holy writ, which are in any degree difficult and obscure.

"2dly. To point out, as they occur in the sacred writings, the chief leading fundamental principles and doctrines of the Christian religion.

"3dly. To confirm and strengthen your faith, by calling your attention to those strong internal marks of the truth and divine authority of the Christian religion, which present themselves to us in almost every page of the Gospel.

"4thly. To lay before you the great moral precepts of the Gospel, to press them home upon your consciences and your hearts, and render them effectual to the important ends they were intended to serve; namely, the due government of your passions, the regulation of your conduct, and the attainment of everlasting life." (vol. i. p. 23.)

The Lecture closes with some observations which bear a strong testimony to the general usefulness of expository sermons. If our recollection be accurate, this excellent Prelate has strongly recommended them in one of his smaller publications, and has pointed out the advantages of subjoining them to the afternoon service in many places, where there is at present no sermon in that part of the day.

To lay before our readers a minute examination of each Lecture would be incompatible with the limits of our Review. We shall, therefore, confine our remarks to such passages and topics as appear to us the most important.

The Bishop notices, (vol. i. p. 60.) the seeming contradiction between the assertion of John the Baptist, John i. 21. that *he was not Elias*, and our Saviour's declaration, Matt. xi. 14. that *he was*: and after specifying the true solution, namely, that John denied himself to be literally and identically Elias restored to life, and that our Lord affirmed him to be the predicted messenger who was figuratively to appear in the spirit and power of Elijah, proceeds in the following terms:

"This difficulty we see is so easily removed, that I should not have thought it worth noticing in this place, had it not been very lately revived with much parade in one of those coarse and blasphemous publications which have been dispersed in this country with so much activity, in order to disseminate vulgar infidelity among the lower orders of people, but which are now sinking fast into oblivion and contempt. This is one specimen of what they call their *arguments* against Christianity, and from this specimen you will judge of all the rest." (vol. i. p. 61.)

When it is said (p. 117.) of the Pharisees, that they disbelieved the cure of the blind man, and the raising of Lazarus from the dead, though they saw them both before their eyes, one restored "to sight, the other to life," we apprehend the statement to be incorrect. They allowed the fact of the cure of the blind man, when they had learned from his parents that he was born blind (see John ix. 24—26.): and they also admitted the fact of the resurrection of Lazarus, (see John xi. 46, 47.) though their sinful prejudices drove them to excommunicate the one party, and to attempt the destruction of the other, and hardened their hearts against the truth which the miracle wrought on each was intended to impress.

We were much surprised to observe that the Bishop, when explaining (p. 184.) the real import of certain figurative precepts in the New Testament, includes the direction "to do all things to the glory of God," among the injunctions of which, he says, that "if they were understood in their literal signification, it would be utterly impossible for us to continue a week longer in the world;" and that they "require very considerable abatements, restrictions, and limitations." Surely the literal meaning of the precept would not demand, in the ordinary use of language, any such destructive abstraction from earth and its concerns! We feel assured that the Bishop will agree with us, that in business, in relaxation, in all things no less than in devotion, the glory of God is to be the prime object of a Christian. But we greatly regret the possibility, that the manner in which he has classed the foregoing precept with others obviously figurative, may lead some of his readers into a dangerous error respecting a fundamental principle of duty.

In commenting on the passage, "whatsoever ye would that men should do to you, do ye even so to

them; for this is the law and the prophets;" the Bishop is laudably solicitous to expose the fatal delusion of those who regard morality as the sum of religion, and benevolence as a counterpoise to guilt."

"There are duties," he remarks, "of another order, equally necessary at least, and equally important with those we owe to our neighbour.

"There are duties, in the first place, owing to our Creator, whom we are bound to honour, to venerate, to worship, to obey, and to love with all our hearts, and souls, and mind, and strength. There are duties owing to our Redeemer, of affection, attachment, gratitude, faith in his divine mission, and reliance on the atonement he made for us on the cross. There are, lastly, acts of discipline and self-government to be exercised over our corrupt propensities and irregular desires. Accordingly in the very chapter we have just been considering, we are commanded to seek first the kingdom of God and his righteousness. We are in another place informed, that the love of God is the first and great commandment, and the love of our neighbour only the second: and we are taught by St. James, that one main branch of religion is to keep ourselves unspotted from the world *." (vol. i. p. 190.)

"Benevolence is the favourite, the fashionable virtue of the age; it is universally cried up by infidels and libertines as the first and only duty of man; and even many who pretend to the name of Christians are too apt to rest upon it as the most essential part of their religion, and the chief basis of their title to the rewards of the Gospel. But that Gospel, as we have just seen, prescribes to us several other duties which require from us the same attention as those we owe to our neighbour; and if we fail in any of them, we can have no hope of sharing in the benefits procured for us by the sacrifice of our Redeemer. What then God and nature, as well as Christ and his Apostles, have joined together, let no man dare to put asunder." (vol. i. p. 192.)

In selecting a passage of some length as a specimen of these Lectures, we have been desirous to fix on one, which should neither exceed nor fall below the general tenor of the work. It is thus only that an extract from any performance can enable the reader to judge for himself concerning its excellences and defects. We believe the following passage, on the nature and application of parabolical instruction, to accord with the description which we have given.

"This mode of instruction has many advantages over every other, more particularly in recommending virtue, or reproving vice.

"1. In the first place, when divine and spiritual things are represented by objects well known and familiar to us, such as present themselves perpetually to our observation, in the common occurrences of life, they are much more easily comprehended, especially by rude and uncultivated minds (that is, by the great bulk of mankind) than if they were proposed in their original form.

"2. In all ages of the world there is nothing with which mankind has been so much delighted as with those little fictitious stories, which go under the name of fables or apologues among the ancient heathens, and of parables in the sacred writings. It is found by experience, that this sort of composition is better calculated to command attention, to captivate the imagination, to affect the heart, and to make deeper and more lasting impressions on the memory, than the most ingenious and most elegant discourses that the wit of man is capable of producing.

"3. The very obscurity in which parables are sometimes involved, has the effect of exciting a greater degree of curiosity and interest, and of urging the mind to a more vigorous exertion of its faculties and powers, than any other mode of instruction. There is something for the understanding to work upon; and when the concealed meaning is at length elicited, we are apt to value ourselves on the discovery as the effect of our own penetration and discernment, and for that very reason to pay more regard to the moral it conveys.

"4. When the mind is under the influence of strong prejudices, of violent passions, or inveterate habits, and when under these circumstances it becomes necessary to rectify error, to dissipate delusion, to reprove sin, and bring the offender to a sense of his danger and his guilt; there is no way in which this difficult task can be so well executed, and the painful truths that *must* be told so successfully insinuated into the mind, as by disguising them under the veil of a well-wrought and interesting parable.

"This observation cannot be better illustrated, than by referring to two parables, one in the New Testament, the other in the Old, which will amply confirm the truth, and unfold the meaning of the preceding remarks.

"The first of these which I allude to, is the celebrated parable of the good Samaritan.

"The Jews, as we learn from our Lord himself, had established it as a maxim that

* James i. 27.

they were to love their *neighbour* and to hate their enemy *; and as they considered none as their neighbours but their own countrymen, the consequence was, that they imagined themselves at *liberty* to hate all the rest of the world; a liberty which they indulged without reserve, and against none with more bitterness than the contiguous nation of the Samaritans. When, therefore, the lawyer in the Gospel asked our Lord, who was his neighbour? had Christ attempted to prove to him *by argument* that he was to consider all mankind, even his enemies, even the Samaritans, as his neighbours, the lawyer would have treated his answer with contempt and disdain; all his native prejudices and absurd traditions would have risen up in arms against so offensive a doctrine; nor would all the eloquence in the world, *not* even the divine eloquence of the Son of God himself, have been able to subdue the deep-rooted prepossessions of the stubborn Jew.

"Jesus therefore, well knowing the impossibility of convincing the lawyer by any thing *he* could say, determined to make the man convince himself, and correct his own error. With this view he relates to him the parable of the Jewish traveller, who fell among robbers, was stripped and wounded, and left half dead upon the spot; and though passed by with unfeeling indifference and neglect by his own countrymen, was at length relieved and restored to health by a compassionate Samaritan. He then asks the lawyer, who was neighbour to this distressed traveller? It was impossible for the lawyer not to answer, as he did (not foreseeing the consequence) *He that shewed mercy to him*: that is, the Samaritan. Here then he at once cut up his own absurd opinion by the roots. For if the Samaritans, whom of all others the Jews most hated, were, in the true and substantial sense of the word, their *neighbours*, they were bound by their own law, by their own traditions, and by this man's own confession, to love and to assist them as such. The conclusion was therefore, *go and do thou likewise*.

"This then affords a striking proof of the efficacy of parable in correcting strong prejudices and erroneous opinions. But there is another thing still more difficult to be subdued, and that is, inveterate wickedness and hardened guilt. But this too was made to give way and humble itself in the dust by the force of parable, I mean that of Nathan.

"There seems reason to believe that King David, after he had committed the complicated crime of adultery and murder, had by some means or other contrived to lull his conscience to sleep, and to suppress the risings of any painful reflection in his mind. This appears almost incredible, yet so the fact seems to have been; and it shews in the strongest light the extreme deceitfulness of sin, its astonishing power over the mind of man, and the inveterate depravity of the human heart. When we see a man who had perpetrated such atrocious deeds, totally insensible of his guilt, and not discovering the slightest resemblance to his own case in the affecting and awakening story which the prophet related, it affords a striking and a melancholy proof what human nature is when *left* to itself, even in the best of men; even in those who, like King David, are, in the general tenor of their life, actuated by right principles, and even animated (as he evidently was) with the warmest sentiments of piety and devotion. And it demonstrates in the clearest manner, the absolute necessity of that help from above in the discharge of our duty, which the Christian revelation holds out to us, and which men of the world are so apt to despise and deride as a weak delusion and fanatical imagination; I mean the divine influences of the Holy Spirit: without which there is not a single individual here present, however highly he may think of the natural rectitude and invincible integrity of his own mind, who may not, in an evil hour, when he least thinks of it, be betrayed by some powerful and unexpected temptation into as much guilt, and become as blind to his own situation, as was that unhappy prince of whom we are now speaking.

"It was indispensably necessary to rouse the sinner out of this dreadful lethargy; but how was this to be done? Had Nathan plainly and directly charged him with all the enormity of his guilt, the probability is, that either in the first transport of his resentment he would have driven the prophet from his presence, or that he would have attempted to palliate, to soften, to explain away his crime; would have pleaded the strength of his passion or the violence of the temptation, and perhaps claimed some indulgence for his rank and situation in life. But all these pleas were at once silenced, and his retreat completely cut off, by making him the judge of his own case, and forcing his condemnation out of his own mouth. For after he had denounced death on the rich man for taking away the ewe lamb of the poor one, he could with no decency pretend that he who had destroyed the life of *one* fellow-creature, and the innocence of *another*, was deserving of a milder sentence.

"There was nothing then left for him but to confess at once, as he did, "that he had sinned against the Lord;" and his penitence we know was as severe and exemplary as his crime had been atrocious." (vol. i. p. 278—285.)

In vol. ii. p. 127, the Bishop recurs to a subject, his sentiments on which we have already quoted from vol. i.

* Matth. v. 43.

p. 190. Its importance induces us to subjoin the following extract.

"In the Christian system we find many essential improvements of the moral law, which was carried by our Saviour to a much higher degree of perfection than in the Jewish dispensation, as may be seen more particularly in his sermon on the mount. We find also in the New Testament all those important evangelical doctrines which distinguish the Christian revelation; more particularly those of a resurrection, of a future day of retribution, of the expiation of our sins, original and personal, by the sacrifice of Christ, of sanctification by the Holy Spirit, of justification by a true and lively faith in the merits of our Redeemer. If, therefore, we wish to form a just and correct idea of the whole Christian dispensation, and if we wish to be considered as genuine disciples of our divine Master, we must not content ourselves with observing only the two leading commandments of love to God and love to men, but we must look to the *whole* of our religion as it lies in the Gospel; we must endeavour to stand perfect in *all* the will of God, and in *all* the doctrines of his Son, as declared in the Christian revelation; and after doing our utmost to fulfil all righteousness, and to attend to every branch of our duty, both with respect to God, our neighbour, and ourselves, we must finally repose all our hopes of salvation on the merits of our Redeemer, and on our belief in him as the way, the truth, and the life." (vol. ii. p. 127, 128.)

And in his observations, (p. 190, &c.) on the description given in Matt. xxv. of the day of judgment, he inculcates with great earnestness, that "nothing can be more distant from truth, or more dangerous to vital religion, than the opinion" that charity, an enquiry concerning which is there exhibited "as a *specimen* of the manner in which an inquiry into the whole of our behaviour will be conducted," is the only virtue expected from us; that the New Testament every where demands universal holiness; that so far is it from being true that any single virtue will gain us admission into heaven, that St. James teaches the directly opposite doctrine, namely, that unless we diligently cultivate every virtue without exception, we shall be objects of punishment: that, "even if we endeavour to fulfil *all* righteousness, yet it is not on that righteousness, but on the merits of our Redeemer, that we must rely for our acceptance with God. For the plain doctrine of Scripture is, that *it is the blood of Jesus Christ that cleanseth us from all sin; and that by grace we are saved through faith; and that not of ourselves, it is the gift of God.*"

In commenting (p. 300.) on the account given in Matt. xxviii. of the appearance of our Lord after his resurrection to about five hundred of the brethren, who, "when they saw him, worshipped him; but some doubted:" the Bishop observes:

"Where can be the wonder, if among five hundred persons there should be two or three, who, like the disciples mentioned by St. Luke *, believed not for joy, and wondered; that is (as is very natural) were afraid to believe what they so ardently wished to be true; or who, like St. Thomas, would not believe, unless they touched the body of Jesus, and thrust their hands into his side. But their doubts, like his, were probably soon removed. This circumstance, therefore, only serves to shew the scrupulous fidelity of the sacred historians, who, like honest men, fairly tell you every thing that passed on this and on similar occasions, whether it appears to make for them or against them." (vol. ii. p. 300.)

We have seen (and, if we rightly remember, in Dr. Paley's View of the Evidences of Christianity) a remark on this subject, which we believe to be just. It was while Jesus was yet *at a distance*, that some doubted whether the person whom they saw was really their Master who had been crucified. But when, as it is added in the next verse, "he came and spake unto them;" when ΠΡΩΣΕΛΘΩΝ ελαλησεν αυτοις, *coming close up to them*, he entered into discourse with them; their doubts must *necessarily* be removed.

The work which we have been examining, usually holds an even course; not abounding in very deep views of doctrine, nor in applications singularly striking. We sometimes meet with looseness and ambiguity of expression: on one or two instances of which, involving fundamental points of doctrine, we felt strongly disposed to enlarge; but were restrained in part by a fear of inadvertently ascribing to this pious Prelate sentiments, which his words might not be designed to imply. The style is generally plain and perspicuous, and occasionally forcible. If it does not reach the precision and energy which might have been attained; we are not insensible to the pleasing apology which termi-

* Ch. xxiv. 41.

nates the Preface. We take leave of these Lectures with feelings of high respect towards the Author, for having stepped beyond the customary routine of episcopal exertion; and for having thus given an example of those efforts for the support of religion and the extension of its influence, which we are convinced that the present state of the world renders indispensable.

XLV. *Four Sermons on—I. Repentance unto Life.—II. The Evil of Sin, as committed against God.—III. Christ's Love to penitent Sinners.—IV. The Promise of the Holy Spirit; lately preached at the Lock Chapel, and published by particular Request.* By THOMAS SCOTT, Chaplain to the Lock Hospital. London. Seely, 1802. Price 2s. 6d. pp. 110.

THESE four Sermons are in the Author's usual manner; full, judicious, and highly practical. The doctrines of Christianity are faithfully asserted; and they are at the same time well guarded against the conclusions, both of those who would impugn, and of those who would abuse them.

In the first Sermon, which is from Acts xi. 18, after having shewn the necessity of genuine repentance, as constituting a principal part of the design of the Gospel, the Author states its nature and effects. In this part of the discourse, he has gone much into detail; but not more, we conceive, than is necessary in the elucidation of a point on which so much depends. Repentance he regards as beginning in serious *consideration* of our thoughts, words, and actions. From consideration, arises *conviction* of the sins of the heart and life, and of the innate depravity of our nature; whence proceed a spirit of *submission* and *humiliation* before God, and a hatred of all sin. And here we beg leave to transcribe an important observation, which will be found to contain one indubitable test of true repentance.

"But now let me ask you, can any one hate sin, and abhor himself for sin; can he love God, and love his neighbour; and yet keep possession of that property, which, previously to repentance, he iniquitously acquired?—Surely, if he has the power and the opportunity of making restitution, and hates the *works* of sin, he will abhor its *wages* likewise. He will never consent to perpetuate the injustice of which he really repents: but will certainly make full restitution, where he can, whatever self-denial it may impose. In numberless instances indeed, it is difficult to know, in what particulars, and to what persons this restitution is due; but the poor, especially the poor of Christ's flock, we have always with us: and here, if difficulties arise, the conscientious penitent will not only bestow, what he is conscious is not *his own*, and yet knows not to whom to restore it; but even add far more to it, if in his power.

"The apostle, however, addresses some, whom he supposes unable to make restitution: and his language is well worthy our attention. 'Let him that stole, steal no more:' but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.' Mark the reason: not only that he may honestly support himself and his family: but also, 'that he may have to give to him that needeth;' thus, gradually making amends to man for injuries done to man; though he can make no compensation to his offended God. Here 'he hath nothing to pay,' and begs a free forgiveness.

"In a variety of ways the true penitent, during his daily self-examination, will discover instances, in which he hath injured others perhaps in their character, or their principles, by his conversation, or his example: and he will here too endeavour to counteract, or make amends for his misconduct, by any means in his power, however humiliating and self-denying; and especially by henceforth setting a good example, and trying to 'do good to all men, and especially to the household of faith'." (p. 15, 16.)

The Author proceeds to state other particulars by which genuine repentance is distinguished from that which is false and spurious. These are a great tenderness of conscience and a fear of temptation; a love of holiness and a hatred of sin; humility, an increasing sense of our need of Christ's atonement and mediation, and a growing love to the Redeemer; benevolence and meekness in our intercourse with our fellow men, and an indifference to the world. On these topics the Author speaks so well, that we chuse rather to refer our readers to the sermon itself, than to make any further extract from it.

The subject of the second Sermon is, "The Evil of Sin, as committed against God." The obvious design of it is, to convince the readers that the circumstance which gives to disobedience its greatest turpitude, is its opposition to the will of God; a circumstance, which seems almost to be

lost sight of by those moralists who make *utility* to man the test and measure of virtue; and who speak of vice as if its criminality consisted merely in the injury which it does to our fellow creatures. In opposition to such writers, the Author shews, that the Holy Scriptures urge obedience on very different and far superior grounds; the glory of God being the grand consideration by which it is there enforced.

The text on which this Discourse is founded, is the 4th verse of the 51st Psalm, "Against thee, thee only, have I sinned." The spirit of these emphatic words is well illustrated, by considering our relation to God, as the Creator, governor, and judge of the universe: the extent of our obligations to him as the author of all our powers and abilities; in whom the authority of a sovereign, the kindness of a parent, and the liberality of a benefactor are united: and the effect which a view of his great mercy towards sinners, particularly in sending his own Son to save them, should produce upon our minds. The aggravated evil of sin is shewn to be greatly enhanced in the case of those, who, like David, transgress God's law, after they have "experienced his pardoning love and renewing grace."

Having shewn, that to violate such obligations indicates the basest ingratitude, and is no less than rebellion against God, Mr. Scott satisfactorily proves, that many persons may, on these grounds, be involved in considerable guilt, who are not aware of their criminality. Those, for example, who, though not chargeable with any acts of gross immorality, yet habitually forget God, or who value wealth, pleasure, power, or any earthly object, more than his favour; those who neglect the study of the Holy Scriptures; those who violate the Sabbath, who irreverently use the name of God, &c.

"For who does not perceive," observes Mr. Scott, "that however moral, amiable, or respectable he may be in his conduct among men; yet if he treat God with neglect, or set him at defiance, he must be the object of his indignation and abhorrence." (p. 42.)

"But many," he adds, "endeavour to screen themselves by saying, that they do not *mean* to offend God in this or the other action; for they never thought about him. And thus the very sin, with which they are especially charged, is pleaded in extenuation of other crimes! It is," however, as Mr. Scott proceeds to prove at some length and with great force, "the grand criminality in the conduct of men, that they forget God."—*The wicked shall be turned into hell, and all the people that forget God.*

The Author concludes this Sermon, by endeavouring to produce a deep conviction of the need we all have of that grace and mercy which are held forth to mankind, in the Gospel.

The third Sermon, which is "On the Love of Christ to penitent Sinners," is grounded on the parable of the lost sheep, Luke xv. In this Discourse, those who have felt the force of the considerations urged in the preceding sermon, will find much to relieve their fears, without lessening their sense of the evil of sin, or encouraging any presumptuous hopes. The Author begins with stating the gracious purpose for which the Son of God assumed our nature, and submitted to all the labours and sufferings of his ministry, namely, to *seek and to save that which was lost*; and then proceeds to shew, that the appointment of the Christian ministry, and the peculiar work of the Holy Spirit, "which consists in quickening the dead in sin; bringing the prodigal to himself; humbling the proud heart; subduing the stout spirit; awakening the careless conscience; shewing the criminal his guilt, the justice of God in his condemnation, and the future judgment, with all its solemnities and awful consequences;" are perfectly coincident with the same compassionate design; and that wherever there is an instance of a sinner brought to *repentance towards God, and faith in our Lord Jesus Christ*, there the fact takes place which the parable was intended to illustrate: the good shepherd recovers his sheep that was lost, rejoices over him, and calls on us to rejoice likewise.

In the second head of this Discourse, Mr. Scott sets forth the joy of the Redeemer in seeing the fruits of his mediation and the success of his word in the conversion of sinners; and then endeavours to encourage the penitent to apply to Christ with a confident hope of finding a cordial welcome from him who "came to seek

and to save that which was lost." These encouragements are illustrated by our Saviour's conduct to the woman who came to him in the house of Simon the Pharisee; by his behaviour to Zaccheus, to the penitent thief, and to Saul of Tarsus.

Mr. Scott next considers that part of the parable in which the shepherd is represented as calling on his neighbours to rejoice with him, and he regards it not merely as an additional encouragement to true penitents, but as intended also to remind Christians, that it is their duty to take a lively interest in the conversion of sinners; and that it should be one grand aim and design of their lives, by all proper and practicable means, to bring others to repentance and faith in Christ.

Having exhibited at some length the compassion of Jesus Christ to penitent sinners, the Author anxiously warns those of their danger, who should so abuse the grace of the Gospel as to infer from it, that sin may be persisted in with impunity; proving by a reference to the Scriptures, that those who are thus emboldened to continue impenitent, will assuredly perish, and that with the most aggravated condemnation. He earnestly exhorts all not to indulge procrastination in the concerns of their souls; and concludes with an affectionate prayer, "that all present may be found among those, over whom Christians and ministers rejoice; over whom Christ rejoices; and who shall rejoice with him, and in his love and presence, to all eternity."

The fourth Sermon is an able Discourse from Luke xi. 13, on that distinguishing doctrine of Christianity, the promise of the Holy Spirit. In the first head of this sermon, Mr. Scott, after adducing several scriptural proofs in favour of the divinity and personality of the Holy Spirit, divides his agency into extraordinary and ordinary; the former by immediate inspiration, making men prophets; the latter, by his regenerating and sanctifying influences, making men saints. He then distinctly states, that it is only the latter which is now to be expected; and proceeds to free the doctrine of the Holy Spirit from the objections with which fanatical men have furnished the opposers of this essential point of Christian theology. We shall extract the passage.

"We do not expect that the Holy Spirit will be given in answer to our prayers, to inform us immediately, as by a whisper, when either awake or asleep, that we are the children of God; or to lead us to this conclusion, by any impression or new revelation; or in any other way, than by enabling us to exercise repentance, and faith, and love to God and our neighbour. Here again, we allow, that enthusiasm has often found admission, and has done great mischief.

"God inspired holy men of old to write the Scriptures, as they were moved by the Holy Ghost; and, while we would teach you to depend on the same Spirit, to guide you into the true meaning of the Scriptures; we would by no means allow, that he ever reveals any thing contrary to the written word, or more than is contained in it, or through any other medium. Now, should any impression be made on the mind of a covetous man, an adulterer, or any other impenitent sinner; that his sins are pardoned, and that he is a child of God and an heir of heaven; it would contradict the Scriptures, which expressly declare that such characters are in the road to destruction. But the Holy Spirit cannot contradict himself; and therefore such impressions must come from 'Satan transformed into an angel of light.'

"If any impression lead men from the Scriptures, to form some other ground of hope, or rule of conduct, than is there given; it adds to the word of God, and indeed contradicts it, and must therefore be a delusion.

"If any one thinks he is led by the Holy Spirit immediately, and in the neglect of the means of grace; for that he has now no longer occasion, as being under a higher influence, to search the Scriptures; or that his views are not to be judged by the oracles of God, soberly interpreted as the standard of truth; he is evidently deluded. 'To the law and to the testimony, if they speak not according to this word; it is because they have no light in them.' Even prophets and apostles searched the Scriptures extant in their days, and uniformly appealed to them; and our Lord, in promising the Holy Spirit to his disciples, 'to lead them into all truth,' adds 'He shall bring to your remembrance whatever I have spoken unto you.' (John xiv. 26.)

"The Holy Spirit is not promised to render us infallible; and they, who professing a great dependence on his influence, refuse to preach or pray, except as moved by the Spirit, probably without being aware of it, advance a claim to infallibility, whenever they thus speak either to God or to man. Whatever is uttered at those times, is actually made the dictates and words of the Holy Spirit, and put upon an equality with the language of Scripture! But surely it is more becoming for us to do

our best, as opportunities offer, and to ascribe all that is true or good to the Holy Spirit, taking the blame of all that is erroneous or defective upon ourselves! All such claims, however, as imply exemption from mistake or sin, we utterly disallow, as arrogant and enthusiastic; and only desire to have our principles and actions candidly judged of by the Holy Scriptures.

"We observe also, that we are incapable of distinguishing the influences of the Holy Spirit, from the exercises of our own faculties, except as every thing holy is considered as coming from his agency, every thing unholy from our evil nature. In fact, there is no actual and entire distinction; except when he acts as a Spirit of prophecy. For, all we are taught to expect is this, that he will dispose and enable us to exercise the understanding and faculties which God hath given us, in a holy and wise manner. He who is left to himself, or under the influence of that spirit which worketh in the children of 'disobedience,' acts freely and without compulsion; his faculties being distempered by sinful passions, as the eye or the ear by disease. And he, who is brought under the influence of the Holy Spirit, experiences no compulsion or violence; but the mind being delivered from the effect of delusion and sinful passions, perceives things in a new light, and most willingly makes a new and holy choice. 'I know,' says the apostle, 'that in me, that is, in my flesh, dwelleth no good thing;' (Rom. vii. 18:) if then, humbly examining ourselves by the sacred word, we become conscious of desires and affections, and perform actions, in which there is something truly good; we may conclude that this is effected 'by the Spirit which dwelleth in us.'" And we may also learn to depend on the promise of the text, in whatever we attempt in obedience to the call of the Gospel.

"Again, we must not suppose, that the Holy Spirit is promised or given, in order that we may do any thing, which was not before our duty. We ought always to have loved God with our whole heart, and our neighbour as ourselves; having sinned, we ought to repent; and being favoured with the gospel, we ought to believe, to pray, to submit to God, return to him, and walk with him in all his ordinances and commandments. But we are not of ourselves disposed or able to do this: and the Holy Spirit is promised to 'work in us to will and to do' according to these our obligations. So that the dispositions and actions, which are really good in the sight of God, are not called in Scripture moral virtues, but 'the fruits of the Spirit.'

"If these things be kept in mind, most of the objections often made to our doctrine in this particular, fall to the ground, and are evidently opposed to opinions which we totally disallow and protest against." (p. 86—89.)

After these preliminary observations, the Author proceeds to shew what we are to understand by the promise in the text. For this purpose a number of passages of scripture are quoted, which speak of the agency of the Holy Spirit; and by which we are taught to ascribe the renovation of our fallen nature, the illumination of our minds, our progress in holiness, our patience under afflictions, our enjoyment of hope, our anticipation of heaven, and every other Christian temper and comfort, to his divine influence.

Having by these authorities shewn what may be expected from the promise, the Author endeavours to impress the reader with the encouraging argument by which our Saviour excites us to pray for this grace. "If ye being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." As a further excitement to this duty, Mr. Scott maintains the suitableness of the promise contained in the text to the condition of man, and the state of things in the world. Appealing to those incontestible proofs which every where meet us, of the depravity of human nature, and to the miseries of which it is the fruitful cause; he asks, "What is the adequate remedy for this deplorable moral disease? the restorative from this death in sin, this love of the world, which is alienation from God? We answer, the life-giving regenerating spirit of God, who is promised to all that ask the Father to bestow upon them this inestimable gift." (p. 101.)

An Address to various characters, applying to each of them those warnings, instructions, or encouragements, which the subject suggests, concludes the Sermon.

There is much in Mr. Scott's style to which a fastidious critic might object; but it is always clear and often forcible. To such of our readers as love the truth for its own sake, and have a taste to relish lessons of practical piety, though unadorned with the graces of oratory, we can, with very great pleasure recommend these Discourses, as containing, within the limits of 110 pages, a very unusual share of sound instruction on those points which are of the greatest importance to the everlasting interests of mankind.

XLVI. *Horæ Mosaicæ; or a View of the Mosaical Records, with respect to their Coincidence with profane Antiquity; their internal Credibility; and their Connection with Christianity: comprehending the Substance of Eight Lectures read before the University of Oxford, in the Year 1801, pursuant to the Will of the late Rev. John Bampton, A. M.* By George Stanley Faber, A. M. Fellow of Linc. Coll. vol. 1. pp. xx. 372. vol. 2. pp. 355. Oxford 1801.

It is the object of this important work, which reflects honour upon the institution to which it owes its origin, to support the credibility of the Mosaical records by three kinds of evidence; the first resulting from their coincidence with profane tradition, the second founded upon internal marks of truth, and the third arising from the connection between Judaism and Christianity. The first volume is taken up with the discussion of the two former arguments; the second treats of the last.

Mr. Faber, before he enters upon the formal discussion of the first source of evidence, the *external credibility* of the Mosaical writings arising from their coincidence with profane tradition, thinks it expedient to present the reader with a statement of the subject, in which he assumes that "the most antient records now extant are those of the Jewish nation." (Vol. I. p. 8.) In this assertion, Mr. F. is, indeed, supported by the authority of Sir William Jones*; an authority which, upon such a subject, can hardly be overrated. In order, however, to preclude any objection, which, as affecting the foundation of the argument, might be supposed to deprive it of a considerable degree of its force, it may be proper to apprize the reader that, in the judgment of Mr. Maurice, the Vedas are equal, or prior, in antiquity to the writings of Moses†. But should we even admit their priority, this circumstance would rather corroborate than weaken the argument of Mr. F.; which, in opposition to most of the systems of his predecessors in the same researches, supposes, and requires the supposition, that the primeval traditions of the Pagan nations "descended to them, *not through the medium of Jewish Antiquities, but down the stream of an universal and uninterrupted tradition.*" (p. 12.) "Upon this statement," Mr. F. proceeds to affirm, "depends the whole of the ensuing argument in favour of the authenticity of the Books of Moses." (p. 13.) For the circumstance, upon which the author's argument is founded, is the *undesignedness* of the coincidences adduced.

"The narrative contained in the Pentateuch," says Mr. F. "naturally divides itself into four distinct periods: the account of the Creation; the history of the time which elapsed between the Creation and the Deluge; the description of the Deluge; and the annals of certain remarkable postdiluvian events. Upon enquiry, it will be found, that the remembrance of these circumstances has been preserved, in a very remarkable manner, by almost every nation upon the face of the earth. The same facts are related both, in the east and in the west, with a singular degree of accuracy; and the variations which occur in the several narratives, serve only to shew that the knowledge, which was originally possessed by all the immediate descendants of Noah, has, in process of time, been gradually corrupted." (p. 14.)

Mr. F. then gives a brief outline of the Mosaic history during the period abovementioned, in which we were surprised to find him, after what Reland has said upon the subject‡, adopting the common opinion, that Sodom and the neighbouring cities were converted into a lake. (p. 18.)

In interpreting the more obscure traditions of Paganism, Mr. F. calls in the assistance of three rules, founded upon the known practice of antiquity; the first of which is intended to divest those traditions of their allegorical obscurity; the second to deprive them of their local appropriation; and the third deduces the etymology of terms, not from Greek, but from Oriental radicals. Mr. F. is, no doubt, acquainted with what Sir William Jones has said concerning the radicals of Mr. Bryant, in his ninth anniversary discourse, in the Asiastic Researches. The illustrious President may have carried his objections against etymological argument to excess; for, as himself admits, in-

* Pref. to Inst. of Manu.

† Hist. of Hindostan, Vol. i. p. 55, &c. In an advertisement prefixed to the *London Edition* of the Fifth Volume of the Asiatic Researches, as weak in the performance as wicked in the intent, advantage is endeavoured to be made of this circumstance.

‡ Pal. Illust. tom. i. pp. 254—258.

stances innumerable may be adduced of certain derivation between words the most dissimilar that can be imagined. The antient and modern names of a great part of Europe may serve as an example. But then the derivation, in such cases, must be established by external arguments; and without these the most exact resemblance may be fallacious.

It would be a vain attempt to follow Mr. F. through his detailed comparison of the traditions of paganism with the records of Moses; which the author has conducted with great ability, and from which he has shewn to result a coincidence inexplicable on any other principle than that of an original derivation from the same source. We will, therefore, satisfy ourselves with transcribing the conclusion which Mr. F. himself has drawn from his own statement.

"Sufficient has now been said to convince any candid enquirer, that the principal facts related in the books of Moses do by no means depend merely upon his solitary testimony, but that they are supported by the concurrent voice of all nations.

"We have followed the stream of profane tradition from the very Creation itself, to the period when the Egyptian tyrant was constrained, by the mighty arm of God, to dismiss the oppressed Israelites; and though we have frequently seen it corrupted with extraneous matter, or gliding beneath the luxuriant foliage of allegory, yet its purity has never been so far debased, as to preclude the possibility of discovering the fountain from which it originally issued.

"We have observed, that nearly every pagan cosmogony, in a manner strictly analogous to the exordium of Genesis, describes darkness and water to be the fundamental principles of all things. We have found some nations dividing the work of Creation into six different periods; and others declaring, that an exalted personage, a mysterious emanation from the Supreme Being, was the author of the universe.

"Proceeding in our researches, we have met with almost a general tradition, that man *was once* upright and innocent; but that, through the envy of a malicious demon, he forfeited his pristine integrity, and became the sport of disease and corruption. We have seen the remembrance of that form, which the tempter assumed, preserved with an uncommon degree of accuracy; and we have beheld the universal expectation of some victorious power, some mediatorial Deity, who was destined to bruise the head of the vanquished serpent.

"Suffering ourselves to be carried down the stream of antient mythology, we next learned that the depravity of mankind gradually attained to such a height, as to provoke the vengeance of heaven; that the avenues to Divine Mercy were closed; and that a tremendous flood of waters swept away every living soul in undistinguished ruin. Along with this tradition we found that all nations entertained a belief, that some pious prince was saved in an ark from the dreadful calamity which desolated a whole world; and that, in many countries, even the number of persons preserved along with him was accurately recorded. We met with various evident allusions to the same awful event in the Gentile memorials of the dove and the rainbow; and we beheld the remembrance of it deeply impressed on the national belief of every country, whether situated in the eastern or in the western hemisphere.

"Advancing next into the confines of the renovated world, we saw the second progenitor of mankind transformed into one of the principal gods of the Heathens, and almost every circumstance of his life accurately detailed. His mythological birth from the ark, in the midst of clouds and tempests; his skill in husbandry; his triple offspring; and the unworthy treatment which he experienced from his youngest son, all passed in review before our eyes, and stamped indelibly the bright characters of truth upon the sacred page of Scripture. We then traced the overthrow of the Tower of Babel, and the destruction of the ambitious Nimrod, in the last war of the giants; when the vollied thunder of heaven was directed against an impious race, and when the frantic projects of vain man were defeated by the immediate interference of Omnipotence. Lastly, we met with various records of the antient Patriarchs in the writings of profane historians; we saw Greece and China combining to prove the real existence of a seven years famine in the days of Joseph; and we beheld an uninterrupted tradition of the exodus of Israel, preserved in the secluded deserts of Arabia." (p. 241—244.)

Would our limits have permitted, we should have been gratified in extending this extract to the end of the chapter, where the author finishes the first part of the subject—the external credibility of the Mosaic records, arising from their coincidence with profane tradition. We almost expected to have found, in this part of the work, some consideration of the objection, which, allowing the coincidence here demonstrated, would draw from it a very different conclusion; which, instead of inferring the credibility of the Mosaic writings, would represent them in common with the traditions of heathenism, as streams from the same

source, variously corrupted, and as either dividing the truth among them, or leaving it uncertain whether any could claim it. The object of infidelity is sufficiently answered by this confusion of claim, although the superiority should be allowed to the Hebrew legislator. The objection, indeed, partakes of the weakness of the cause to the support of which it is necessary; but as it might impose upon those who are not upon their guard, the confutation of it is not superfluous.

The *internal credibility* of the Pentateuch, Mr. F. tries and establishes by the four following rules:

I. "That the promulger of it was not self-deceived into a belief, that he was divinely commissioned; a deception which could only originate from enthusiasm, or from certain false appearances supposed to be miracles. II. That he was not an impostor; or, in other words, that he had no intention to deceive his followers. III. That authentic documents have been handed down to posterity from about the time, when such events took place, without any corruption or interpolation, except such various readings as are the natural and necessary consequences of frequent transcription; and which may, generally speaking, be corrected by a careful collation of the best and most antient copies. IV. And that the moral precepts be such as are worthy of the goodness and purity of God, tending to promote virtue and to discountenance vice." (pp. 251, 252.)

The three first of these rules apply to every *written* revelation; but the last can be applied only in cases of previous knowledge concerning the nature of God, from whatever source that knowledge is derived. It may be derived from another revelation; and so Christians may rationally argue from the proper and independent certainty of the Christian Religion, which declares the goodness and purity of God. But without the supposition of another, and an independent revelation, we cannot try the pretensions of the revelation in question, by the conformity of its moral precepts with the abovementioned perfections of the divine nature, unless we ascribe to the human mind a natural ability to discover the being and perfections of God. To suppose those perfections discoverable by no other means than a divine revelation, and to try any particular revelation by its agreement with them, is to reason in a circle.

In this part of the argument, which is conducted with a perspicuity and force which we anticipated, it will be of considerable importance to advert to the observation of one of the most virulent adversaries of revelation. "That one condition," says Lord Bolingbroke, "of the authenticity of any human history, and such alone we are to consider in this place, is, that it contains nothing repugnant to the experience of mankind. Things repugnant to this experience are to be found in many that pass, however, for authentic; in that of Livy, for instance: but then these incredible anecdotes stand by themselves, as it were, and the history may go on without them. But this is not the case of the *Pentateuch, nor of the other books of the Old Testament.* Incredible anecdotes are not mentioned seldom, and occasionally in them: *the whole history is founded on such*; it consists of little else; and *if it were not a history of them, it would be a history of nothing**." In other words, if the history of Moses is a *true history*, it is a *divine revelation.* The consequence is unavoidable, and a very important consequence it is. If the reader will attend to this circumstance, the inseparable connection between the ordinary and the miraculous events recorded by Moses, he will peruse the argument of Mr. F. with great advantage.

At the close of this part of the subject Mr. F. observes:

"The preceding pages, however, do not contain the only arguments which may be adduced to prove the matter in question. The completion of an immense number of prophecies, at different periods, and in different countries, stamps indelibly the character of divine truth on the sacred volume of Scripture. This branch of theology, however, is in itself sufficiently copious to form a distinct subject, and has been already most amply discussed by various authors. One part of it shall be considered in a subsequent portion of the present work; which, while it serves to connect the Law and the Gospel, may be viewed, at the same time, in the light of an additional attestation to the authenticity of the Pentateuch." (pp. 336, 337.)†

* Works, Vol. iii. p. 279, quoted by Warburton, in his View of Lord Bolingbroke's Philosophy, Letter iii. pp. 105, 106.

† This passage will serve to correct the too restricted terms in which Mr. F., at the opening of his argument, speaks of the foundations of the credit due to the author of the Pentateuch. (See p. 11 Rev.)

To this part of the subject, which commences and occupies the second volume, we will now proceed. *The connection between the Mosaical and Christian dispensations*, Mr. F. endeavours to establish, by three distinct *media*; that of types, that of prophecy, and that of practical object. To the particular discussion of these subjects he has prefixed a section upon erroneous opinions respecting this connection. He first considers the errors of certain Gentile converts upon the subject, particularly of the Gnostics, of Cerinthus, of Manes, and of other heretics of the same description. He then examines the similar error of the Jews, converted and unconverted.

In the section upon Types, the first of the links by which the two dispensations are connected, Mr. F. takes a comprehensive, and, of necessity, a concise view of the various typical institutions, characters, and events which abound in the Ritual and History of Moses. The chapter, in which he considers the passage of Israel through the Red Sea as typical of the Laver of Regeneration, deserves the more attention, because he undertakes to explain therein the nature and necessity of regeneration—a doctrine of the last importance to mankind.

"The Church of England," says our author, "defines the sacrament of baptism to be 'the outward visible sign of an inward spiritual grace.' The external symbol is water; the internal grace, 'a death unto sin, and a new birth unto righteousness.' As the consecrated elements in the Lord's Supper are, by a common rhetorical figure, denominated *the body and blood of Christ*: so, by a similar mode of expression, baptism is frequently termed regeneration." (pp. 95, 96.)

Mr. F. then represents regeneration as progressive; and, with as much judgment as ingenuity, pursues the analogy between the spiritual, and our natural, life, through the successive stages of infancy, youth, and manhood. The analogy, however, entirely fails in the last instance—death; a circumstance at which our author expresses the exultation becoming a Christian.

"Here, thanks be to God through Jesus Christ, the parallel ceases. Every son of Adam is subject to the condition of mortality; but regeneration opens to the Christian the full prospect of a glorious immortality. 'Death is swallowed up in victory.' At the close of a life spent in the service of God, the aged Believer can raise his eyes, moist, indeed, with the tears of gratitude, but glistening with hope, towards that heaven, in the joys of which he will soon be removed to participate." (p. 124.)

But from this general view of the subject, let us return to examine some particular passages; and let us hear how Mr. F. explains himself on the *nature* of regeneration.

"The scriptural doctrine of regeneration has unhappily been so abused, on the one hand, to the purposes of fanaticism, that, on the other, probably from a weak unmanly dread of the imputation of enthusiasm, it has been almost totally rejected: but, if the heated imagination of some makes it to depend entirely upon sudden impressions, and sensible impulses; the supposition of others, that it consists in a bare external decency, and in a mere outward reformation of manners, is, if possible, even yet more absurd. The fear of disgrace or punishment; the desire of maintaining a fair character, hereditary prejudices, customs, convenience, and a variety of other motives of a similar nature, may successfully unite in producing a very plausible and decorous exterior. The heart, in the mean time, may remain totally unaffected, and completely at variance with God." (pp. 101, 102.)

Much more follows to the same purpose; and after some pertinent questions from the writings of our Reformers, Mr. F. adds:

"From those citations it will sufficiently appear how opposite the general doctrine of the Church of England, as maintained by such eminent characters as Beveridge and Hooker, is to the complaisant and accommodating liberality of the present age. The dignity of human nature; its *innate* tendency to virtue, and abhorrence from vice; its occasional lapses; its venial errors; its trifling offences; and its accidental failings; are terms equally unknown to our venerable Reformers, and to the sacred page of Scripture." (p. 117.)

Mr. F. however, is far from insisting upon *perfection* in the regenerate, much less does he found their acceptance in the sight of God upon it.

"We must not, indeed, expect," says he, "that, in the present life, our wills can ever be in *perfect* unison with the will of God. There is a constant struggle, even in the most devoted hearts, between grace and nature; but no person has any reason to esteem himself in a dangerous state because harassed with this internal warfare." (pp. 130, 131.)

In that part of the argument which treats of the connection between the Mosaic and Christian dispensations by means of prophecy, Mr. F. examines separately and in order:—1. Those prophecies which define the family of the Messiah. 2. Those which relate to his office and character, the call of the Gentiles, and the rejection of the Jews. 3. Those which declare that the Law was to be superseded by the Gospel. We think, however, that Mr. F. has admitted, without sufficient reason, the conjectural emendation of Kennicott, with respect to the reading of Is. liii. 9. pp. 238—240. The objection, which Campbell has alleged against it in the Preliminary Dissertations to his translation of the Gospels, appears to us insurmountable*.

In stating the *practical connection* between the Law and the Gospel, Mr. F. founds his argument upon Gal. iii. 24. which he has adopted for his thesis. The sense in which he understands the assertion, that "the Law was our schoolmaster to bring us unto Christ," is, undoubtedly, the sense most consistent with the context. In this important discourse, Mr. F. addresses himself to confute the following erroneous notion concerning the Christian dispensation:

"*God is merciful, and man is weak. Nothing therefore is required under the Christian dispensation but sincerity; and provided only we do our best we are sure of salvation. The ancient statutes of Moses are now abolished; and Christ has promulged a new law, in which the former strictness of God's justice is abated.*" (p. 286.)

Plausible as this system may appear to a superficial observer, Mr. F. justly observes, that the thunder of papal anathemas spoke comfort to the soul, compared to the horrible conclusion which must be drawn from it. "If none are to be saved but those who do their best, all the sons of Adam, without a single exception, must be involved in undistinguished ruin, and consigned to everlasting destruction." (pp. 287, 288.) To prove the justice of this conclusion, he enquires what must necessarily be understood by the phrase *to do our best*. Mr. F. then proceeds to vindicate the honour of the *Divine Law*, and to demonstrate that it has in no wise relaxed from those claims which infinite justice demands. In support of this opinion, he adduces the venerable authorities of Bishop Reynolds and Luther. In order, however, to secure, at the same time, the honour of *good works*, for which those who plead for the above-mentioned relaxation are, in general, the most strenuous advocates, Mr. F. affirms that, although neither wholly nor partly the meritorious cause of our salvation, they are nevertheless "requisite, in order that the reality of our faith may be satisfactorily ascertained." (p. 302.) The great object of the whole of this masterly disquisition is, to shew, from the evident imperfection of all human obedience, the utter insufficiency of human merit to procure our acceptance or salvation; and thence to prove the absolute necessity of the mode of justification supplied by the mercy of God in the Gospel, namely, Faith in the Lamb of God which taketh away the sins of the world. In this representation of the affair, Mr. F. has the entire concurrence of many eminent divines of our church, of her articles, and of her homilies. He concludes the whole with the following words:

"Our Church acts with her usual wisdom in deciding this momentous point, 'the relation of faith and good works with respect to precedence,' guarding her sons, on the one hand, against the destructive pride of self-righteousness, which impiously places human merit in the same throne with the incarnate Jehovah; and, on the other hand, against the baneful heresy of antinomianism, which abuses the precious liberty of adoption to the worst species of licentiousness, a licentiousness from principle." (p. 331.)

We are at no pains to dissemble, that our strictures upon this work have, in a considerable degree, been influenced by the treatment which it has received from a periodical publication, in high repute, as we are, nevertheless, willing to acknowledge, with many persons who are friends of religion and social order. We complain, that in his review of Mr. F's Horæ Mosaicæ, the British Critic has not observed his usual liberality. The want of originality, so frequently objected against this performance, we conceive to be a charge highly disingenuous. The term itself is ambiguous. There are works in which originality is essential; but in works, the argument of which is founded upon testimony, originality in the materials could only

* Diss. xii. Part. ii. Sect. 14.

result from forgery and false citation. It is in the selection, in the arrangement, and in the disposition of those materials that the originality of works of the latter description must consist: and in such originality we scruple not to deny, that Mr. F.'s performance is defective. We are not entirely unacquainted with the labours of Jones, of Maurice, and of Bryant; we have not, however, found the perusal of Horæ Mosaicæ superseded by those illustrious monuments of human learning. The same may be said of other works, which, with a greater degree of probability, might be represented as depriving Mr. F. of the merit of originality. The want of originality, however, ambiguous as the defect evidently appears to be, has the general effect, whether accidental or intended, to depress in the mind of the reader the value of the work to which it is imputed.

Our most serious objection, however, applies to the concluding remarks of the British Critic. "Truth compels us to remark," says the Reviewer, "that in ch. 3. sect. ii. as well as in ch. 1. sect. iv. on the subject of regeneration, the author seems to us to be inconsistent with himself, requiring in the elect such a renovation of heart, as must be admitted by all thinking Christians (and is admitted by Mr. F. himself, if we do not mistake his meaning) to be absolutely unattainable here below; a doctrine surely leading to despair." With what justice the doctrine of Mr. F. is here represented, and inconsistency charged upon him, the reader may have been prepared to judge, from the account which has been given above of the obnoxious chapters. The Reviewer's reference to the articles of our Church may receive a sufficient reply in the same way. But surely, if it be allowed that our liturgy, our articles, and our homilies, are in perfect unison, and, to which no reasonable person can object, that the more concise and obscure expressions in these formularies are to be explained by those which are more full and express, little doubt can remain whether the Church decides for Mr. F. or for his opponent. If, however, the foundation upon which the Bampton Lecturer has founded his doctrine, needed any additional strength, no trifling confirmation would accrue to it from a passage in the sermons of Bishop Jewell, too long to be transcribed, but of which the substance is contained in a quotation from Jerom: "Si merita nostra consideremus, desperandum est."* This eminent reformer, and compiler of our homilies, is affirmed by Bishop Burnet to have been much the best writer of Queen Elizabeth time; and his works, upon the same authority, are represented "as a very sure commentary on our Articles."† If the testimony of Arminius should have more weight, this celebrated Divine professes himself ready to subscribe whatsoever Calvin has written upon the subject of justification, in the third book of his Institutes.‡

We are unwilling to impute to the writer, whose misconceptions we have endeavoured to rectify, the low prejudices which are entertained by many against those who differ from them on certain points of divinity; although such differences affect neither the character of the persons in question as Christians, nor their talents as writers. It may not, however, be totally foreign to the purpose, to subjoin what the candid and pious prelate above referred to has said upon this subject. After congratulating himself upon the harmony then subsisting between persons of different persuasions in the Church, he adds—"And the boldness of some among us, who have reflected in sermons, or otherwise, on those who hold Calvin's system, has been much blamed, and often censured by those who, though they hold the same opinions with them, yet are both more charitable in their thoughts, and more discreet in their expressions."§

XLVII. *The Articles of the Church of England proved not to be Calvinistic. By* Thomas Kipling, D.D. Dean of Peterborough, and late Fellow of St. John's College, Cambridge, pp. 91. Cambridge. 1802.

A few observations will be sufficient to ascertain the weight due to this

* Jewell's Works, Sermons, p. 215. Ed. 1611.

† Burnet on the Articles, p. x. Oxford Edit.

‡ Arminii Opp. p. 102. Ed. 1631. The part of the Institutes referred to is lib. iii. c. 11—15.

§ Burnet on the Articles, p. 16.

pamphlet, upon the subject of which it professes to treat. Its principal argument rests upon a certain rigid interpretation of the term *Calvinistic*, which will allow it to signify nothing less than a perfect identity with the peculiar sentiments of John Calvin, p. 7. The epithet has been generally understood to denote a certain degree of conformity, be it more or less, to the peculiar tenets of this Reformer; or a nearer approximation to those tenets, than to any other distinguished by a particular appellation. The greatest inconvenience, however, of the novel interpretation of Dr. Kipling, will be felt by himself. For if Calvinism be nothing less than a precise conformity with the peculiar system of Calvin, it will be difficult to find any person who contends for the Calvinism of our Articles. Dr. Kipling has referred to the very passage in which Mr. Overton expressly denies such an agreement between the doctrine of our Church, and the Creed of Geneva. (p. 47, note.) The Doctor, therefore, will find himself without an opponent; and his detailed quotations from Calvin will fall to the ground by the stroke of his own suicidal hand. It was we doubt not this view of the affair, and neither "ignorance" nor "design," that prevented the advocates for what is called the Calvinism of the Church of England, and for which any other name more suitable may be substituted, from bringing forward the Institutes of Calvin to determine the matter in debate. (p. 6.)

Dr. Kipling has endeavoured to put upon his reader an additional imposition. By selecting the *Liturgy* as the part of our public forms, on whose conformity with the precise doctrines of Calvin, he proposes to rest the decision of the contest, it must be evident to the most superficial reader, that the prudent assailant has chosen that part of the formularies of our Church, which is necessarily the most general, the most lax, and the most pliable; in fact, that part which is best calculated to favour such a cause as stands in need of perversion to accomplish its object. Whereas, allowing, as at least every member of the Church of England must allow, that the different forms of our Church are in perfect unison with each other, it would be far the most rational procedure, to decide the question of conformity between the Church of England and any particular tenets, by the more express and enlarged declarations of her doctrines.

With respect to the *opposition* which Dr. Kipling has endeavoured to exhibit between the doctrines of Calvin and our Liturgy, and which, in some cases, is not so successful as the Author could wish, it may be sufficient to observe, that had the Doctor been so inclined, he might have found almost as great an opposition between different parts of the writings of Calvin himself; for it will be denied by no one, acquainted with the works of this eminent man, and disposed to do him justice, that many parts of his writings, especially his commentary, abound in doctrines of the most practical tendency. If Calvin saw no inconsistency between his more rigid tenets and these practical parts, the cause may possibly be found in that modesty, which may be recommended to many of his opponents, of not imagining himself competent to comprehend a subject, upon which whatever opinion may be adopted, it is attended with insuperable difficulties. The circumstances, under which it may be allowable to charge another with the apparent consequences of his doctrines, is a subject which Dr. Kipling does not seem to have maturely considered. Bishop Burnet's Preface, however, to his Exposition of the Articles, would furnish him with some useful information.

The character of Dr. Kipling for liberality would in no degree have suffered, had he abstained from the insinuation against Mr. Overton, for ascribing to Bp. Pretyman's Charge a quotation not to be found therein. (p. 69, 70.) In the second edition of Mr. Overton's work, the reference is to *Bishop Horsley's Charge*, 1800. See the True Churchmen, &c. p. 405.

There are other remarks of the same kind, more worthy of the Author's reconsideration, than of our notice.

XLVIII. *Considerations on the late Elections for Westminster and Middlesex, with some Facts relating to the House of Correction in Cold Bath Fields.* London. Hatchard. 1802. pp. 86.

The writer of this pamphlet has concealed his name, but he appears to be a man of more than ordinary candour,

moderation, and judgment. After making some just observations on the mischievous tendency of the means frequently employed in securing elections, he censures strongly the language used by Mr. Fox, in his late Address to the Electors of Westminster, touching at the same time on his general character. But the Author's chief object seems to be to expose the falsehoods which were circulated by Sir F. Burdett's party during the late contest for Middlesex, and to deduce some general remarks, both moral and political, from that extraordinary election.

Few persons are unacquainted with the obloquy which Sir Francis Burdett lately heaped on Mr. Mainwaring, on account of the part which he had acted as a magistrate, in respect to Mr. Aris, the Governor of the prison in Cold Bath Fields. Indeed the election for Middlesex appears to have turned upon this point. In the pamphlet before us it is very satisfactorily demonstrated, by quotations from the most authentic documents, that there existed not even the shadow of a foundation for the charges of inhumanity, so confidently preferred against Mr. Aris; and that, therefore, no blame could have attached to Mr. Mainwaring. By the industrious circulation, however, of these fabricated charges, the passions of the populace, in and round this great metropolis, were inflamed to a very dangerous degree. The following is a curious instance of the iniquity of quotation, practised in a hand-bill, which was posted up and distributed in every quarter by Sir Francis Burdett's party.

The hand-bill is verbatim as follows:

BASTILE.

ARIS, the Governor,
MAINWARING, the Magistrate.

THE FREEHOLDERS OF THE

COUNTY OF MIDDLESEX

Are requested to peruse the following Extract from the Report of the Commissioners appointed by the King, at the request of the House of Commons, to inspect the state of the above-mentioned Prison.

"We remark an accumulation of Acts in defiance of the Laws, committed under the eye of Magistrates visiting the Prison; Acts, which involve the *whole Administration* of the Prison in Criminality."

BARKER, Printer, Russell Street, Covent Garden.

"The passage, purporting to be an extract of the Report of the Commissioners, is found in the 50th page of the Report, and has a reference to the conduct of the *Cook* of the House of Correction. With its context it stands as follows:

"'We heard no complaint from the prisoners against this officer, either in his capacity of cook, or in his trade as sutler, *but we remark* in the latter employ, as combined with the former, *an accumulation of acts in defiance of the laws* quoted in the Appendix, *committed under the eye of the magistrates visiting the prison; acts which involve the whole administration of the prison in criminality:* the Surgeon, by his permission to admit liquors, which are sold for other than medical purposes, and without any order in writing, or name of the person for whose health he thinks them necessary; the Cook, in selling the several liquors, and supplying the prisoners with articles of provision; and the Governor, by knowingly permitting these acts to be done.'

"Let the public decide whether the extract, as it ought to have been printed, conveys, in any degree, the impression made by that actually printed in the hand-bill.

"The prisoners made no complaint against the Cook, and the deviations from the acts of parliament, which consituted the criminality in the administration of the prison, are still, it is to be observed, on the *side of indulgence to the prisoners.*

"But the truth would not have answered the purposes of those who drew the advertisement.

"Such have been the impositions practised on the public." (p. 46, 47.)

The writer then introduces some brief remarks on the subject of the admission of those 370 votes of the proprietors of the Isleworth Mill, by which the election was made at length to turn in favour of Sir Francis Burdett.

"On the 27th July, 1801, a number of persons formed themselves into a society, under an agreement, to purchase a small piece of ground whereon to erect a mill for grinding corn, for the purpose of supplying the subscribers with bread and flour, at their own houses, at prime cost; in consequence of which, a piece of ground was some time after found suitable for the purpose; and on the 13th October, 1801, (not before) an agreement was entered into between the owner of the ground, (which is less than a quarter of an acre) and a part of the society, that the owner, on being paid, or security being given to his satisfaction, for payment of £360, should convey the premises to certain persons on the part of the society. In consequence of this agreement, made the 13th October,

1801, the society was suffered to take possession.

"The mill on the 30th of July was not completed, nor had any profit been derived from it; nor had any conveyance then been executed. The mill, it appears, by private agreement between the subscribers, is to be divided into one thousand and two shares, at two guineas each, and every person so sharing, claims a right of voting for the county of Middlesex.

"Of the persons entering into this compact, three hundred and seventy appeared to vote for Sir Francis Burdett, and of course took the prescribed oath, *that they had acquired a freehold property of the clear annual value of forty-shillings, over and above all deductions, rents, and charges, payable out of or in respect of the same, and that they had been in the actual possession or receipt of the rents and profits thereof for their own use, twelve calendar months.*" (p. 50—53.)

We have introduced this pamphlet to the notice of our readers, because we think it well calculated to produce the moral benefit of teaching persons to examine well into the ground of violent accusations, before they judge; and especially, to distrust the pretensions to superior virtue, which are made by a certain kind of popular candidates. The writer appears to be zealous for the maintenance of civil liberty, and to object to Sir Francis Burdett for reasons which by no means apply to the general members of opposition.

XLIX. *Short Sermons, designed for the Use of those who have but little Time or Inclination to read longer Discourses. By* T. T. Biddulph, A. M. Minister of St. James, Bristol. 8th Edition. Mawman, and Mathews, London; Hazard, Bath; and Bulgin, Bristol. Price 3d. or 20s. per hundred.

The importance of a publication can, in no instance, be estimated from its bulk or expensiveness. The political sentiments of a nation may, sometimes, be more influenced by a ballad than a treatise; and a diffusion of religious truth has often been accomplished by halfpenny tracts, which could not have been produced by all the laboured volumes of systematic theology. Experience has proved the fact, and common sense teaches us to account for it. That which is *soon* read, has a chance of being *much* read; and books which are easily purchased are likely to be bountifully distributed.

The inference arising from the circumstance which we have stated is, that the critic, who aspires to the exalted character of a guardian of the public interests of religion and morality, must not be considered as exercising a too great minuteness of observation, if he sometimes selects, as subjects of his examination, such publications as are of a popular form, low price, and small size.

We intend these remarks as general ones; and as explanatory of our reasons for sometimes noticing such publications as the present; and not because the present publication has any peculiar need of such an apologetical introduction into this department of our work.

In appreciating the value of these Short Sermons, we are not left to calculate their *probable* utility, from an examination of their contents; for we are enabled to determine it, by the accounts which we have received, of the advantages which have already attended the dispersion of them by clergymen, and others, who have rightly judged them well adapted to the comprehension of the lower classes, for whose instruction they were written. Their merits have also been attested by the great sale which they have experienced. We understand, that in addition to sixteen thousand copies, which have been printed by the Author, and disposed of; there has been, at least, one large edition of a Welch translation of them; and several editions have been printed in Scotland, and distributed by the Scotch clergy; some of whom have expressed great pleasure, on observing the good which these Sermons have been instrumental in effecting.

We need not say more in recommendation of these Sermons; and those, whom this recommendation may induce to purchase and disperse them, will not think that we have said too much.

L. *A Letter addressed to the Hon. Charles James Fox, in consequence of his Speech in the House of Commons, on the Character of the late Most Noble Francis Duke of Bedford. The Second Edition. To which are added, Observations on a*

Sermon preached in the Parish Church of Woburn, March 14, 1802, the Sunday after the Interment of the late Duke of Bedford, by Edmund Cartwright, A. M. Rector of Goadby Marwood, Leicestershire, and Prebendary of Durham. 8vo. pp. 57. 1s. Rivingtons.

THE motives of the author of this letter (whom we understand to be Mr. Bowles) appear to be of the most laudable kind. The intention of it is to counteract the injurious tendency of Mr. Fox's panegyric on the late Duke of Bedford.* The encomiast had represented his noble friend as a "perfect character;" and informed the honourable assembly, in which the eulogium was delivered, that the reason of his taking so extraordinary and unprecedented an opportunity of strewing a few flowers over the grave of his lamented friend, was "that the public may be impressed with his great example; that men may see it; that they may feel it; that they may talk of it in their domestic circles, and hold it up to the imitation of their children and of posterity."

The design of Mr. Bowles's letter is to give the public a *just*, though widely different, impression of the character of the Noble Duke; to teach men the *true light* in which it should be viewed; and how they should talk of it in their domestic circles. And well does he deserve the thanks of all who feel the importance of Religion, for the manner in which he has executed that design.

Mr. B. discovers no malignant wish to detract from the real value of the late Duke of Bedford's character; but with a zeal truly worthy of the Christian, and by forcible and convincing arguments, he shews how little that character deserves to be considered as perfect, of which it is notorious, that Religion formed no constituent part.

It is not a little affecting, that so high a strain of panegyric on one who lived and died without manifesting any regard to God, or expressing the smallest concern about a future world, should have been heard with apparent satisfaction in a Christian Senate. But who can sufficiently deplore, that an equally high tone of encomium, on the same character, should have been heard from the lips of a *clergyman*, in that place sacred to religious instruction, the House of God! This outrageous departure from the duty of a Christian Minister, Mr. Bowles has marked with the severe reprehension which it deserved, in the latter part of his pamphlet, entitled "Observations, &c." We are persuaded that our readers will be much gratified by the following extract from this well-timed publication.

"While every instance of mortality is a solemn warning to all the living to prepare for death, there are some cases which proclaim that warning with peculiar solemnity, and which sound the general knell, in tones remarkably deep and impressive. One of those cases was the death of the late Duke of Bedford. A nobleman of the highest rank—of princely fortune—in the prime of life—in the bloom of health—is suddenly cut off by that fatal scythe, which is constantly at work in the fair field of human existence. One week beholds this nobleman walking erect amidst his vast possessions and numerous dependents, feasting his eyes on the bright prospect before him, which seemed to promise the long enjoyment of whatever can stimulate ambition, or excite envy; the next sees him a stretched-out corpse, with which the wretchedness of beggary, and the decrepitude of age, would scorn to exchange conditions. Considered merely as a striking instance of the uncertainty of human life, and of the vanity of human greatness, such an occurrence was calculated to produce the most useful impressions; while the conspicuous character of the individual tended to make those impressions universal. The young were hereby emphatically called upon to consider the frail texture of that thread of life, which they are disposed to think almost indissoluble; the great were taught the instability of that grandeur by which they are so apt to be dazzled; and all, of whatever age, rank, or condition, were reminded of the insignificance of temporal concerns, in comparison with those of eternity, and of the necessity of living in such a manner as to be, at all times, fit to die.

"But there was a peculiar circumstance in the death of the Duke of Bedford, which tended to impress the mind still more forcibly, than any suddenness of dissolution could do. Between the commencement of his fatal complaint, and the time of his decease, he had four days for reflection, contrition, and prayer; a term dreadfully short for the great work which must remain to be done, at the close of an irreligious life; but, nevertheless, an inestimable treasure at such a period. This treasure the poor unfortunate Duke, as Mr. Fox informs us, most improvidently threw away. Instead of employing the incalculably precious moments in imploring the forgive-

* See our number for March, p. 207.

ness of his sins, and an interest in the great atonement, without which, unless Christianity be a fiction, the best of us can have no well-founded hope of future happiness; he was, if the narrative of his eulogist be correct, regardless of these important concerns, insensible of the great defects of his past life, and indifferent to his future state. What an awful lesson does such an example inculcate, not merely to those who are openly pursuing a course of vice and profligacy, but also to those who disregard the ordinances of Religion, who are guilty of an habitual violation of the Sabbath, who neglect the indispensable duties of public worship and private prayer—those, in short, who live without God in the world?—How forcibly does this example warn such persons to beware, lest their irreligious habits be so confirmed as to render them, like the noble Duke, incapable of being roused, even by the near and visible approach of death, to a sense of their danger, and to an improvement (as far as so apparently inadequate an occasion is capable of being improved) of the few hours or days which may be allotted them, when their summons to another world shall have been delivered?"

We hope that this pamphlet will have an extensive circulation; being admirably calculated to operate as an antidote to the pernicious tendency, both in a political and religious view, of Mr. Fox's speech, as well as of Mr. Cartwright's sermon. The remarks on the prevalent violation of the sabbath are particularly entitled to attention. We should inform our readers, that the second edition is preferable to the first; the first not containing the "Observations" on the sermon abovementioned.

LI. *A Brief Explanation of the Church Catechism, wherein is given a plain Account of*—1. *The Christian Covenant.* 2. *The Christian Creed.* 3. *The Christian Duty.* 4. *The Christian Prayer.* 5. *The Christian Sacraments, with an Appendix, containing a short Statement of the Baptism of Infants; the Rite of Confirmation; the Government of the Christian Church; and the Inspiration of the Holy Scriptures, arranged by way of Question and Answer.* By Basil Woodd, M. A. of Trinity College, Oxford, and Chaplain to the Right Hon. the Earl of Leicester. Rivington. 4d. or 3s. 6d. per doz. or 10s. 6d. for fifty. p. 50.

The title page contains a complete summary of the contents of this little tract, for which we conceive the public to be much indebted to Mr. Woodd. Our purpose in noticing it is, not to give a detailed analysis of its contents, but to acquaint those who are anxiously enquiring for helps in the important work of catechetical instruction, that we have no hesitation in recommending to their attention this useful compendium of Christian knowledge. The following specimens will shew how happily Mr. Woodd has availed himself of appropriate texts of Scripture, as well as of suitable passages from the public formularies of our Church, for the purpose of communicating just and accurate views of religious truth.

"Q. To what duty are you engaged by Baptism?

"A. I was thereby enlisted under the banner of the Lord Jesus Christ, and engaged to renounce and fight manfully against the world, the flesh and the devil.—*Baptismal Service.*

"Q. What is the second duty to which Baptism engaged you?

"A. To 'believe all the articles of the Christian faith.'

"Q. What are the articles of the Christian faith?

"A. All the holy scriptures, which are given by inspiration of God, and are profitable for doctrine, for reproof, for correction and instruction in righteousness.—2 *Tim.* iii. 15.

"Q. What is the third duty to which Baptism engaged you?

"A. To keep God's holy will and commandments, and walk in the same all the days of my life.

"Q. Can you prove this from the words of Christ?

"A. Not every one that saith, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father, which is in heaven.—*Matt.* vii. 21.

"Q. Why do ye call the state, into which Baptism admits you, 'a state of Salvation?'

"A. Because being hereby 'grafted into the Church of Christ,' I enjoy all the means necessary to salvation.

"Q. Why do you ascribe this benefit to Jesus Christ?

"A. Because there is none other name under heaven given among men, whereby we must be saved.—*Acts* iv. 12.

"Q. Why do you 'pray unto God for grace to continue in the same unto your life's end?

"A. Because from God 'all holy desires, all good counsels and all just works do proceed.'—*Liturgy.* p. 9, 10.

"Q. What is repentance?

"A. A godly sorrow for sin, and a turning from sin to God.

"Q. What is faith?

"A. Believing the record which God hath given of his Son, and receiving him as our Lord and Saviour—1 *John* v. 10.

"Q. What are the fruits of an unfeigned repentance and true faith?

"A. Hatred of sin, love of holiness, and diligent practice of every known duty to God and man.—2 *Cor.* vii. 11.

"Q. What are the Scripture characters of true faith?

"A. Faith purifies the heart; overcometh the world; worketh by love, and maintains good works.—1 *John* v. 4. *Gal.* v. 6. *Tit.* iii. 8.

"Q. What blessings are immediately connected with repentance and faith?

"A. All the blessings of the everlasting Gospel.—'God pardoneth and absolveth all them, who truly repent, and unfeignedly believe his holy Gospel.'—*Liturgy.*

"Q. Repeat the XIth Article, on the justification of man.

"A. 'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.'—*Art.* xi.

"Q. Doth the Gospel of Christ encourage every man, however abandoned, to repent and turn to God?

"A. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.—*Isa.* lv. 7.

"Q. What is the general nature of baptism?

"A. Baptism is not only a sign of Christian profession; but also a sign of regeneration, or new birth.'—*Art.* xxvii.

"Q. What benefits are derived from baptism?

"A. They who receive baptism rightly, are grafted into the Church; and the promises of forgiveness of sin, and adoption, are visibly signed and sealed.'—*Art.* xxvii." p. 31—33.

REVIEW OF REVIEWS, *&c. &c.*

To the Editor of the Christian Observer.

SIR,

I WAS greatly pleased with the Review of Mr. Fellowes's "Religion without Cant," which appeared in your last Number. It ably exposes the dangerous errors into which that gentleman has fallen; and into which he labours so very strenuously to lead others. You have, however, omitted one circumstance which deserves to be pointed out, and which I beg leave to notice; I mean the agreement of sentiment, on every point of theology, which seems to subsist between Mr. Fellowes and the Monthly Reviewers. You have already taught your readers to form so just an estimate of the divinity inculcated by these gentlemen, that their approbation of an author's theological principles will of itself be apt to generate some suspicion of his orthodoxy. Their commendation, however, of Mr. Fellowes is so cordial, (See Monthly Review for July last) and they express so strongly their wish that his opinions may become universally prevalent, that we may presume, without any great violation of charity, that their sagacity must have discovered in his pages a tolerably near approximation to the Socinian hypothesis, and a disposition to unite with them in divesting the Gospel of Christ of all its distinguishing characteristics, and reducing it to a mere system of ethics.

After having said thus much, I shall not be suspected of being particularly partial to Mr. Fellowes, when I give it as my opinion, that in one place you have censured him far more strongly than the case requires. The passage to which I allude stands in the first column of the 524th page. Mr. Fellowes had said, "How many particular acts of obedience or of disobedience will cause us, through the mercy of God operating in the atonement of Christ, to appear just in his divine presence on the one hand, or will occasion our exclusion from his favour on the other, we cannot ascertain, nor does it become us to inquire." This is indeed, as you observe, a very extraordinary sentence: yet I think it will not by any means warrant your imputing to him "the notion of acts of *disobedience* causing us to appear just in the

divine presence." I am not indeed very much surprized at your having misrepresented the meaning of the above strange and confused passage. Its fair and proper signification however, though I acknowledge it to be still reprehensible in no small degree, is certainly not so remote from common sense, as that which your Review has assigned to it.

S. L.

We willingly acknowledge the justice of S. L.'s remonstrance, the necessity of which, previous to our receiving his letter, we had determined to obviate, by informing our readers, that upon farther consideration, we were persuaded that we had fallen into a mistake with respect to the meaning which Mr. Fellowes really meant to convey in the words above quoted. We therefore request our readers to understand, that the absurdity which struck us on the first view of the passage in question seems chiefly imputable to confusion and inaccuracy of expression.

WE readily give the following well meant and temperate expostulation a place in our Miscellany. The suggestions contained in it convey a very salutary caution; but we greatly doubt whether they are practicable, or even expedient, to the extent for which the writer contends. We do not mean, however, to prejudge a question, which we acknowledge to be a very important one, and on which we shall be glad to be favoured with the opinion of any judicious correspondent, who may have turned his attention to the subject. The question may be thus stated, "What are the most safe, and at the same time the most effectual means, in the present circumstances of the world, of counteracting, in a work like ours, the influence of those publications which are employed in disseminating infidelity and irreligion?"

To the Editor of the Christian Observer.

SIR,

WHEN the *Christian Observer* was undertaken, I apprehend one end proposed in its publication, (and a very valuable one) was, to supersede those periodical writings which have too successfully, it may be feared, scattered the seeds of infidelity and immorality, even in the interior of *religious* families. In consequence of the known principles and professed intentions of the Editors, many persons, who have carefully excluded *Reviews* of every description from their houses, chiefly because they feared the quotations they made from infidel, or unprincipled writers as much or more than their encomiums or criticisms; readily opened their doors to the *Christian Observer*. Some of these persons, as heads of families, now earnestly wish to draw the attention of the conductors of the work to the *subject of quotations*. Parents, who conscientiously watch over the cultivation of their children's minds, will wish, as much as possible, to prevent the approach of evil till views of truth and habits of virtue have gained the ascendancy. Some quotations, though meant to be censured, may do more harm to a young mind than the criticism can possibly do good; the imagination receives a taint, which no address to the intellect can efface.—A malicious misrepresentation, a bold and impious assertion, will, like an envenomed dart, fix in the memory, and become associated with a sacred truth: like a *caricature* of a respectable character, which no wise man would introduce to his children, *in order to point out its want of resemblance* to the original. What has induced this expostulation, is some quotations which have lately appeared in the Christian Observer from authors who will pass swiftly to their native obscurity, if not impeded in their progress: the light of criticism, whilst it detects their *errors*, prolongs their existence, and introduces them where otherwise they would have remained unknown.

Permit me to conclude with the words of an ingenious and sensible writer, as better suited than my own, to express the sentiments I wish to convey.

"When error prevails, there are two ways by which the cause of truth may be maintained; either by a direct and formal refutation of the error, or by a plain and effectual establishment of the truth. The advocate for truth may descend into the field of con-

troversy, he may engage every adversary that comes in his way, he may pursue and expose every single error.

"But error possesses a wide and dark domain; and he who undertakes the conquest of the whole, undertakes a labour that is almost infinite. Error is various and changeable, a circumstance of which a skilful adversary will avail himself; when his weapon is ready to be wrested from him, he will take intire possession of it again under another shape. He who engages in controversy will find himself surrounded by a net, where, though he may think it easy to break each single thread, yet it will prove an endless labour to break them all; and whilst he is thus engaged, his opponent, if skilful, will not forget to weave the web anew.

"The other way of removing error is by a clear and full exposition of the truth.—It is for want of being furnished early with its principles, that so many amongst us are ever fluctuating and unstable, and ever ready to follow some new seducer. He who sets up truth to public view, brings the rising sun-beam to chase away those imaginary forms which owe their existence only to darkness. The mere removal of error is a negative benefit, and though it be true that error can hardly be refuted without advancing and presenting to the mind some truths, yet these being only casual and random, not digested into order, or supported by their proper collateral truths, are easily withdrawn again and lost. To give truth a lasting establishment, it must be fixed on its first principles as on a basis; truth must rise upon truth in due proportion and order, and all the parts must be strongly united. Against a mind thus prepared, the seducer will in vain waste his feeble efforts; and even such as have been enslaved by error, will, at the approach of truth thus manifested, feel their chains drop off, as at the bidding of an angel."

I am, Sir,

with great respect,

Yours,

C. C.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN,

A new general Survey of Great Britain is announced, illustrated with maps, plans, engravings of antiquities, &c. by the Rev. D. LYSONS, and Mr. S. LYSONS. At the same time will be published, referring to the several pages of the above work, *Britannia Depicta*; a series of views of the most interesting and picturesque objects in each county, engraved by Mr. WILLIAM BYRNE, from drawings by the most eminent artists.

An interesting account of the natives of that part of the western coast of Africa, which lies in the neighbourhood of Sierra Leone, by Dr. WINTERBOTTOM, late physician to the Sierra Leone Company's settlement, will soon be published by subscription. An enquiry into the state of medicine, in the same region, will be subjoined to the account; the whole to form two volumes in 8vo.

A translation is in the press, of the *Life and Posthumous Works of* J. C. LAVATER, from the German of G. GESNER, his son-in-law.

In the press, in 3 vols. 8vo. the *whole Works of* THOMAS CHATTERTON, now first collected; including those attributed to ROWLEY.

Mr. T. F. DIBDIN, of Gloucester, B. A. late of St. John's College, Oxford, has just completed a small bibliographical work, embracing the most rare and valuable editions of the Greek and Latin classics, which is to be considered as a classical vade mecum. If this small work succeed, it will be followed by a larger in 4to. comprehending a variety of important matter from bibliographical authors.

Dr. ROBERT TOWNSON has undertaken the *County History of Yorkshire*, in 3 vols. 4to. illustrated by maps and engravings.

Dr. CROMBIE, of Highgate, has nearly ready for publication, in 1 vol. 8vo. a work entitled, *The Etymology and Syntax of the English Language explained and illustrated.*

Dr. WILLMAN, of the royal artillery, who accompanied Brigadier-general Koehler's military mission from Constantinople into Syria and Egypt, and who acted occasionally as physician to the Grand Vizier, and had the medical care of the mission, is

preparing to publish an account of his interesting *Travels in Turkey, Syria, and Egypt*, including a Meteorological Journal, and Remarks and Observations on the Plague, and on other Diseases of those Countries, accompanied with plates.

The following voyages and travels are also in the press:—*A Voyage in the Indian Ocean and to Bengal*, in 1789 and 1790, in 2 vols. 8vo. with plates, and a plan of Calcutta, translated from the French of M. DE GRANDPRE. —*Travels in the United States of America*, from 1793 to 1797, in 1 vol. 8vo. by WILLIAM PRIEST.—A short view of a *Journey through the Western Countries of Africa*, between Cape Blanco and Cape Palmas; performed during three years, by order of the French Government, in 2 vols. 8vo. with maps and views; translated from the French of M. GOLBERRY. A work which is said to develope the views of the French Government with respect to Africa.—*Travels through Denmark and Sweden*, by LOUIS de BOISGELIN, Knight of Malta, in 2 vols. 4to. with 12 views, by H. C. Parry, Esq.—*A Journey into South Wales*, in 1799, by G. LIPSCOMB.—*Travels in Iceland*, performed by order of his Majesty the King of Denmark, by Mr. OLOFSEN, a native of that country, and Mr. POOELSEN, first physician to the Danish Government in their settlements in that county, in 5 vols. 8vo. with an Atlas, containing a map of the island, and 60 plates; translated from the Danish.

The Rev. Mr. BINGLEY has in the press a work in Natural History, entitled *Animal Biography*, in 3 vols. 8vo. consisting of Anecdotes and Facts on the Manners and Economy of the whole Animal Creation.

A new edition in 4to. of the *Georgics of Virgil*, is announced for publication, by SAMUEL HOPKINSON, B. D. late Fellow of Clare Hall, Cambridge, with copious English notes; and Dryden's Translation subjoined, in the same manner as Dr. Clarke's Latin Version is printed under the Greek Text of Homer.

Next year will be published, the *History and Antiquities of the County of Surrey*, by the late OWEN MANNING, B. A. Vicar of Godalming, and Rector of Pepperharrow, in the said County.

An *historical and philosophical Sketch of the Discoveries in Africa*, by JOHN LEYDEN, Esq. is preparing for publication, in 2 vols. 8vo.

Elements of Natural and Experimental Philosophy, in 4 vols. 8vo. with Engravings, by TIBERIUS CAVALLO, Esq. will soon appear.

A Journal of the Transactions of the Forces under Sir Ralph Abercrombie, in the Mediterranean and Egypt, with Engravings, in 1 vol. 4to. is announced for publication. By ÆNEAS ANDERSON, Lieutenant 40th regiment.

The author of "Evenings at Home," has in the press, the *Woodland Companion*, or a brief Description of British Trees, with some account of their uses, illustrated by 28 plates.

Mr. WILLIAM SMITH proposes to publish by subscription, in 1 vol. 4to, *accurate Delineations and Descriptions of the Natural Order of the various Strata in England and Wales.*

Mr. NICHOLSON has in preparation, a translation from the new and enlarged edition of the French original, lately published at Paris, which includes the whole of the Modern Discovries of FOURCROY'S *System of Chemical Knowledge*, and its application to the phenomena of nature and art.

An indelible ink is prepared by Mr. T. SHELDRAKE, in the Strand, from a solution of asphaltum in spirit of turpentine; to which is added so much of the solution of amber as will give it a due consistence, and the finest lamp-black to give it colour. The addition of a small quantity of dying oil will increase the difficulty of obliteration. *See Nich. Journal*, vol. ii. p. 237, 238.

FRANCE.

Mr. D'OHSSON is publishing the *Biography of all the Sultans of Constantinople.* This work he has drawn from original materials, obtained by his long residence in that capital, and his perfect knowledge of the Turkish language. The life of each Sultan will be accompanied by his portrait, copied from the original portraits, which are carefully kept in the Seraglio of the Grand Seignior.

LABORDE is about to publish, in 4 vols. folio, a *Voyage Pittoresque* in Spain, upon a plan similar to the other magnificent works of this nature, which have been published in France.

The following process is made use of for dying wool in the grease of a permanent blue colour, from the darkest to the lightest tint. Take four ounces of the best indigo, reduce it to a very fine powder; take twelve pounds of wool in the grease; put the whole into a copper, large enough to contain all the wool to be dyed. As soon as the requisite colour is obtained, the wool must be washed and dyed; the liquor remaining may be again used to produce lighter blues. M. FAVIFUX asserts, that the colour is as beautiful and permanent as the finest blue produced by woad; and by this method it loses less in weight than if it were previously scoured.

Citizen Mechain, Member of the National Institute and of the Board of Longitude, discovered on the 28th ult. about nine in the evening, a new Comet in the Constellation of Serpentarius. It was some degrees below two nebulous stars, which are on the left side of that figure, and near

the equator. He determined the position of it, and found that it was rising very rapidly towards the north; he continued to observe it on the following days. The light of this star did not appear to him to be sensibly increased. Its nucleus does not become more brilliant, and the nebulosity which surrounds does not become extended. The first and last observations which Citizen Mechain reported to the Institute, on the 2d inst. are, mean time 9h. 21 deg. 6 min. right ascension 249°. 18 deg. with declination 6 h. 11 deg. 31 min. It may be remarked, from the present position of this Comet, that its distance from the sun is necessarily greater than that of the sun from the earth. It rises towards the North Pole, following the left side of Serpentarius, and the opposite side of Hercules. Though it is visible only by a telescope, it may be observed as long as its light does not become fainter.

GERMANY.

The last Leipzig fair was attended by upwards of 36,000 foreigners, among whom it is computed, that there were 13,000 Jews.

The grand project of uniting the Danube to the Adriatic Gulph, is in full activity; and the canal from Vienna to Trieste, is reported to be more than three-fourths completed.

PRUSSIA.

M. ACHARD has lately announced, that he now has on his estate, in Silesia, a manufactory capable of furnishing daily, during the six winter months, 400 lbs. of sugar from beet root. He adds, that he makes use of a new process, and invites public inspection.

RUSSIA.

Great efforts are making for the promotion of the interior trade of the Empire, by opening a communication by canals between the White and Black Seas, and between the Baltic and the Caspian.

The manufacture of sugar from beet root is carried on with success. Messrs. JEGOR BLAN KENNAGEL and JAKOW JESSIPO, have proved, by their establishment in the government of Moscow and Circle of Swenigorod, that by the usual process, sugar may be procured cheap, and equal in quality to common sugar. These gentlemen have presented a sample to the Emperor.

The Emperor of Russia has purchased, for 28,000 roubles, the Physical and Astronomical Cabinet of the Count de Buherlin, and presented it to the Academy of Medicine, at Petersburgh.

The Emperor Alexander, by a new Ukase, cautions the Russian booksellers not to sell any productions in the least of an immoral or irreligious purport, nor any publication discussing the political measures of governments.

EAST INDIES.

A letter received from Bombay says, "Many thousand volumes of books have been sent to Calcutta from Seringapatam. They formed the library of the late Sultan of Mysore; some of which are very richly adorned and illumined, in the style of the old Roman Catholic Missals found in monasteries. The books were found in chests, each having its particular wrapper, and are generally in good preservation. They are to be sent to England, to be deposited in the library forming at the India House."

NORTH AMERICA.

Dr. PARKE, of Philadelphia, is said to have perfectly cured two persons of pulmonary consumptions, by means of a salivation.

LIST OF NEW PUBLICATIONS.

SERMONS.

A SERMON before the House of Commons, on the late Thanksgiving Day. By W. Vincent, D. D.

A Thanksgiving Sermon on the Peace. By the Rev. J. H. Williams, LL. B. Vicar of Wellsbourn.

A Thanksgiving Sermon on the Peace. By the Rev. J. Clarke, LL. B.

A Thanksgiving Sermon on the Peace. By the Reverend R. Tapwell, Barnstable, 4to.

Sermon before the Stamford Lodge of Odd Fellows, June 14. By the Rev. R. L. Carr, Chaplain to Earl Clanwilliam, and to Lord Mendip, 4to.

A Sermon preached at Blackfriars Church, June 8, 1802, before the Society for Missions to Africa and the East, &c. By C. Simeon, M. A. F. K. C. Cambridge, with the Report of the Committee, &c. 8vo.

Christian Zeal: a Sermon preached at the Scots Church, London Wall, May 30, 1802, before the Correspondent Board in London, of the Society in Scotland for propagating Christian Knowledge. By J.

Hughes, A. M. 2d edition, corrected (without the Appendix.

THEOLOGY.

Discourses on the Jewish and Christian Dispensations. By. W. Craven, D. D. Master of St. John's College, Cambridge. Second Edition.

Wells's Geography of the Old and New Testament. New Edition. 2 vols. 8vo.

A Letter to a Sound Member of the Church: with a Supplement, containing Remarks on the Christian Observer, &c.

Navigation Spiritualized; or, a New Compass for Seamen, consisting of Thirty-two points of Pleasant Observations, Profitable Applications, and Serious Reflections, &c. By the Rev. John Flavel. New Edition, 24mo.

A Serious Call to a Devout and Holy Life, adapted to the State and Condition of all Orders of Christians. By W. Law, A. M. The Fourteenth Edition, corrected; to which is added some Account of the Author, and a List of all his works, large print, 8vo.

A Short History of the Ancient Israelites, with an Account of their Manners, Customs, Laws, Polity, Religion, Sects, Arts, and Trades, Division of Time, Wars, Captivities, &c. Written in French by the Abbe Fleury, and translated by Mr. Farneworth, much enlarged from the Apparatus Biblicus of Pere Lamy, and corrected and improved throughout by A. Clarke, in 1 vol. crown 8vo.

A Commentary on the Revelation of St. John. By the Rev. E. W. Whitaker, 8vo. boards.

Zion's Pilgrim. By. Dr. Hawkor. New Edition, (fine wove paper) 8vo.

Zion's Warrior; or, the Christian Soldier's Manual. By Dr. Hawker, 8vo. and 12mo.

Theological Dictionary. By C. Buck, vol. I.

The exceeding Riches of Grace advanced in the Deliverance of Sarah Wight from a State of Despair. By H. Jessey.

Faith Promoted, and Fears Prevented, from a proper View of Afflictions. By J. Young, of Edinburgh.

Mr. Fuller's Letters to Mr. Vidler on the Doctrine of Universal Salvation, 8vo.

Converse with God in Solitude. Written by R. Baxter, and abridged by J. Fawcett. Third Edition.

A Critical and Practical Elucidation of the Common Prayer. By J. Shepherd, M. A. Minister of Pattinwich. Vol. II. 8vo.

A Sketch of the Denominations into which the Christian World is divided. By John Evans, A. M. Seventh Edition.

A Token for Children Educated in Sunday Schools; containing an Account of the happy Death of Ann Tolleth.

The Assembly's Catechism paraphrased in Verse. Second Edition. By Joseph Whitehouse.

MISCELLANEOUS.

Willich's Domestic Encyclopædia, illustrated by 28 Engravings and 100 wood cuts. 4 vols. 8vo.

General Biography. By Dr. Aikin. Rev. T. Morgan, Mr. Nicholson, and others, Vol. III. 4to.

Synoptic Tables of Chemistry, intended to serve as a Summary of the Lectures delivered on that Science in the Public Schools at Paris. By A. F. Fourcroy, Member of the National Institute of France, &c. Translated by W. Nicholson. Folio.

Bible Stories. By. W. Scofield. Two small vols.

Esop's Fables, with instructive Applications from Dr Croxall, with 111 plates.

Lessons for Children of Three or Four Years Old. By Mrs. Somerville, in Two Vols.

The First Part of Progressive Instructions in Reading, Grammar, and Geography, adapted to the Capacities of Children from the Age of Three to Eight or Nine Years. By Mrs. Wilmshurst.

New Pocket Dictionary, Italian and English, and English and Italian. By C. Graglia. New Edition, square 12mo.

A compendious Treatise on Modern Education. By the late Joel M'Cringer, D. D. with characteristic and illustrative Designs, by J. B. Willyams, Esq.

An Epitome of the English Grammar, chiefly for the Use of Young Ladies, to which are annexed the Elements of Composition, 12mo.

The History of Great Britain, on a new Plan, with Engravings. By R. Henry, D. D. 12 vols. 8vo.

The State of Europe before and after the French Revolution. By F. Gentz, Counsellor to his Prussian Majesty. Translated by J. C. Herries, Esq. 8vo.

Review of Public Affairs since the Commencement of the present Century.

A Relation of Circumstances which occurred in Lower Germany during the Revolution, &c. By G. Greene, 8vo.

The Young Algebraist's Companion; or, a New and Easy Guide to Algebra. By Daniel Fenning, a new Edition; to which is added, 38 select Problems, with their Solutions, &c. By W. Davies, 12mo.

Treatise on curing the Watery Head of Children; with Instructions on Nursing. By W. Rowley, M. D.

Facts, and some Arguments, to shew that the public Decision respecting the Cow Pox should be suspended. By T. Lee, 8vo.

A new Mode of Conducting the Corn Markets, with a Plan to put a Stop to Monopoly in Provisions. By J. Sayers of Bath.

Eighteenth Report of the Society for

Bettering the Condition of the Poor, to complete Vol. III.

Lady Rachel Russell's Letters. Sixth Edition, 3 Plates.

An Inquiry into the Causes and Effects of Emigration from the Highlands and Western Islands of Scotland; with Observations on the Means to be employed for preventing it. By the Rev. A. Irvine, 8vo.

Elements of General Knowledge, introductory to Useful Books in the principal Branches of Literature and Science. With Lists of the most approved Authors. Designed chiefly for the Junior Students in the Universities, and the higher Classes in Schools. By Henry Kett, B. D. Fellow and Tutor of Trinity College, Oxford. Two Vols. 8vo.

Concise Statement of the Nature and Consequences of the Restriction of paying Specie at the Bank. By a Merchant.

The Philosophy of Rhetoric. By G. Campbell, D. D. Two Vols. 8vo. Second Edition.

The Principles of Morality. (Deistical) By G. Ensor, Esq.

Fragments of Letters, and other Papers, written in different Parts of Europe, at Sea, and on the Asiatic and African Coasts, at the Close of the 18th and Beginning of the 19th Century.

A Miscellany, containing a Letter to a Dignitary of the Church, &c. By Mr. Marson de Heoze.

A Discourse, chiefly to Parents, on the Duty of inoculating for the Cow Pox. By the Rev. L. Booker, LL. D.

Thrale's Complete Family Brewer; containing Directions for brewing good strong Ale, Porter, Table Beer, &c. to which is added an Appendix, containing the Art of making British Wines, Directions for choosing good Hops, Malt, Brewing Vessels, &c. 8vo.

Critical Enquiry into the Moral Writings of Dr. Johnson. To which are added, Humorous Dialogues between Boswell and Johnson, in the Shades, 8vo.

Jones's Edition of Dr. Watts's Logic. To which is added, A Sketch of the Life of the Author, with a Portrait, 32mo.

Thompson's Seasons, new and elegant Edition, with a critical Essay, and the Life. By the Rev. J. Evans, A. M. with 9 Engravings, Foolscap 8vo.

The Pleasures of Solitude, with other Poems. By P. L. Courtier.

Elegy to the Memory of the late Duke of Bedford. Written on the Evening of his Interment. By Mrs. Opie, 4to.

The Iliad and Odyssey of Homer. Translated by the late W. Cowper, LL. D. Esq. Second Edition, with Alterations and Notes by the Translator. Published by J. Johnson. Four Vols. 8vo.

Account of the English Colony in New South Wales. To which are added some Particulars of New Zealand, &c. By Lieutenant Colonel Collins. 4to. Illustrated with Plates.

Travels through the Southern Provinces of the Russian Empire, in the Years 1793 and 1794. Translated from the original German of Professor Pallas, Counsellor of State to the Emperor of Russia, Member of the principal Literary Societies of Europe, &c. Embellished with numerous Plates and Maps, mostly coloured, illustrative of the Manners, Dress, and Customs of the various Tartar Nations, and of different Subjects relative to the Natural History and Antiquities of a Tract of Country, extending several thousand Miles in length, and never before described, Vol. I. 4to.

Travels in Italy. By the Abbé Barthelemy, 8vo.

A Journey from Edinburgh through Part of Scotland. By Alexander Campbell, Esq. Two Vols. 4to. with 44 Engravings.

Travels in Upper and Lower Egypt, in Company with several Divisions of the French Army, during the Campaigns of General Bonaparte in that Country. By Vivant Denon. Translated from the French by E. A. Kendal, Esq. To which is prefixed, a genuine History of the Invasion of Egypt, from the Departure of the French Fleet from Toulon, to the Surrender of Alexandria to the Army commanded by Lord Hutchinson. Two Vols. 8vo. with Plates.

Travels in the Crimea: a History of the Embassy from Petersburgh to Constantinople, in 1793. By a Secretary to the Russian Ambassador, 8vo.

A Voyage up the Mediterranean in his Majesty's Ship the Swiftsure, one of the Squadron under the Command of Lord Nelson. With a Description of the Battle of the Nile, on the 1st of August, 1793; and a Detail of Events that occurred, subsequent to the Battle, in various Parts of the Mediterranean. By the Reverend Cooper Williams, A. M. late of Emanuel College, Cambridge, &c. Chaplain of his Majesty's Ship the Swiftsure; and Domestic Chaplain to the Earl of St. Vincent. 4to. With a Map, and 42 Engravings.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(Continued from p. 536.)

The Mission among the Hottentots at Bavian's-Kloof appears to be in a more flourishing state than any which has yet been mentioned. During the year 1801, thirty-six persons were baptized, thirty-two were added to the candidates for baptism, and five admitted to the Lord's Supper. On the whole, the congregation has had an increase of twenty persons, consisting, on the 1st of January last, of 352 men, women, and children, besides 306 adults, and 237 children, who receive particular instruction at school, and about 100 more, who have leave to live in the town. "As a family," they add "have we lived in peace, and the Lord has dwelt among us." We extract a few particulars from the Journal of the Missionaries, for the gratification and edification of our readers, who, we doubt not, will feel in common with us great satisfaction in considering that so many of these poor Hottentots, on whose mind, reasoning from commonly received maxims, we should have despaired of seeing the preaching of the Gospel produce the smallest impression, have been made partakers of the grace of the Gospel, and are now walking worthy of the Christian name.

"We informed an old Hottentot woman who had long ago begged to be baptized, that her request should be granted on the next prayer day. She was so overcome with joy that she immediately fell on her knees in her hut, and with many tears thanked God that He had heard her prayers in her old age, and in mercy numbered her with his people. As six of our people were to be admitted candidates for baptism, and four others to be baptized, we informed them of it in a solemn manner, and spoke earnestly with them all, particularly with those to be baptized, of the value of the privilege to which they were called; to know Jesus as their Lord and Redeemer; exhorting them to devote themselves anew with soul and body unto Him, who had purchased them with his own most precious blood, that through his grace they might be enabled to renounce the devil and all his works, and follow Christ alone in the regeneration. Such a notification always creates great emotion among our people.

"During this week we spoke with each of the communicants with much satisfaction. Those who were soon to be baptized came to tell us, that they had no other wish but to live to God alone in the world, and to follow the ways of Jesus."

"The five abovementioned persons and three children were baptized, one man and one woman were re-admitted, and the communicants partook of the Holy Sacrament in the evening. We and our people were truly refreshed and enlivened by the blessings we received this day, which words fail to describe. It is on such occasions, that all of us, and even strangers feel, that the Lord is truly present here, and with all our defects and poverty, owns this congregation as his flock, gathered by his spirit in a remote region of the earth, and from amongst a nation, naturally one of the most ignorant and benighted."

"We cannot leave unnoticed, that for some time past, the candidates, baptized and communicants, have, of their own accord, begun to take short walks on Sunday evenings to the mountains, during which they converse about what they have heard at Church. One of the Missionaries walking out on the 16th, met a party of Hottentots. He enquired, whither they were going? They answered, they were walking towards the mountain with a view to be alone, and converse together. "What are you conversing about?" We are talking about the great mercy God has shewn us, in making us acquainted with His love, even to such wretched creatures as we Hottentots are, and in sending us teachers, to tell us what He has done for us. And we were speaking of those dark times, when we know nothing of God and of our Saviour and His word, and that we are not worthy to experience such grace and favour as is now bestowed upon us, especially as we are yet so disobedient and ungrateful, &c."

"A great many of our people came home to celebrate Christmas here. Many farmers also arrived, and several Englishmen, who distinguished themselves by their orderly and devout conduct. They all knelt down with us and our Hottentot congregation, when we adored our incarnate God and Saviour; but the African Christians thought proper to remain sitting. Above 100 white strangers, besides Hottentots and slaves, joined us on the 25th, and were attentive hearers at the forenoon's service. Most of our people being at home, our Church was well filled. In the evening, many of them set out on their return,

declaring their gratitude to God for the blessing enjoyed on this occasion. It is worthy of remark, that some of the farmers present have a journey of six days out and home; but, according to their own expression, they think it worth all the trouble to come hither to hear the word of God."

"*Mittige Moll*," a young widow, bemoaned the recent loss of her husband; "Ah," said she, "whilst I had him, we could converse with each other about the state of our souls, and repeat what we had heard at the church! Now I sit alone, with my poor baby at my breast, and have no one to speak to, and my greatest suffering is that I can very seldom come to Church and hear the sweet words of the Gospel, &c."

"One waggon after the other arrived, filled with visitors, who meant to close the year with us. About eighty whites were present, some from a distance of three days journey, besides a great number of Hottentot strangers, and slaves, who had obtained leave from their masters to go to Church. Late in the evening Mrs. Tennis, with five persons in her company, arrived from Zoete Melk's Valley. Most of the visitors called to see us, and one of them, who lives near the Cape-town, was particularly desirous to become acquainted with every thing relating to this establishment. He expressed his astonishment at the order and decency which prevailed, not only at Church, but throughout the whole town; at the devout attention, melodious singing of the Hottentot congregation, &c. Others also declared their great satisfaction, and called upon God to bless the work of his own hands. In the evening at eight, the service began, and at half after eleven we met to close the year, with hearts filled with thanks and praise to our gracious God and Saviour, whose mercies have been daily new. To Him we commended ourselves and our Hottentot congregation with all the children of God on earth, yea the whole poor human race; craved his forgiveness for our many faults; and besought Him, that He would also in future accompany our testimony of His love to sinners, and the word of His cross with power and demonstration of the spirit, and deliver yet many thousands in this country from sin and death, by the power of His precious blood. Though such a crowd had assembled here to-night, not the least disorder took place*.

* See an extract from Barrow's Travels, inserted in our number for June, p. 360, in confirmation of this statement.

The above account brings forcibly to our recollection, the exclamation of a truly Christian poet, on a similar occasion.

"Here see the encouragement Grace gives to Vice,
The dire effect of Mercy without price!
What were they? What some fools are made by art
They were by nature—Atheists head and heart.—
What are they now? Morality may spare
Her grave concern, her kind suspicions there:
The wretch who once sang wildly, dane'd and laugh'd,
And suck'd in dizzy madness with his draught,
Has wept a silent flood, revers'd his ways,
Is sober, meek, benevolent, and prays;
Feeds sparingly, communicates his store,
Abhors the craft he boasted of before,
And he that stole has learn'd to steal no more.
Well spake the prophet, let the desart sing,
Where prang the thorn, the spiry fir shall spring;
And where unsightly and rank thistles grew,
Shall grow the myrtle and luxuriant yew!"

COWPER.

It is with particular pleasure we learn, that General Dundas, the Governor at the Cape, has afforded all possible protection and encouragement to the Missionaries.

In the Island of Antigua, the brethren's congregations are stated to consist of upwards of 10,000 negroes, which is a vast proportion of the population of that island. The missions in *Jamaica, Tobago, St. Kitt's, Barbadoes, St. Croix, St. Thomas*, and *St. John*, are also said to be progressive.

METHODISTS.

A conference of the Methodist Preachers, late in connection with Mr. Wesley, was held at Bristol, in July last, and minutes of its proceedings have since been published; it thence appears, that the number of Methodists in England, Scotland, and Ireland, amounts to 119,654; in the British dominions in America and the West Indies to 15,939; in the United States to 71,715, making in all 207,308.

CHINA.

By Letters received from Canton it would appear, that the Emperor, by an edict, has permitted the residence of the Roman Catholic Missionaries, in any part of his dominions, within twenty miles of the court. Some thousands of children are said to have been baptized in the course of a few months, and a few adults to have openly professed the Christian Faith. How much is it to be regretted that, while the Antichristian Church of Rome thus compasses sea and land to make proselytes, the Church of

England should be so supine and inactive, as not to have made as yet a single effort for the propagation of genuine Christianity in the vast empire of China, where nearly one third of the human race are perishing for lack of knowledge. We trust that this impressive consideration will not be without its weight in the deliberations of the venerable society in Bartlett's Buildings.

SOCIETY FOR THE SUPPRESSION OF VICE.

This society, which we understand to be now composed of near four hundred respectable characters, many of them of rank and distinction, has publicly announced its intention of enforcing a better observance of the sabbath, by giving effect to the laws now in existence for that purpose. It is with much pleasure we look forward to the effects which may be expected from the praise-worthy exertions of a society so repectably constituted; and we trust that similar associations, with similar views, will be formed in other parts of the kingdom. We are assured, that in several instances the suggestions of the society have already put an end to practices, which grossly violated the sanctity of the sabbath. A prosecution, commenced at their instance against a vender of obscene books and prints, has terminated in the conviction of the offender, and has laid open a scene of iniquity; which may well make every head of a family, and every conscientious keeper of a school, tremble for their charge. We should rejoice if, through the efforts of this society, something could be done to prevent the general dissipation which Hyde Park exhibits on a Sunday afternoon, during the time of divine service, and which is certainly an outrage on public decency, while it reflects no honour on our police.

VIEW OF PUBLIC AFFAIRS.

IT formed, at one period, a fruitful subject of debate, whether Great Britain or France were the aggressor in the late war; but we supposed that the able work of Mr. Marsh had laid that question to rest, and had forced all, who were not absolutely incorrigible, to acknowledge, that the aggression belonged wholly to France. Some paragraphs, however, which have recently appeared in the French journals, particularly in the official paper of the government, being calculated to revive and give currency to a contrary, and we think a very unfounded opinion, we shall be excused, we trust, by our readers, if we examine the subject at some length. It appears to be one of the duties of the Christian Observer, to expose any insinuations which may be unfairly made to the disadvantage of our national character.

It is much to be wished that Bonaparte, and his present friends in France, could be persuaded to form their opinion of the justice of the late war, by asking themselves, What would be their present line of conduct, supposing them now to receive from us exactly the same provocations which we received from the French in the years 1792 and 1793? "Do unto others," in respect to the judgment which you form of their moral and political conduct, "as ye would think it reasonable that others should do unto you," is the Christian maxim which we would here inculcate.

Let us then put the very same case, *mutatis mutandis*, which occurred in the commencement of hostilities. Let it be imagined, that the King and parliament of this country, deeming France to be at this time under an arbitrary government, and conceiving Great Britain to exhibit a pattern of that liberty which belongs, as a matter of right, to all countries, were to publish a proclamation (ordering it also to be translated into all languages) in which they should declare their purpose, "of affording fraternity and assistance to all nations which should be willing to recover their liberty; and charging the executive power to give to the British generals and admirals the necessary orders for affording succour to those nations, and protecting

those citizens who either had been, or might be troubled for the cause of liberty *."

Let us next suppose, in proof of the intention of applying this proclamation distinctly to France, that certain delegates from various French societies, ill-affected to Bonaparte, should arrive here, and be allowed to present addresses at the bar of our houses of parliament, in which they should declare, that "Britons are free, and that the French are preparing to be so; and that there is no doubt that the majority of the French nation will shew themselves animated by the same sentiments with the petitioners, if the public opinion in France were consulted, *as it ought to be*, in a national convention †." Let us next figure to ourselves the Speakers of the house of lords and of the house of commons standing up, and openly replying, in the name of those houses, "The defenders of our liberties will one day become the defenders of yours; and, without doubt, the moment is approaching, when the people of Great Britain will come to offer their congratulations to the French national convention. ‡"

For the sake of rendering the parallel more complete, let it also be imagined, that the French Consul, having thought it necessary to arm (in imitation indeed of the English, who should antecedently have provided a great armament) and also having asked some explanation on these subjects, as well as respecting some British acts of violence against his allies, and other British measures of an equally hostile aspect; the British minister should reply after the following manner: "That Great Britain meant not to espouse the cause of *a few* seditious persons;" and therefore, that "the decree was applicable only to those, who" might be said to have "already conquered their liberty, and who should request British assistance by a solemn and unequivocal expression of the general will;" "that sedition certainly cannot exist, where there is this expression of the general will;" "that it would be doing injury to Great Britain, to ascribe to her the plan of protecting seditious commotions which may arise *in any corner* of a state; and of thus making the cause of a few individuals that of the British nation; that sedition is, and only can be, a commotion of a small number against the majority of a nation; and this commotion would cease to be seditious, if all the members of a society should arise at once, either to correct their government, to change its form entirely, or to accomplish any other object §"

Let it be further supposed, that Bonaparte should reply to this theoretical memorial of the British minister, (a memorial, moreover, which should give no satisfaction on the other topics of complaint, and which should contain a direct threat of an appeal from Bonaparte to the French people;) "that he perceived that Great Britain," according to the very terms of her explanation, reserved to herself "the right of mixing in the internal affairs of France," when she, herself, should judge it to be proper; and that by maintaining her manifesto, she also "declared to the promoters of French sedition, in what cases they might count, before hand, on British assistance ‖." And then let us, in the last place, suppose that Bonaparte, presuming that he ought, under all the circumstances of the case, to continue armed, the British parliament, indignant at the excessive presumption of his conduct, after some talk of exporting a hundred thousand caps of liberty to the French coast, should vote, by acclamation, a declaration of war against France: on which side, we ask, would the blame of the war be most fairly said to rest? There cannot exist a doubt upon the subject.

* This quotation is an extract from the decree of the French National Convention of November 19, 1793; the term *French* being altered to that of *British*, and the word *admirals* being added.

† This passage is copied from an address presented at the bar of the National Convention by a disaffected British society; the terms French and British, and France and Britain, being reversed.

‡ This is a quotation from the reply of the President of the French Convention to the Delegates from the disaffected British societies, *mutatis mutandi*.

§ These are quotations from the memorials of M. Chauvelin, presented to Lord Grenville, *mutatis mutandis*.

‖ This is a quotation from Lord Grenville's answer to Mr. Chauvelin, *mutatis mutandis*.

FRANCE.

The dispute between Bonaparte and the Dey of Algiers has been brought to an amicable termination. A French squadron appeared before that place on the 5th of August, which carried a letter from the Chief Consul to the Dey, complaining that a French officer had been beat by one of his Rajies; that the French agent had demanded satisfaction for the insult, but could not obtain it; that two sloops of war had been taken by his pirates and, carried into Algiers; that the French territory had been violated by the capture of a Neapolitan vessel in the Bay of Hieres; and that 150 men wrecked on the African coast, were still detained there: demanding also prompt reparation of these wrongs; and requiring, that in future the Dey would distrust such of his ministers as were inimical to France, and that he would make the French flag, and that of the Italian Republic, respected. And to enforce these claims, it is added, "a good understanding with me can alone secure you in that rank and prosperity which you now enjoy; *for God has determined that all those shall be punished who prove unjust to me.*" The Dey is said to have received the bearer of the Chief Consul's letter with great respect, and to have manifested a cordial disposition to live in peace with France. In his reply, he states, that he has ordered the Rajie complained of to be put to death, and that his life had only been spared at the request of the French Charge d'Affaires; that he had delivered up the crew of the Neapolitan vessel; that he had displaced the officer who had stopped the two French ships of war; that none of the 150 men asked for were in existence; that the French and Italian flags should be respected; and that he would protect the French in the coral fishery. He intimates that Bonaparte ought to have given him 200,000 piastres as an indemnification for the losses he had sustained; but, "whether you give them to me or not we shall always remain good friends."

In the first sitting of the Conservative Senate, after the organic Senatus Consultum gave to the constitution its new form, the First Consul presided. He repaired to the senatorial palace with great magnificence, similar to that which attends the visit of our monarch to the House of Peers. Several plans of the Senatus Consulta, chiefly relating to matters of form, were presented on the occasion. One of them, which is termed organic, is of some importance; it decrees the union of the Isle of Elba to the French Republic, and that it shall send a representative to the legislative body.

English newspapers continue still to be a prohibited article in France. And here we would take occasion to remark, that while we disapprove of the violent invective and personal abuse employed by some of these papers, in speaking of the First Consul, we rejoice to find, that the general sentiment in this country is unfavourable to the present system of the French government. We conceive that system, as we have already stated, to be the natural result of those extravagant theories of liberty, which so many persons, both French and English, at one time indulged; and we dislike those theories, among other reasons, because we dislike the consequences produced by them. For we consider the late general war in Europe, as well as the intestine troubles of France, of Switzerland, of Ireland, and of so many other countries, and also the present constitution of France, to have all had their origin in the folly and madness of certain popular and atheistical French demagogues, who were connected, no doubt, with evil minded men of somewhat similar character in other nations.

A long arrete has been published, directing the Prefects how to raise the 60,000 conscripts which were ordered to be levied in order to complete the army.

People of all parties and persuasions seem to vie with each other, who shall be most forward and fervent in their expressions of felicity on Bonaparte's assuming the Consulate for Life. We think it may amuse our readers to see a specimen of the style in which he is frequently addressed. In one address we find the following passage.

"Citizen First Consul, the French People have conferred on you the Consulship for life: they could do nothing more for your glory; they could do nothing more for their own happiness. Their happiness, Citizen First Consul, you alone could undertake; you alone could accomplish: your genius embraces every thing; your activity accelerates every thing; your wisdom consummates every thing; and, as you have been already told, your name alone is power. What imagination can assign the boundaries where the hopes inspired by your supreme magistracy ought to stop, and fix the degree to which the public prosperity may be elevated by it? Ah! Citizen First Consul, there is only one wish to be formed, which is, that you may be immortal, like your glory; and the French people will then be certain of being always the happiest of people, as they are the greatest and the best."

In another address it is remarked:

"Like Augustus, you have shut the gate of Janus; Europe owes her repose to you. More happy than Titus, you have not to regret the loss of one day: all of them are signalized by great benefits conferred on mankind!" In this piece of flattery, the comparison between Bonaparte and the founder of the Roman monarchy is signifi-cant.

In some of the French papers Bonaparte is represented as having shewn the most flattering marks of attention to Mr. Fox, who is now at Paris; and particularly to have paid him many compliments on the strenuous opposition which he had made in parliament to the war with France. We do not know to what degree of credit these reports are entitled; but allowing them to be strictly accurate, we are of opinion that they afford very equivocal proofs of the Chief Consul's approbation of Mr. Fox's general conduct. Mr. Fox, it is to be remembered, objected not only to the war, but likewise to all the measures taken by the late administration for the suppression of insurrection and rebellion. Does Bonaparte deem him to have been, in this respect also, a true patriot and an enlightened statesman?

Bonaparte is, indeed, too polite a courtier to express his disapprobation of any part of Mr. Fox's conduct on such an occasion; but he is, doubtless, also too cautious a politician to commend those parts of it, which might be justly considered as furnishing a dangerous example to disaffected Frenchmen.

To praise Mr. Fox's opposition to the war, would be agreeable to all the various parties in France, a few emigrants alone, perhaps, excepted. But to have approved of his opposition to the Treason Bill, to the bills for preventing Seditious Meetings, to the Alien Bill, to the steps taken against the Irish Rebels, &c. would have been to condemn measures against Jacobinism, unspeakably short of those which the Chief Consul has himself adopted, on the ground of their being found necessary to the peace of France, and to his own personal security.

The Morning Chronicle, aware of that difference which we have stated to exist between the views of the First Consul and those of Mr. Fox, on the subject of the internal polity of a state, has made light of the French encomiums heaped on this celebrated leader of opposition; and has remarked, that Bonaparte would, no doubt, have equally complimented Mr. Pitt on the score of his zeal against Jacobinism, had the ex-minister been presented to him.

PORTUGAL.

The French Ambassador at the court of Lisbon, General Lasnes, being greatly offended at some steps taken by the officers of the Portuguese government to prevent the practice of smuggling, which, under cover of his privilege, was carrying on to a considerable extent by persons in his suite, abruptly took his leave, and returned to France. Bonaparte is said to have disapproved of the hasty conduct of his representative, and to have required him to return the large presents which he had received from the Portuguese government. The circumstance, therefore, is not likely to give birth to any misunderstanding between the two countries.

ITALY.

The provisional government of Genoa, now termed the Ligurian Republic, having invited Bonaparte to chuse, in the first instance, their Doge, and the other members of their senate, he appointed Citizen Durazzo to be Doge. His installation took place on the 10th of August. The letter which Bonaparte addressed to the Ligurian Senate on the occasion, strongly recommends it to them to cultivate unity; to cherish respect for their constitution and their religion; and to bring up their children in the love of *the great people*. He also advises them to substitute good ships of war in place of their present wretched gallies; a measure, the tendency of which is by no means equivocal.

The quiet seisure of the territory of Piedmont, which has lately taken place, and its annexation to the Republic of France, furnishes an additional proof of the overgrown power of that country.

SWITZERLAND.

The Cantons of Underwald and Schwitz, have not only refused submission to the newly formed Helvetic government, but have taken up arms against it. Their first efforts having been attended with success, the cantons of Uri, Appenzal, and Zug, and the country of the Grisons, it is said, have been induced to join them, so that the party of the insurgents increases daily; but after all it is not likely that they should be able to make a protracted resistance to the government of the Republic, supported, as it will probably be, by France. When the last accounts came away, a cessation of arms had been agreed upon between the contending parties, in the hope of being able amicably to accommodate the points in dispute.

GERMANY.

The affairs of this empire have taken an unexpected and very interesting course during the last month, in consequence of a convention entered into between France and Russia, for the purpose of concluding the tedious difficulties of the question of the indemnities, and fixing the new proportion; and powers of the Princes interested in that affair. According to the plan of this convention, the secularizations are very general, the only ecclesiastic left in the College of Electors being the Arch-Chancellor of the Empire, a title formerly annexed to the Electorate of Mentz. The electoral dignity will be conferred upon the Duke of Wirtemberg, the Land-grave of Hesse Cassel, and the Margrave of Baden, who being a near relative of the Emperor of Russia, appears to have been

greatly favoured in the allotment of territory. The King of Prussia has also a large portion; but the Prince of Orange does not obtain his without the incumbrance of some French claims. The Grand Prior of Malta has some indemnity assigned; and it is proposed that the Bishopric of Osnaburgh shall belong in perpetuity to the Elector of Hanover, provided he abandons his claims upon Hildesheim, Corvey, and Hoexter.

A declaration founded on this convention, and embracing a variety of minute details, has been presented, by the ministers of Russia and France, to the several members of the Diet of Ratisbon. It commences by assigning the delay of the Germanic body in fulfilling the intentions of the Treaty of Luneville as the ground of interference of these powers, and it contains an intimation that its contents must be discussed *en masse* by the deputation; and that if in two months, from the 17th of August, the Convention shall not be approved and ratified by the Diet, all the Princes and States of the empire shall be authorized, of full right, to take possession of the districts which it allots to them.

Two such mighty powers having undertaken to dictate the measures to be adopted, it is not to be expected that any resistance to their wishes will prove effectual, especially as their determination has received the unequivocal sanction of the Court of Berlin. The House of Austria, however, shews extreme reluctance at submitting to the terms which France and Russia wish to impose upon her; and the Imperial Minister has complained of their proceedings, and expressed great surprise that a free and independent nation should permit two foreign powers to prescribe to it peremptory terms respecting the regulations of its own internal concerns. M. Talleyrand has endeavoured to quiet the Emperor's alarm, by assuring him that the declaration is no more than a *projet* which is submitted to the Diet, not with a tone of authority, but as a counsel respecting the means which are best calculated to satisfy all parties. The Emperor, however, cannot but feel that this is no more than the language of evasion, as the powerful combination of France and Russia, backed as they are by Prussia, must necessarily give to counsel the tone of command, and regulate the affairs of the continent. The effects of this union are already visible in the conduct of the Elector of Bavaria, who, without any previous notification to the Emperor, or the sanction of the Diet, proceeded to seize on the Bishopric of Passau, which had been allotted to him by the convention. On this the Emperor sent a body of troops to take possession of the Bishopric, and to protect it from foreign intrusion, until the determination of the Diet respecting it should be known; a circumstance which has caused a considerable sensation in Germany, particularly as the movements of the Bavarian troops would seem to indicate that the Elector was instigated by the greater powers to assert his claims by force; and as the Emperor, who certainly also has right on his side, manifests a disposition to maintain his authority as head of the empire. But however justifiable the pretensions of his Imperial Majesty may be, prudence must suggest to him the necessity of yielding, should the Bavarian interest be espoused by so formidable a confederacy as that of Russia, Prussia, and France; one of whose objects appears to be to humble the House of Austria, and who may, therefore, avail themselves of this dispute to effect their purpose. Much impetuosity has characterized the conduct of both parties in this affair, but it has been hitherto unattended with bloodshed.

Since the above was written accounts have been received, that the Diet of Ratisbon has adopted the plan of the indemnities proposed by Russia and France, a circumstance which will probably determine the dispute respecting Passau. The terms of the *Conclusum* appear to be highly unfavourable to the interests of the House of Austria; but the Emperor will scarcely be induced to resist it, at the risk of having again to measure his sword with that of Bonaparte.

Disputes are said to run high between the Emperor and the Hungarian Diet assembled at Presburg.

TURKEY.

The Treaty of Peace between this Country and France has, at length, been made public. It stipulates, that there shall be peace for ever between the two states; that all former treaties shall be renewed; that the parties shall mutually enjoy all the advantages and privileges granted to other nations; that the French ships shall, in consequence, navigate the Black Sea; that the Treaty of Amiens shall be assented to; and that the parties shall mutually guarantee the integrity of each others possessions.

By an official note delivered by the Reis Effendi to the British Chargé d'Affaires it appears, that the interests of the English in the seas under the immediate influence of the Ottoman Porte will not be affected by the late treaty between Turkey and France. The navigation of the Black Sea is thrown equally open to the English and French Nations; and as the advantages to be derived by each of them from this concession will be in proportion to their ability and dexterity in converting it to the purposes of commerce, the superior capital and industry of this country cannot fail to secure to it a decided superiority.

Passwan Oglou, who has for so long a time been spreading terror and alarm through the Turkish dominions, is stated to

have effected an amicable adjustment of his differences with the Porte, on terms highly favourable to himself.

The English troops are said to have entirely evacuated Egypt.

EAST INDIES.

Letters from Bengal state, that a treaty of perpetual and defensive alliance has been concluded between the Honourable East India Company and his Highness the Subahdar of the Decan. The annual revenues of the countries ceded by this treaty to the Honourable Company amount to 62 lacks 74,262 rupees—784,158*l.*

Accounts from India to the 3d of June state, that the rebel, China Madoo, who had rendered himself greatly formidable to the Madras Government in the neighbourhood of Madura, has been routed, and driven for refuge into the Hill Country, by the army under Colonel Agnew, which has taken from him all his stores, and several small brass field-pieces.

A number of very important papers has lately been laid before the public, on the subject of the revolution which has taken place in the Carnatic. It is already known to our readers, that the Governor and Council of India having been convinced, on the ground of certain documents found in the palace of Tippoo Sultan, that the late Nabobs of the Carnatic, Mahomed Ally and Omdut ul Omrah, had maintained a secret intercourse with the tyrant of the Mysore, the object of which was utterly subversive of the British power in India; determined, on the death of Omdut ul Omrah, to require of his son Hussein Ally to relinquish, in favour of the Company, such a share of his power and resources as would deprive him of the means of being dangerous to the stability of the British empire. With these terms Hussein Ally refusing to comply was displaced, and Azum ul Dowlah elevated to the Musnud in his stead, he having agreed to the conditions imposed by the Company, by which the whole of the government of the Carnatic may be considered as transferred into their hands. The grounds on which these proceedings have been censured, are the equivocal nature and dubious tendency of the proofs produced in support of the charge of faithlessness and hostility alleged against the deceased Nabobs. We shall forbear at present entering into the merits of the question, which appears to us a very weighty one; not only because we have not sufficient means of forming a clear opinion upon it, but because we trust it will shortly be made the subject of grave and serious discussion in Parliament.

Later accounts mention the death of the deposed Nabob.

We announced, in a former number, that the college instituted at Calcutta, under the patronage of the Marquis Wellesley, was to be discontinued, in consequence of orders to that effect from the Court of Directors; but we perceive by the Calcutta Gazette, dated the 11th of February last, that it still existed, owing perhaps to these orders not having reached India. On the 6th of February, public disputations were held in the Oriental languages, in which the disputants are said to have acquitted themselves with great credit, declaiming fluently, not only in the Persian, but in the Hindostan and Bengalee languages. On the same day a great many prizes and honorary rewards were distributed to those to whom they had been adjudged at a late public examination.

AMERICA.

Peace has been re-established between the United States and the Emperor of Morocco.

It appears that the malignant fever has greatly subsided in Philadelphia; that in Baltimore it is confined to a few cases; and that New York and Boston continue healthy.

FRENCH WEST INDIA ISLANDS.

An arrete of the French Government has ordered, that all white proprietors of West India estates shall repair to them without delay, under the penalty of continuing the sequestration of their transatlantic property; with the exception of persons under eighteen, widows and their daughters, the infirm and the old, soldiers under arms, and public functionaries. Personal residence is in no case to be dispensed with, nor the sequestration to be taken off, unless the proprietor is represented by an European manager capable of managing his property. In order to have the sequestration taken off, proof must be produced of non-emigration, erasure, or amnesty. The payment of debts contracted in St. Domingo, previous to the year 1792, is suspended till 1808.

It does not seem to be very distinctly known to what prison the person of TOUSSAINT L'OUVERTURE has been consigned. The current opinion is, that he has been conveyed to some fortress in the Alps. ST. DOMINGO is said to continue in an unquiet state, being infested by numerous land thieves, who take advantage of the weakness of the French army, which is much reduced by disease and death. "In the memory of man," it is officially asserted, "there has never been a more dangerous disease at St. Domingo." The government of the colony seems at present to be entirely military; the administration as well as the police of each of the quarters and communes being confided to military commandants, and the general in chief reserving to himself the right of making requisitions.

Disease seems to have made equal havoc at GUADALOUPE as at St. Domingo. Half

of the French troops landed are said to have died before the 17th of June.' The negroes still manifest such a disposition to insurrection as keeps the island in continual alarm.*

MARTINIQUE has been taken possession of by the French. They speak in high terms of the reception given them by the British, who are stated to have established such good order at Martinique, that additional troops were thought superfluous.

ENGLISH WEST INDIES.

A difference has taken place between the Governor of JAMAICA and the House of Assembly, on the subject of the demand by government for the island to undertake the payment of 5000 troops for its defence. The House of Assembly have pointedly resisted the principle of this proposal, as contrary to their rights. They likewise decline finding supplies for the maintenance of a corps of black artificers, thought necessary by the governor for the execution of certain works resolved upon.

The yellow fever has occasioned considerable mortality at the Canash, in GRENADA. Many vessels are said to have lost the whole of their crews there.

GIBRALTAR.

This garrison is stated to have attained a degree of licentiousness, and disregard both of moral obligation and military discipline, which must have been productive of ruinous consequences in a variety of ways, and which it required the influence of a person of the first rank to repress. It appears that his Royal Highness the Duke of Kent has begun to discharge this duty with a decision, which cannot fail to prove efficaciously remedial.

GREAT BRITAIN.

We have the pleasure to state that their Majesties and the Royal Family have returned to Windsor, where they arrived on the 31st. ult. in good health.

The meeting of PARLIAMENT is fixed to take place on the 16th of Nov.

FRANCIS JAMES JACKSON, Esq. is appointed Envoy Extraordinary and Minister Plenipotentiary to the Court of Berlin; JOHN HOOKHAM FRERE, Esq. in the same capacity, to the Court of Madrid; and LORD ROBERT STEPHEN FITZGERALD to the Court of Lisbon.

THE EARL ST. VINCENT has been employed, during this month, in making a tour through the different dock-yards, and it is affirmed, that many salutary reforms, and much consequent saving of the public expenditure, will be the fruit of his investigations.

THE PUBLIC FUNDS have a little recovered from the extreme depression which they experienced towards the close of last month. They are still, however, much lower than they were in the months of May and June, Omnium being at a discount of from 6 to 8 per cent.

We are happy to say that the WHEAT HARVEST, which is one of the finest known for several years, has been generally closed in England.

THE WEST INDIA DOCK was opened with great pomp on the 27th of August, when two vessels were admitted into it. Several others have since entered. It appears, however, that it has been prematurely opened; the sides of the dock not being in a condition to prevent the water from making its way into the warehouses; and that measures of further precaution will be necessary before it becomes the general receptacle of shipping. This dock, which is intended for homeward bound ships, forms a striking monument of national prosperity and individual opulence. It is 1600 feet long, 514 wide, and 29 feet deep. The depth of the water at high tide is 25 feet. Another dock is yet to be made for outward bound ships, of the same length, but narrower by 100 feet.

The disturbances which took place last month among the SHIPWRIGHTS and CAULKERS in the dock-yards on the River, have been brought, though with some difficulty, to a peaceable conclusion, and the men have returned to their work.

On the 21st Inst. M. Garnerin again ascended in a balloon, from which, after it had risen, according to his own statement, to the height of 4000 feet, he descended by means of a Parachute, which brought him safely to the ground, though with imminent hazard, not a great way from where he had commenced his aerial journey.

Oxford, Sept. 4. The Reverend Robert Trotman Coates, B. D. and Fellow of C. C. C. has been presented to the Rectory of Steeple-Langford, in Wiltshire, vacant by the death of the Rev. Thomas Barnard.

* We must here repeat a remark, which we have more than once had occasion to make, namely, that with respect to the internal state of St. Domingo and Guadaloupe, and the footing on which the negro cultivators are placed, we have no information which is at all to be relied on, nor, indeed, definite information of any kind.

The Rev. John Guard, B. D. and Fellow of C. C. C. has been presented to the Rectory of Bembridge, Herefordshire, vacant by the death of the Rev. John Huish.

The Rev. John Browne, A. F. Fellow of C. C. C. has been presented to the Rectory of Helmdon, in Northamptonshire, vacant by the death of the Rev. John Russell.

Shrewsbury, Sept. 3. The Rev. Hugh Bailye, Vicar of Hanbury, is presented to the vacant prebend in Lichfield Cathedral.

The Rev. John Wight Wickes, M. A. Domestic Chaplain to his Royal Highness the Duke of Cumberland, is presented to the Rectory of Wardley *cum* Belton, Rutlandshire.

Oxford, Sept. 11. The Rev. Joseph Taylor, M. A. is presented to the vicarage of Snitterfield, in the county of Warwick, void by the death of the Rev. Edward Horton. L. L. B.

The Rev. Mr. Cotton, formerly of Jesus College, Cambridge, is instituted to the vicarage of Claverdon, in the county of Warwick.

Cambridge, Sept. 10. The Rev. Dr. Kipling, Dean of Peterborough, has resigned the office of Deputy Professor of Divinity in this University, on account of his ill state of health. We hear that he will be succeeded by the Rev. J. Barlow Seale, D. D. Fellow of Christ's College.

The Rev. John Newling, B. D. Fellow of St. John's College, Cambridge, and Rector of Ditchingham, in Norfolk, is presented to the Prebend of Wellington, in the Cathedral Church of Lichfield, void by the death of the Rev. Edward Horton, L. L. B.

Sept. 17. The Rev. Robert Gray, M. A. late of Trinity College, Rector of Twinsted, in Essex, is presented to the Rectory of Yeldham, in the same county.

The Rev. John Rawlins Deacon, B. D. is empowered, by a dispensation, to hold the vicarage of Harmston together with the rectory of Waddington, both in the county and diocese of Lincoln.

PROCEEDINGS IN PARLIAMENT.

(Continued from page 550.)

HOUSE OF COMMONS.

June 2.

In a Committee of Supply, the sum of £10,000 was voted to Dr. Jenner, for the discovery of the vaccine inoculation, and £1,200 to Mr. Greathead, for a life boat.

June 3.

The House having resolved itself into a Committee on the Sinking Fund Bill.

Mr. BANKS observed, that all the advantages now proposed by the new system might, in fact, be coupled with the old, by which we should be in a better situation. In that case there would have been an additional sum of near £900,000. to operate in conjunction with the former sinking funds, till the old sinking fund of 1786 should have attained its maximum in 1808. If the advantages of the present system were coupled with the former, without any drawback, then indeed the measure would be beneficial, and a power and force would be given to the machine, which would render its operation rapid and irresistible.

The CHANCELLOR OF THE EXCHEQUER thought it a strong testimony in favour of the present measure, that the author of the sinking fund had supported it. It had been already stated that the measure would, in 1808, place at the disposal of Parliament a sum of £.512,000 by the short annuities, which may then be expected to fall in; and further by paying off the 4 and 5 per cents. which, in the event of the continuation of peace, may be expected to take place before that time, from 14 to £.15,000,000, which, if Parliament should think proper to apply it to the reduction of taxes, would afford a relief of three millions.

The Chancellor of the Exchequer concluded with stating, that in 45 years, according to the new arrangement, the whole of the present debt would be paid off, and the nation would be enabled, in case of emergency, to borrow 141 millions more, which would be paid off by the same period.

Mr. TIERNEY, in a speech of very great ability, said, whatever opposition may have existed between him and the author of the sinking fund, he would always give him due praise for the wisdom of that plan, and for the firmness with which he had adhered to it. Supposing the stocks to rise to the highest estimate, the sum gained would be about £.1,400,000, but supposing them to continue at *par*, the saving would be about £.700,000. The House, he admitted, might do as it pleased with the old sinking fund, because it was a measure flowing from its own generosity in aid of a debt previously created, but it was quite a different case with the new sinking fund, which formed part of the security and terms upon which the creditor lent his money. Now if the new fund was to be broken in upon, no man would in future have a security on which he could rely with implicit faith, and consequently it would have an operation to the prejudice of future loans. After some further conversation the motion was agreed to.

June 9.

Sir WILLIAM SCOTT said, that as the advanced state of the Session would not admit of the Clergy Residence Bill being brought to that degree of perfection which would enable it to stand the test of theory, of practice, and of time, he wished it to

be suspended; and early in the next Session would bring it under the consideration of the Legislature.

NAVY.

The House having resolved itself into a Committee of Supply, Mr. ELLIOT moved that 70,000 men, including marines, be employed for his Majesty's Navy, for seven lunar months, from the 18th instant.

The CHANCELLOR OF THE EXCHEQUER said, that he had well-founded reasons to trust the efficient force of the Navy would soon be limited to about 50,000 men. The motion was then agreed to.

ARMY.

The SECRETARY AT WAR having taken a copious survey of the expenditure for the Army, proceeded to state the force that was intended to be maintained as a peace establishment for Great-Britain and Ireland. It was intended to keep up the three regiments of Horse Guards, seven regiments of Dragoon Guards, and twenty regiments of Dragoons, which was the number at the last peace. The expence of maintaining the 13,456 Cavalry would be £.800,000 a year. The Foot Guards would be 6,047 men, including officers, and the expence of them would be £.295,600 a year. The regiments of Infantry of the line would be reduced to 89, the expence whereof would be £.1,264,000. It was intended to keep up a regiment of Riflemen. The expence of this body was estimated at £.10,250. These, including the Staff corps, would constitute a total of about 70,999 men, at an annual expence of £.2,473,250, making the sum to be voted for the service of 183 days, about £.1,240,000. The various items composing this sum were voted by the committee.

A resolution was agreed to, for making Tortola a free port.

June 10.

On the report of the Army Estimates being brought up, Mr. FOX said, that while that abominable traffic, the Slave Trade, was continued, he could not decide whether a larger military establishment might not be necessary now, than at the last peace; nor was he prepared to say whether the misconduct of the late Ministry, with respect to Ireland, might not render it expedient to maintain a stronger military force in that country than ever; but with regard to Great Britain, he saw no reason for a more formidable peace establishment than that in the year 1783.

June 11.

Mr. DICKENSON brought up a Bill to continue for a further time the Act of the 41st year of the reign of his present Majesty, entitled, "An Act to stay, till the 25th of March, 1802, the Proceedings in Actions under the statute of Henry VIII. for preventing spiritual persons holding pluralities, and also to stay, for a time to be limited, Proceedings under the 13th Eliz. c. 20. for restraining beneficed persons from granting leases. The Bill was read a first time.

The House having resolved itself into a Committee of Supply,

The CHANCELLOR OF THE EXCHEQUER moved various resolutions of supply, which were agreed to without any debate.

LORD CASTLEREAGH spoke at some length in favour of the report of the Committee on the petition of the Sierra Leone Company, and concluded with moving, that £10,000, should be granted for the expences of the civil establishment of that Colony.

GENERAL GASCOIGNE considered the Report of the Committee very unsatisfactory, and opposed the grant which they recommended.

Mr. THORNTON defended the report. It was a maxim of Lord Bacon, that those who founded colonies must be endowed with patience, but he did not think the patience of the country was as yet very severely tried with respect to this colony. He reprobated the idea, that the Christian Religion would not benefit the Africans, and denied that Sierra Leone was so injurious to Europeans as described, for of the 1100 Nova Scotians who landed there originally, 991 now remained in good health.

The CHANCELLOR OF THE EXCHEQUER said, that whatever might have been his opinion as to the original institution of this colony, he thought that a Company of Gentlemen embarking their capital in such an establishment, from motives so laudable, were entitled to the patronage and bounty of Parliament, and he would ever wish success to every similar undertaking. The motion was agreed to.

The House having resolved itself into a Committee of Ways and Means,

The CHANCELLOR OF THE EXCHEQUER rose to move certain resolutions; the object of which was to specify the grounds on which he had calculated the surplus produce of the consolidated fund for the year ending the 5th April, 1803, at £4,500,000.

June 12.

The CHANCELLOR OF THE EXCHEQUER moved, "That there be given to Lord Hutchinson, and to the two next heirs to whom the title may descend, a net Annuity of £.2000 out of the Consolidated Fund." The resolution was agreed to.

In a Committee of the whole House on the Report of the Booksellers Petition, it was resolved to reduce the duty on Paper

of 5d. per pound now chargeable on paper of the first class to 3d. and to advance the 1½d. on paper of the third class to 2d.

June 14.

The CHANCELLOR OF THE EXCHEQUER moved a string of resolutions, which were unanimously agreed to.

The House resolved itself into a Committee of Ways and Means.

The CHANCELLOR OF THE EXCHEQUER recapitulated the various heads of Supply and Ways and Means, which had been agreed to during the present Session of Parliament; of which the following is a recapitulation:

SUPPLIES, ENGLAND AND IRELAND.

Navy	£.13,833,573
Army	12,851,968
Ordnance	1,595,323
Miscellaneous	1,194,980
Corn Bounties	1,620,000
Irish Permanent Grants	363,338
To be contributed jointly by England and Ireland	31,259,209
England separate charges	9,909,473
Total Supplies	41,168,682
Ways and Means, including Loan	37,514,760
To be provided for by Ireland	3,815,718
	£.41,330,478

He next came to the difference of expence arising from a state of war and peace. The expenditure for the Navy last year amounted to nineteen millions, and to eleven millions only for the present year. The Army expences last year were eighteen millions, for the current year ten millions. But with regard to the miscellaneous services, there was certainly a large increase, owing to unavoidable circumstances.

June 17.

Mr. TIERNEY submitted some financial resolutions to the House, in the same manner as he had done for two or three years.

June 18.

The amendments made by the Lords to the Clergy Protection Bill were agreed to.

The National Debt, the Unlawful Games, the One and a Half Million Exchequer Bills, and the Land Tax Redemption Bills, were read a third time and passed.

Mr. WILBERFORCE waved for the present bringing forward his motion on the Slave Trade, but would resume the subject should he have the honour of a seat in the next Parliament.

June 22.

The CHANCELLOR OF THE EXCHEQUER rose to submit to the House certain Resolutions on the present state of the Finances of the country. He then moved his resolutions; the difference between which, and those of Mr. Tierney, was, that Mr. Tierney considers, that, with our present establishments, there will be a deficiency for the service of the next year of £1,795,101. Mr. Addington, on the contrary, comparing the present income of the country with the expenditure, shews there will be a surplus of £1,482,061. besides a farther sum of £454,340. arising from annuities shortly to expire, and supposing the whole of the stocks to be reduced to £3. per cent. a further saving of £1,491,893; which sums are exclusive of any allowance for the profit of a lottery, or for any participation of the territorial revenue in India. From these resolutions it appeared that the amount of the funded debt, after deducting £39,588,904. redeemed by the Commissioners, and £18,001,148. transferred to them, on account of land tax redeemed, was, on the 1st of February 1802, £489,418,926. together with short annuities to the amount of £543,103. and long annuities to the amount of £1,015,410. and that the sum annually applicable to the reduction of the national debt of Great Britain, in pursuance of the act passed in 1786, was £1,000,000 being about 1,238th part of the capital of the debt then existing; and for 1793, was £1,427,143. being about 1-160th part of the debt then existing, and may for the year 1802 be estimated at 5,800,000. being about 1-84th part of the permanent debt existing in 1802; which sum of £5,800,000. is appropriated by Act of Parliament to accumulate at compound interest until the whole of the existing debt is discharged, which, supposing all the stocks to be purchased at par, and no further sums to be transferred for the redemption of the Land-tax, cannot be later than the close of the year 1843.

June 24.

Mr. WILBERFORCE moved an Address to his Majesty, praying he would be graciously pleased to advance to Dr. Carmichael Smith, the sum of 5001. as a reward for his ingenuity, in discovering a method of preventing infection by nitrous fumigation.—The motion was agreed to.

June 25.

The CHANCELLOR OF THE EXCHEQUER said, that Wm. Drummond, Esq. Minister Plenipotentiary to his Sicilian Majesty, had discovered among the ruins of Herculaneum and Pompeia some ancient manuscripts, forming a valuable repository of the learning of former times; and moved,

that £1,700. be granted towards the expence of transcribing the same.—Agreed to.

HOUSE OF LORDS.

June 28.

Soon after three o'clock his Majesty came in state to the House, and the Royal assent having been given to the remaining Bills, delivered the following Speech:

"*My Lords and Gentlemen,*

"The public business being concluded, I think it proper to close this Session of Parliament.

"During a long and laborious attendance, you have invariably manifested the just sense you entertain of the great trust committed to your charge. The objects of your deliberations have been unusually numerous and important, and I derive the utmost satisfaction from the conviction that the wisdom of your proceedings will be fully proved by their effects in promoting the best interests of my people throughout every part of my dominions.

"*Gentlemen of the House of Commons,*

"The ample provision you have made for the various branches of the public service demands my warmest acknowledgments; and my particular thanks are due for the liberality which you have shewn in exonerating my Civil Government and Household from the debts with which they were unavoidably burthened.

"Whilst I regret the amount of the Supplies, which circumstances have rendered necessary, it is a relief to me to contemplate the state of our manufactures, commerce, and revenue, which afford the most decisive and gratifying proofs of the abundance of our internal resources, and of the growing prosperity of the country.

"*My Lords and Gentlemen,*

"As I think it expedient that the election of a new Parliament should take place without delay, it is my intention forthwith to give directions for dissolving the present, and calling a new Parliament.

"In committing to you this intention, I cannot suppress those sentiments of entire approbation with which I reflect upon every part of your conduct since I first met you in this place. The unexampled difficulties of our situation required the utmost efforts of that wisdom and fortitude which you so eminently displayed in contending with them; and by which they have been so happily surmounted. From your judicious and salutary measures during the last year, my people derived all the relief which could be afforded under one of the severest dispensations of Providence; and it was by the spirit and determination which uniformly animated your councils, aided by the unprecedented exertions of my fleets and armies, and the zealous and cordial co-operation of my people, that I was enabled to prosecute with success, and terminate with honour, the long and arduous contest in which we have been engaged.

"The same sense of public duty, the same solicitude for the welfare of your country, will now, in your individual characters, induce you to encourage, by all the means in your power, the cultivation and improvement of the advantages of peace.

"My endeavours will never be wanting to preserve the blessings by which we are so eminently distinguished, and to prove that the prosperity and happiness of all classes of my faithful subjects are the objects which are always the nearest to my heart."

Then the LORD CHANCELLOR, by his Majesty's command, said:—

"*My Lords and Gentlemen,*

It is his Majesty's Royal will and pleasure, That this Parliament be prorogued to Tuesday the 17th day of August next, to be then here holden; and this Parliament is accordingly prorogued to Tuesday the 17th day of August next.

OBITUARY.

To the Editor of the Christian Observer.

SIR,

I enclose an account of the death of an amiable young lady, which is extracted from two letters written by a friend, who was a constant attendant at her bedside during her last illness. The event is not very recent; but the instruction which has been drawn from it ought not to be forgotten.

D.

"I cannot forbear remarking to you and Mrs.——, what has lately so forcibly struck myself, I mean the transforming power of the Christian Religion. It seems literally to have new-made the very tempers and constitutions of those, who have lately fallen

under my particular attention. Mrs. ——, the most dejected, humble, I had almost said helpless woman I ever knew, animated with this divine principle, seemed another creature; was active, cheerful, useful, as long as her husband needed her services. Though the tenderest of wives, she revealed to him his danger, and supported him in his religious preparations, with a fortitude quite foreign to her natural character. She read hours on his coffin, and made me read the burial service to her.

"Miss H——, shy, reserved, cold, and so hesitating in her natural manner, that few ever discovered, what a great intimacy enabled me to discover, a most accomplished mind, hid behind that thick veil of humility; acquired in the near views of death and eternity, a sort of righteous courage, an animated manner, and a ready eloquence, which were all converted into means for awakening and striking others. This extraordinary change was manifested in various ways during the eighteen days in which she was given over, but shone out with complete lustre the last night of her life.

"It may be more profitable to consider the behaviour exhibited in her last hours, as the make of her mind particularly exempted her from the charge of enthusiasm. There was little ardour in her temper, her affections were rather languid, and there was not an atom of fever in her complaint; so that her head was never more clear, nor her judgment more sound. When I expressed my concern that her sufferings were prolonged, she said she saw clearly the wisdom of that dispensation; for that if she had been taken away in the beginning of her illness, she should have wanted much of that purification she now felt, and of those clear and strong views which now supported her. She once observed, that it was a strange situation to be an inhabitant of no world; for that she had done with this, and was not yet permitted to enter upon a better. In the night on which she died, she called us all about her, with an energy and spirit quite unlike herself. She cried out with an animated tone—"Bear witness all of you, that I bear my dying testimony to my Christian profession. I am divinely supported, and have almost a foretaste of heaven: Oh! this is not pain but pleasure." After this, she sunk into so profound a calm, that we thought her insensible. We were mistaken, however; for she had still speech enough to finish every favourite text I began: and to show how clear her intellects still were, when I misquoted, she set me right, though with a voice now scarcely intelligible. To perfect *her* faith, and to exercise *ours*, it pleased her heavenly Father, to try her after this, with one hour of suffering, as exquisite as ever human nature sustained: and I hope I shall never forget that when, in order to save myself the pang of seeing her unutterable agonies, I wrapped my face in the curtain, I heard her broken inarticulate voice repeatedly cry, "Let patience have its perfect work—though he slay me, yet will I trust in him—thy will be done." This, with a fervent ejaculation to be kept from temptation, and the powers of darkness, she repeated till her strength failed. Her prayer was heard; and her last hour was so peaceful, that we knew not when she sunk to her everlasting rest.

"Two little things are worth recording, merely to show how consistent she was: for I am anxious to rescue such a death-bed from the imputation of enthusiastic fervors. She desired, if the physicians thought it might be useful to any future sufferer, that she might be opened; which was accordingly done. The other instance was, that early in the night, when I saw the pangs of death approaching, I had prevailed on her afflicted sister M—— to quit a scene she was so little able to bear. H—— begged to see her, and said she should like M—— to see her die. I represented to her how unfit her shattered nerves were to go through it; and that if she should fall into fits, what should I do with both? She was convinced in a moment, begged she might not come, and only desired I would explain to the woman that her sister was doing her duty by staying away; that she did it because it was right, and not because she liked it. I ought not to omit remarking, that the power of true Christianity has been no less conspicuous in Miss M——, whose humble submission to the divine will is the more valuable in one of her extreme susceptibility, and strong feelings; and that the parting is almost like that of soul and body; for Miss H—— was the mouth, and tongue, and organs, of which she was the informing spirit."

Part of another Letter from the same.

"H—— has been dying since last night. I have held her clammy hand, and watched her still changing countenance all night. She is, at this time, speechless; so to get over a few heavy moments, I have a mind to write to you. Perhaps I may not send it. As soon as the terrifying symptoms came on I dosed poor M—— with laudanum, and put her to bed: thank God she is pretty quiet. The silence about me is solemn, but not terrible. I feel rather elevated that, now every one of my friends is, I hope, asleep in peace, I am ministering to those two sisters, going backwards and forwards from the dying to the mourning chamber. Instead of fearing that this last scene should be too affecting, I am only dreading (such is the levity of my nature) that it will depart from my memory before it has done its errand on my heart. Till the last hour I have been whispering

into her dying ear all the promises I can recollect. She is pleased at it: takes every sentence out of my mouth, and finishes it with her inarticulate voice.

Four o'clock. She has just had a moment of satisfaction more than human. Her pallid face was irradiated, and with a broken voice she declared she was almost in heaven. She blessed me rather with the compassionate energy of an angel, than with the weakness of an expiring creature, and said some things from which your letter just before received seemed to allow me to take comfort. I then asked her if she had a blessing to send Mr. ——— and yourself; with the utmost fervour she prayed for you both, and then added for the —— too.

"Five o'clock. We have had a terrible hour. The mortal pangs are dreadful; my heart dies within me; I fear I cannot stand it: happily her poor sister does not hear. Groans of agony beyond what my fears ever painted, and I have seen many dying-beds. I go into the next room to spare myself a moment, and write to quiet myself. In the extremity of anguish she cries, "Thy will be done."

"Six o'clock. She is alive, but the bitterness of death is past. All is peace; and my terrors have subsided, so far as to enable me to keep my post. I dreaded being driven to a cowardly desertion. One is puzzled why such a conflict of body and spirit was necessary for her, but I can only repeat her own words, "Thy will be done." If she departs peacefully, I shall have cause enough for thankfulness.

"Seven o'clock. She is departed peacefully; not a sigh. I go to prepare her sister."

DEATHS.

At the Curragh of Kildare, Mr. MARMADUKE BELL, the Deputy Ranger, aged 108. He was a rider at the York Races in 1714.

In the 90th year of his age, THOMAS BIGSBY, M. D. of Ipswich.

August 15th, at Warwick Castle, in the 20th year of his age, the Honourable HENRY GREVILLE, third son of the Earl of Warwick.

August 24th, aged 84, Mrs. HUBBART, of Blackheath.

August 26th, in the 27th year of his age, the Rev. CHARLES STURGES, jun. M. A. Fellow of King's College, Cambridge.

At Hales-place, near Canterbury, after a few days illness, in the 78th year of his age, SIR EDWARD HALES, Bart.

August 27th, in the 73d year of his age, GEORGE TONGE, Esq. senior Alderman and Father of the City of Oxford.

Aug. 28th, at Southampton, Lady Jane Terry, sister to the Earl of Dysart.

August 30th, in Bridge-street, Blackfriars, aged 81, JOHN EDDOWES, Esq.

Same day, at Bath, in his 82d year, JAMES THEOBALD, Esq. of Great James-street, Bedford-row, London.

August 31st, at Clapton, Middlesex, in the 72d year of his age, BADEN POWELL, Esq. of Loughton, Essex.

At Leicester, the Rev. WILLIAM ARNALD, D. D. Canon of Windsor.

At Hampton, in Warwickshire, Mrs. REYNOLDS, aged 104; and at Castlethorp, in Bucks, another woman, aged 102. They both retained their faculties till the hours of their deaths; and each could set to read without spectacles.

At his house at Woodford-bridge, aged 73, J. JACKSON, Esq.

August 22, in the 25th year of his age, the Rev. JOHN BARKER, Minister of St. Mary's, Hull.

Sept. 4, aged 74, the Rev. FRANCIS BEST, Rector of South Dalton, Yorkshire.

Same day, aged 72, Mrs. WILLETT, of Wimpole-street.

Sept. 5, at Buxton, in Derbyshire, in the 50th year of age, the Right Hon. HENRY THOMAS FOX STRANGWAYS, Earl of Ilchester.

At Edale, in his 25th year, the Rev. HUGH HEELIS, M. A. son of T. Heelis, Esq. of Appleby Castle, in Westmoreland, and late of Peterhouse College.

A few days since, at East Hendred, Berks, MARTHA ANNS, aged 100 years.

Lately, at Ashbourne, in Derbyshire, the Rev. EDWARD HORTON, Vicar of Smittersfield, in Warwickshire, and prebendary of Litchfield.

Sept. 3, the Rev. JOHN NEWMAN, Vicar of Mountnessing, and Chaplain of the Hamlet of Brentwood, in Essex.

At Dublin, Viscountess Dowager SOUTHWELL, in the 31st year of her age.

Sept. 12, at Streatham Common, in the 78th year of his age, W. NEWMAN, Esq. Alderman of the Ward of Farringdon Within.

Sept. 12, at Hampstead, Mr. JEAN, the Artist, in the 74th year of his age.

Sept. 17, at Twickenham, in the 86th year of his age, RICHARD OWEN CAMBRIDGE, Esq.

Sept. 18, Mrs. ANN CLARKE, aged 71, sister of J. C. JERVOISE, Esq. M. P.

Sept. 20, aged 25, Mrs. LOCKHART, wife of James Lockhart, jun. Esq. of Barnes Terrace, Surrey.

Same day, Mrs. BEVERLEY, wife of Wm. Beverley, Esq. of Beverley, Yorkshire, in her 27th year.

ANSWERS TO CORRESPONDENTS.

A Pamphlet, entitled "*A Letter to a Sound Member of the Church, with a Supplement, containing Two Letters sent to the Editors of the Christian Observer, with an Address to the Readers of that Miscellany, on a gross Misrepresentation of a Passage in the Appendix to the Guide to the Church.—By the* REV. CHARLES DAUBENY," has lately made its appearance. WE lament the necessity which is imposed upon us, as parties concerned, to pay a more particular attention to this Publication, than the importance of its subject appears to demand. Were the cause of Mr. Daubeny's complaint or accusation much better founded, than, we trust, it will be found to be, we are, nevertheless, of opinion, that the sense which he seems to entertain of the offence given, has considerably exceeded its just bounds.

In our Review of the Anti-Jacobin Review, (No. 3, p. 176, &c.) after producing a passage from that Journal, in which spiritual religion is very indecently ridiculed, we immediately add—"What language is this from the persons here using it! Unbelievers have condemned, as absurd or hypocritical, all regard for Christianity, except as a mere *external* thing, an engine to overawe the multitude; men of the world, absorbed in business, or drowned in sensuality, have *practically* denied all that is spiritual in religion; Dissenters, with a view to depreciate the Establishment, have insinuated that our religion chiefly consists in *forms*; Mr. Daubeny has maintained, 'that the spirituality of divine worship is not *essential* to the being of the Church of Christ;' but never, surely, till now, was spiritual religion thus avowedly rejected, and openly ridiculed by professed Christians, and defenders of the Church of England."

The charge of "gross misrepresentation," formally brought before the public, against that portion of the foregoing quotation, in which Mr. Daubeny's name is mentioned, consists of two parts; in one of which the Author complains of misquotation, in the other of an unjust meaning derived to his words from the connection in which they are placed.

With respect to the offensive meaning which Mr. Daubeny supposes his expression (as far as justly stated) acquires from the influence of the characters and sentiments with which it is placed in connection, we observed, in reply to a letter upon the subject, "that we were far from intending, by any thing we said, to class him," Mr. Daubeny, "with the various characters whose errors happen to be mentioned in the same paragraph." (Answers to Correspondents, No. 4.) This explanation, however, by no means satisfied Mr. Daubeny. We are confident, nevertheless, that whoever will give himself the pains to peruse the above quotation with any attention, will be convinced that, whatever might be his first impressions, no rules of grammar or composition oblige him to ascribe any meaning to the words of Mr. Daubeny, which their literal and independent sense does not warrant. That they were produced as reprehensible we have no inclination to deny, and with what justice they were so produced will shortly appear.

The charge of misquotation, (in the strict sense of the term) we admitted to be just; and acknowledge that "the passage certainly ought not to have been marked with inverted commas." The error was accordingly corrected in the Errata. A favourable acceptation of this acknowledgment was the rather to be expected from Mr. Daubeny, because he has himself taken advantage of the liberty of *retractation*; (Appendix, &c. p. 377;) and because, in the present publication, he will have to plead guilty for a misquotation from Hooker, placed between inverted commas; a misquotation too, which materially affects the sense. (Letter, p. 32 *.) In addition to this acknowledgment, we laid before our readers, without any comment, Mr. Daubeny's own explanation of his sentiments on the subject in dispute. We likewise professed great respect for the character of Mr. Daubeny, and discovered an evident disposition to conciliate matters; with how little success, the sequel has sufficiently shewn. Reflecting, however, upon the levity of the offence which Mr. Daubeny has thought it worth his pains so deliberately to resent, and adding to this consideration, the abundant reason which, in our opinion, he had to be satisfied, we confess ourselves unable to refrain from suspecting that the Author was instigated, in his attack upon us, by *some further motive* than personal vindication. That the general cause of the Christian Observer does not entirely meet his approbation, we think we can discern sufficient evidence; nor do we esteem it to have been the least considerable among the objects of Mr. Daubeny, in his present Address to the Readers of that Miscellany, to injure its reputation, and to prevent the diffusion of its principles. Mr. Daubeny, however, will pardon us, if under

* Mr. Daubeny quotes, as from Hooker, the following passage—"*Ecclesiastical polity* constitutes the very chiefest property." In Hooker the passage is—"And of such properties, common unto all societies Christian, it may not be denied, that one of the very chiefest is ecclesiastical polity." Ecc. Pol. iii. § 1.

the weight of his disapprobation, we endeavour to console ourselves by the incompetency which he has discovered of deciding upon our merits.

If, however, from the concessions which we freely made to Mr. Daubeny, because we considered them just, and because we hoped that a pacification might, in some degree, be effected by them, our assailant has inferred that our cause is indefensible; we beg leave to inform him, and we hope to prove to our readers, that the conclusion is precipitate.

It will be recollected, that the obnoxious passage, although admitted not to be properly a quotation, was affirmed to be *a correct representation of the sentiments of the Author*. To this opinion we still adhere, and we will endeavour to establish it.

The passage, as it stands in our work, is as follows. Mr. Daubeny has maintained, "that the spirituality of divine worship is not *essential* to the being of the Church of Christ." The passage in Mr. Daubeny's Appendix, intended to be here represented, stands thus: "That the spirituality of divine worship is essential to the *very being* and *constitution* of a Church, is more than will be granted; because the Church of Christ has, at different times, been permitted to exist without it." (p. 482.) In illustration of this passage, another was produced at p. 404, of the same work. "I mean neither to disparage nor offend you, when I take upon me to assert, that you are but a scholist in theology, if you are yet to learn that, however bold the position may seem, that may be a *true Church* in which the pure word of God is not preached."

To avoid any ambiguity or confusion upon this subject, it will be proper to observe, that the foregoing quotations refer exclusively to the *visible Church*. This, Mr. Daubeny repeatedly inculcates, is the leading subject of his work. (See Appendix, p. 137, 423, 577.) By the term essential, "we generally understand, as Dr. Johnson interprets it, that which is "necessary to the constitution or existence of any thing;" or that, without which it would lose its essence. That the word is used by Mr. Daubeny in this sense, is evident from both the passages produced above. They are deliberate, unequivocal, and unqualified assertions that the Church may exist *without* the spirituality of divine worship; that that may be a true Church in which the pure word of God is *not* preached.

Now, although we do not pretend to affirm, that purity of doctrine or spirituality of worship constitutes the *only* characteristic of the visible Church, we make no hesitation, in conformity with our previous declarations, and in opposition to Mr. Daubeny, to assert, that it is essential to the very being and constitution of the visible Church —in such a sense *essential*, that without it the visible Church could not exist as such. This is the very point at issue between Mr. Daubeny and the Christian Observer.

Presuming, therefore, that we shall not be accounted responsible for what appear to us the irreconcileable inconsistencies of the Author whose work we are considering, the first authority we shall produce in support of our opinion, is that of our Church, in the article in which she professedly defines the visible Church of Christ to be "a congregation of faithful men, in which *the pure word of God is preached*, and the Sacraments be duly administered according to Christ's ordinance, &c.;" and we are willing to abide by Mr. Daubeny's interpretation of that article. "The XIXth Article points out the two characteristics, by which the visible Church is to be known on earth; namely, *purity of doctrine*, and *a right administration of the Sacraments*, according to Christ's ordinance." (Letter, p. 29. See likewise Appendix, p. 403.) Now it will be acknowledged that a definition, which includes any other than the essential properties of the thing defined, is superfluous and improper.

Our next voucher shall be Bishop Jewell, who, in the Defence of his Apology, referring to the passage of Scripture which represents the Church as the pillar of the truth, adds, "for that she stayeth herself only by the word of God: *without which word the Church, were it never so beautiful, should be no church.*" (p. 3. Ed. 1611.)

We proceed to Hooker. He has written at large upon the nature of the Church, under all its acceptations. Yet when he treats of it as the visible Church, he is always careful to include pure doctrine as *essential* to its existence. "The unity of which visible body and Church of Christ," he says "consisteth in that uniformity which all several persons thereunto belonging have, by reason of that one Lord, whose servants they all profess themselves; *that one faith, which they all acknowledge*; that one baptism, wherewith they are all initiated." (Ecc. Pol. iii. 1. Oxford ed. vol. i. p. 348.) He never loses sight of this essential ingredient in the composition of the visible Church; but while he admits as members of it, those who, in respect of some parts of their profession are worthily hateful in the sight of God, it is because *the main parts* of their outward profession are sound. (p. 351.) So the idolatrous Israelites continued the sheep of God's visible flock, because they *retained the law of God*. (p. 354.)

As Mr. Daubeny has appealed with great confidence to the authority of Bishop Hall, he cannot justly take exception against the same authority, when produced by us. In his Apology against the Brownists, the pious Episcopalian writes:—"After all your shifts and idle tales of constitution, you have separated from this Church against the

Lord; not with the Lord, from it. If there be Christ with us, if the Spirit of God in us, if assemblies, if calling by the word; whatsoever is, or is not else in the constitution, there is whatsoever is required to the essence of a Church. No corruption either in gathering or, continuance can destroy the truth of being, but the grace of being well. *If Christ have taken away his word and spirit, you have justly subdaced; else you have gone from him in us.*" (Sect. vii.) In the expressions "the truth of being," and "the grace of being well," we may observe the distinction of Mr. Daubeny, between the "being" and "perfection" of a Church; to the *latter* of which he allows purity of doctrine to be necessary. Bishop Hall makes it necessary to the *former*.

We trust that Mr. Daubeny will give us credit for not insisting upon *absolute* or *perfect* purity of doctrine as essential to the being of a Church. For then it might be proved, that no Church ever has existed, or ever will exist upon earth. What we contend for is, that spirituality or purity of doctrine, *in some degree*, is essential to the being of a Church.

It was upon this ground, and not on that of the non-essentiality of pure doctrine to the being of a Church, that the Church of Rome was by many, if not most of the Reformers, admitted to be a true Church. With all its errors and corruptions, it retained a portion of pure doctrine, which preserved it in existence. The acknowledgments of Mornœus and Zanchius, quoted by Hooker, are full and decisive to this purpose. (See Discourse on Justif. § 27.) Hooker himself affirms of Rome, with her "we dare not communicate concerning sundry gross and grievous abominations; *yet touching those main parts of Christian truth wherein they constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ.*" (Ecc. Pol. vol. i. p. 353.) The observation of Bishop Hall is not less pertinent. Of the Papacy the Church of England, he says, "acknowledges her sisterhood, though she refrains her conversation. As she hath many slavish and factious abettors of her known and gross errors (to whom we deny this title) affirming them the body whereof Antichrist is the head, the great whore and mother of abominations; so again, *how many thousands hath she, which retaining the foundation according to their knowledge, (as our learned Whitakers had wont to say of Bernard) follow Absalom with a simple heart: all which to reject from God's Church were no better than presumptuous cruelty.*" (Ap. against the Brownists, § xxiii.)

And indeed Mr. Daubeny himself, by affirming, in the Letter addressed to us, that purity of doctrine does "not constitute the *only* characteristic" of the visible Church; (p. 34.) and that spiritual worship is not *every thing* necessary to the constitution of the Church; (p. 37.) more especially by admitting, in his Appendix, (p. 127.) that the characteristics of a church are, "government and *doctrine*," has admitted all that we contend for, and all that is necessary to our complete justification, in the censure which we ventured to pass upon the passage under discussion *.

We have always been willing, and even forward to acknowledge the merits of Mr. Daubeny. He has written much that is valuable; and much that deserves, not only the serious attention, but the gratitude, of those who claim the title of members of the Church of England. To his late Discourses, on one of the most important doctrines of Christianity, with a few exceptions, we paid the tribute of just commendation. And to come to the subject in controversy, we fully admit the legality of affixing whatever meaning an author pleases to the terms which he uses. We should, therefore, have had no cause of dissatisfaction with Mr. Daubeny, had he included or excluded any simple ideas, in his complex notion of the visible Church; provided he acquainted his readers with the peculiar sense in which he used the term. What we object to, and what we think we have reason to object to, is the value and efficacy ascribed to the visible Church, even when expressly bereaved of spirituality and purity of doctrine. With no exception even for this case, Mr. Daubeny represents it repeatedly as "*the only covenanted* plan of salvation." (See App. p. 384, and the whole Letter vii. particularly p. 370, 371, 375.) Agreeably to the same contracted, exclusive, and, we are persuaded, unscriptural system, we find all those churches which are not episcopal; those, for instance, of Germany, Switzerland, Holland, and Scotland, by an emphatic *preterition*, of which, on another subject, Mr. Daubeny well understands the force, excluded from the privilege of holding forth to its members a covenanted plan of Salvation. (App. p. 129.) Far removed from this "magisterial stiffness," as Bishop Burnet terms it, is the moderation of the XXIIId Article of our Church.

We are as averse as Mr. Daubeny can be to the separating or setting at variance the spirituality and the government of the Church, both of which, by their Great Author, were intended to be kept in constant union. Since, however, they are *actually* separable, for they have been and are separated; we think it far less dangerous unreservedly to declare our preference of spiritual religion, than by a reluctance to acknowledge that superiority, to tempt men to place an ineffectual and fatal reliance upon external ob-

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* The non-existence of spirituality in the Church of Rome, supposed to be consistent with its being as a Church, is, in p. 51 of the Letter, dwindled down to its being, "*in a great degree*," superseded.

servances. And for this opinion we fear no imputation upon our principles, as members of the established Church, from any, whose information and freedom from prejudice, qualify them to pronounce a righteous decision upon the subject.

The contempt which Mr. Daubeny expresses for the party attacked, both in his title-page, and in various parts of his Letter, he will excuse us if we condescend neither to reply to nor retort. But when he represents us as considering "the essence of the Gospel to be in a great measure contained in the unscriptural peculiarities of Calvinism," (p. 44.) we cannot refrain from admiring, that an author of respectability should pay so little regard to his reputation, as to hazard a charge for which ignorance alone could supply the foundation*.

We cannot conclude, without again expressing the reluctance with which, from the beginning, we have been drawn into this fruitless and uninteresting controversy; and it is our wish,—with some reserve, our determination—never to resume it.

We beg to inform A PARISH PRIEST IN THE COUNTRY, that we never entertained a hope of obtaining the approbation of the violent.

SECTARIUS PACIFICUS is, doubtless, a misnomer.

A. R. A.; J. on Religious Controversy, and J. M. will appear, if possible, in our next.

E. on Enthusiasm; W.'s Translation of an Ode of Horace; W. H. L.; J. S. C.; C. on Eternity; RATIONALIS; T. S. F.; G. H. C.; R.; AN OLD EPISCOPALIAN; G. B.; are received.

We thank WAYRING for his last communication, and trust he will see reason to forego the intention intimated in the Postscript.

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* After this sheet had been sent to press, we received a Letter, containing many just remarks on Mr. Daubeny's pamphlet. We extract a few passages, not thinking it necessary to repeat what has been already said, or to follow our Correspondent through all the instances of inconsistency and unfairness which he has alleged against Mr. Daubeny.

"—The question at issue seems to be, Has or has not Mr. Daubeny maintained the opinion that episcopal ordination is essential, but that spirituality of worship is not essential to the being of a Church? This is the opinion which you have attributed to him, and it is one which he has not disavowed. He says, indeed, (Letter, p. 27.) that he had decidedly renounced the sentiments which you supposed to be conveyed in his writings. But where has he renounced the above sentiment, which, as far as I can discover, is the only one ascribed to him by the Christian Observer."

"Mr. Daubeny, (Letter, p. 11.) applies to himself what you (No. 3, p. 176—179.) have distinctly and exclusively applied to the Anti-Jacobin Reviewers. Indeed, by no latitude of just interpretation, can any part of your critique be considered as pointed at Mr. Daubeny, except that fragment of a sentence in which his name is incidentally mentioned. What then could have been Mr. Daubeny's motive for this unwarranted appropriation? Did he sympathize with the Anti-Jacobin Reviewers, and wish to make a diversion in their favour? or was it his object to discredit your work? I can suppose him to have felt the force of both these motives."

"Mr. Daubeny (Letter, p. 21.) informs his readers, that you had represented him as saying, that spiritual worship is of no importance: at the same time in your Number for May, p. 344, you expressly deny that you meant to impute to him that he did not consider spiritual worship as of very high importance."

"Mr. Daubeny charges you (Letter, p. 65,) with having again brought forward the obnoxious words which have given birth to this fruitless controversy, as a quotation from his writings. Had he read the passage (No. 5, p. 343.) to which he alludes, with common care, he must have seen that the words were brought forward as a quotation from *your own* work, and not from *his*."— S. L.

ERRATA in the last Number.

Page 508, col. 1, line 14, for *whom*, read *which*.
last line, dele the brackets.
511, col. 2, line 6, dele the brackets.
512, col. 2, line 1, for *of*, read *to*.

THE

CHRISTIAN OBSERVER.

No. 10. *OCTOBER*, 1802. [No. 10. VOL. I.

Religious Communications.

THE LIFE OF THE APOSTLE PAUL.

(Concluded from p. 557.)

THOUGH the natural characteristics of St. Paul have already been distinctly exhibited, it cannot be improper to dwell a little longer on his Christian and apostolic character. The basis of both was a profound humility. He was intimately acquainted with the total and radical depravity of his nature, which had displayed itself so awfully in the proud rage and madness of persecution, and had driven him to the verge of perdition. That humility which commenced in the knowledge of himself, was completed by the knowledge of Christ. While he lay trembling with fear, and stung with shame and remorse at the feet of the blessed Jesus, he was rooted in lowliness of soul, rendered still more deep by the astonishing mercy which had been shewn him. In the school of the once despised Galilæan he learned the true standard of self-estimation, and what he learned he seems never to have forgot. Even when encircled in the blaze of apostolic glory, he continued to view himself as the persecutor of Damascus. That his sins were his own, and that his virtues and good works were HIS who created him anew, and on whose grace he was dependent for every attainment; he deeply felt: and hence he was led to describe himself as *the chief of sinners, and less than the least of all saints.* The whole tenor of his conversation in the Church appears to have been influenced by this pure and amiable temper. He is everywhere the least and the last, and the servant of all. Wherever the honour and success of the Gospel is not concerned, he waves all superiority of character. The prejudices, ignorance, and weakness of mankind, he views with deep commiseration. He condescends to men of low estate, and instead of referring all things to his own standard, as far as is consistent with the truth of the Gospel, he adopts theirs: in short becomes all things to all men.

Nor is the Apostle more distinguished for humility than for every other kind and holy affection. In his Epistles we find several passages inimitably tender, which surprise us as coming from Paul's pen, until we recollect that nothing is impossible with God, and that the genuine tendency of the Gospel of Christ, is to form the soul to tenderness and love. No trace of his former cruel and injurious mind seems to have remained; but he *longs* for the welfare of the flock, with the very *bowels of Christ.* His pains and solicitudes for the conversion of the Galatians are those of a mother *travailing in birth;* and his gentleness among the Thessalonians, that of a *nurse cherishing her children.* Such is his affectionate love to his converts, that he is willing to impart to them, not the Gospel of God only, but his *own soul.* Pages might be cited from his writings to exemplify the paternal mind with which he presided over the churches. His interests are all identified with those of Christ, and every affection made congenial. His life is bound up in his ministry—*Now we live, if ye stand fast in the Lord.* The flock intrusted to his care are his *crown and rejoicing.* Christian minister, are the souls of thy flock thus dear to thee? Art thou labouring according to thy dispensation of the grace of God, to keep thyself pure from the blood of all men, and to present thyself and thy flock faultless before the Great Shepherd?

Who can avoid being struck with the delicacy of this great Apostle in

pecuniary concerns, even at the time when he was suffering *hunger* and *thirst*, and *cold* and *nakedness*? *Ye yourselves know*, saith he to the Ephesians, *that these hands have ministered to my necessities, and to those who were with me. Have I committed an offence*, he asks the Corinthians, *in abasing myself that you might be exalted? because I have preached to you the Gospel of God freely? As the truth of Christ is in me, no man shall rob me of this boasting in the regions of Achaia. For it were better for me to die, than that any man should make my glorying void. Wherefore? Because, I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from those which desire occasion*, that wherein they *glory, they may be found even as I*. But while the aid of the wealthy and factious Corinthians is thus firmly declined, the generous Apostle accepts and acknowledges the liberality of the humble affectionate Philippians with gratitude and dignity. *Ye Philippians, know that at the beginning, when I departed from Macedonia, no church communicated with me, concerning giving and receiving, but ye only. For even at Thessalonica ye sent once, and again, unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. I am full, having received of Epaphroditus the things which were sent of you, an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God. But my God shall supply all your need according to his riches in glory by Jesus Christ.* How shall worldly and sensual ministers, wealthy pluralists, and idle non-residents, stand before Christ in the presence of this man!

St. Paul on no occasion affects the solemn imposing air, the fastidious decorum of assumed dignity; but when the occasion calls for it, he shews himself to possess real greatness. Is the truth of the Gospel or the honour of his Apostleship in question? He opposes the venerable Peter, and avows his opposition before the churches. However humbly he thinks and speaks of himself, yet for the glory of Christ and the good of the Church, he magnifies his office, contends that in every apostolic gift he yielded to none of his brethren, and that in labours and sufferings he surpassed them all. He asserts the discipline and doctrine of the Church with vigour, and with a tone of conscious authority, which strikes offenders with awe. The sword and the olive are in his hands; he binds and looses, and speaks as the legate of the Imperial King. Where shall we find an instance of more intrinsic greatness than is exhibited in the following passage? *Greet Priscilla and Aquila, my helpers in Christ Jesus; who for my life have laid down their own necks; unto whom not only I give thanks, but all the churches of the Gentiles.* Exalted man! the Gentile churches shall for ever feel their obligations to thy generous preservers. On earth their names shall be associated with thine in honour and blessing, and in heaven we will thank them face to face before their Lord and ours.

Firm, active, intrepid, St. Paul's life is a succession of labours and sufferings. He is never weary in well doing. Danger seems only to give a keener edge to his courage, and opposition to be a healthful exercise of his firmness and patience. Shame, pain, hunger, and nakedness, serve but to present fresh triumphs of his faith, and to increase his rejoicing in Christ: ingratitude feeds rather than quenches the flame of his love; and the false Apostles, who undermined his ministry, instead of resentment, excite only a holy emulation, by the superior lustre of his life, to cast them into the shade. He *takes pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. When he is weak then he is strong.* He is instructed in all things, *to want and to abound*, and can do and suffer all things, yea, is *more than conqueror through Christ, who strengtheneth him: For he is persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus his Lord.* Nor are these strong expressions the wild rant of enthusiasm, or the boast of one unacquainted with the dangers of the warfare in which he was engaged. No! He spoke the language of truth and mature experience. For thirty-three years he had been inured to the fight, and was skilled in every weapon and art of holy war: he had confronted every danger, supported every

toil, and stood victorious against the united powers of the world, the flesh, and the devil. *Of the Jews five times received he forty stripes save one; thrice he was beaten with rods* by the *Roman* magistrates; *once he was stoned; thrice he suffered shipwreck; a night and a day he was in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. And besides these things which were without, that which came on him daily, the care of all the churches.* In this enumeration nothing appears exaggerated, nor does the Apostle assume to himself any merit before God on account of his extraordinary sufferings. On the contrary, when he tells us, that he had suffered *the loss of all things* for Christ's sake, he treats the things which he had lost with contempt and loathing, as *dross* and *dung*, in *comparison of the excellency of the knowledge of his Lord*, by whom *the world was crucified to him, and he was crucified to the world.* From this passage it is evident, that so far are the dignities and emoluments of the Church from being allowable motives to actuate the zeal and labours of the ministers of the Gospel, that St. Paul could not have been what he was without a supreme contempt of all human dignities and emoluments. The men who desire can least deserve them.

St. Paul had much forgiven, and he loved much. His ardent zeal was the fruit of his love. He felt that he could never either do, or suffer enough for Christ. The shame and grief of his past persecutions attended him through life, and gave uncommon energy to all his exertions. He was the most indefatigable labourer in the vineyard of Christ. Every faculty is engaged, every nerve is strained, his whole soul is on fire for honour and glory, and immortal life. He kindles on his hearers like a conflagration; he pours along with the impetuosity of a torrent sweeping down opposition. If there be an act of superior virtue or praise, he singles it out as his prize. Surrounded with a cloud of witnesses in heaven, and witnesses on earth, he fixes his eyes on Jesus; he contends among patriarchs, prophets, and apostles, for primacy in love, labour, suffering, and humility.

All those graces for which St. Paul was so eminently distinguished, were tempered and directed by consummate wisdom. He always appears to be in possession of himself, and to walk in a happy medium between extremes. His courage is without rashness, his firmness without tenacity, and his zeal is neither debased by superstition, nor misapplied to matters of inferior concern. The peace of the Church is a grand object of his regard, and he agitates no controversies which are not essential to her welfare. He is the pattern of the charity which he recommends. All his designs are noble and catholic, and are pursued with temperate vigour and firmness. His wisdom has in it nothing dark, creeping, and serpentine; but is always luminous, pure, and peaceable.

The character of St. Paul's writings, which contain a fair example of every species of Christian elocution, is that of his mind. They exhibit and do justice to every part of the religion of Jesus Christ. He reasons as a logician, he writes as a scholar, and he exhorts as a father. No character described in the Word of God is so rich in every diversified excellence: and if it be the province of God alone to pass judgment on the heart, and to pronounce him the first of Christians; we cannot hesitate to call him THE GREAT APOSTLE, and THE FIRST BENEFACTOR OF MANKIND.

For the Christian Observer.

ANECDOTES OF THE REV. MR. WALKER, OF TRURO.

(Continued from p. 569.)

It was the peculiar talent of Mr. Walker to understand the depths of the corruption and deceitfulness of the human heart, and it was his principal care to teach his people to know themselves. A young person once called upon him, to thank him for the benefit he had received from his ministry, and to beg his advice. Mr. Walker enquired concerning the knowledge he possessed of himself; and upon the young man professing his conviction that he was an unworthy sinner, Mr. Walker began to explain that character, with a continual reference

to the person before him. He entered into a minute detail of his ingratitude to God; the baseness of the motives by which he had been generally influenced; the defilement even of his best services; the unprofitableness of his life; and now, he added, are you not secretly displeased with me, because I have not commended your good intentions and flattered your vanity? The young man assured him in reply, that so far from being displeased, he felt himself extremely thankful to him for the striking proof he had given of his regard. Mr. Walker, however, had judged too truly. The next day the youth ingenuously confessed, with much shame and grief, that he had given a false answer; and acknowledged that he had been determining in his own mind, before Mr. Walker put the question to him, that he would never more visit a minister, who seemed to make so little account of his religious professions.

It does not follow from this story that it is proper in all cases, or for all ministers, to give a similar reception to persons who profess a concern for the salvation of their souls. Mr. Walker possessed peculiar penetration; and his disciple, as the event proved, could bear probing. But indeed, in every case, Mr. Walker was more anxious to lay a solid foundation than to erect a hasty superstructure. He wished that conviction of sin should be deep and abiding, as the best preparation for a just dependance on Christ, and the best security against hasty and unsettled notions. He laboured constantly to inculcate the practical parts of religion, and to make men circumspect in their conduct and watchful against sin; and his people were, in general, remarkable for purity of principle and uprightness of behaviour. I am afraid of being tedious, but I cannot forbear adding two or three other particulars, which may serve to elucidate the real nature and effect of Mr. Walker's ministerial labours. The young man before mentioned, when he was only about twenty years of age, had occasion to travel in the stage coach from Glasgow to London: his companions were two Scotch merchants and a Jew. Their conversation soon became so corrupt, that our young traveller, after expressing the pain he felt by his silence and his look, took an opportunity of getting upon the roof of the coach, and travelled the remainder of the day on the outside. The inn being full where the coach stopped for the night, the passengers could have but one room allotted for their accommodation: when they retired to rest, the young man begged their indulgence to speak to them for a moment. "Gentlemen," he added, "I have a favour to request of you; I fear and worship the God of heaven.—Your conversation to-day was so contrary to my sentiments, that I chose rather to relinquish my place in the coach, than wound my own conscience by hearing it, or offend you by reproving it. Let me now only request in return, that you will keep silence for a few minutes, while I retire to the corner of the room and offer up my prayers to God."—A perfect silence was observed while he was upon his knees. As soon as he rose up, the Jew exclaimed, a second Daniel! The Merchants asked his pardon for their improper conduct, and pledged themselves, that if he would resume his seat in the morning, nothing should be spoken which could give him the slightest offence; and indeed throughout the rest of the journey they vied with each other in shewing him attention and civility.

The conduct of the young man in this instance, though it may serve to reprove our criminal indifference to religion, and our lukewarmness in God's service, is by no means proposed for general imitation. Though a strong proof of his zeal and courage, it is not calculated to convey a favourable opinion of his judgment, and was likely perhaps to appear, to those who knew little of him, to be the fruit of self-conceit and ostentation. The tenor of his future life vindicated, however, the purity of his motives; for he became afterwards a most exemplary and useful minister in the county of York.

The attention of Mr. Walker being principally directed to the promotion of holiness of life amongst his people, he was fearful of laying too much stress upon those feelings, which many are apt to consider as constituting the very sum and substance of religion. An intimate friend of his once asked him, whether he ever enjoyed those rapturous views in devotion, which some persons possessed. He waved the question for some time; but being repeatedly and earnestly urged to reply, he at length said; I have

been sometimes favoured in prayer with such delightful views of divine subjects, that I almost enjoyed an anticipation of heaven, but I have never before mentioned this to any person, for these reasons: it might have held out to my people a false standard in religion, substituting feeling in the place of holiness; it might have discouraged many truly excellent and humble persons who fear God and serve Jesus Christ, but who, from various causes, are destitute of such enjoyments; and it might have encouraged many presumptuous and enthusiastical persons, whose arrogant pretensions it is one of my chief aims to expose.

Indeed Mr. Walker's religion, though warm and energetic, being of a sober and rational kind, led him to insist much upon the due observance of order and discipline. Hence he was a firm and decided friend to the establishment, of which he was a member; and it is well known, that in consequence of this, he opposed the proceedings of the leaders of a modern prevailing sect, at a period when scarcely any minister holding similar doctrinal sentiments foresaw the remote evils which such a schism from the Church might occasion. He continued steady in his views on this subject to the end of his life; and a few weeks before his death, expressed in a very solemn manner, and in very strong terms, to one of the principal heads of that connection, his apprehensions of the dangerous consequences of their irregularity to the interests of real religion.

Mr. Walker's sound judgment made him anxious on all occasions to point out the nature of true religion, and to distinguish it from that empty noisy profession of the sentiments of a party, which has been too often mistaken for it. The rebuke which a shallow pretender of this kind met with from this venerable minister, while he resided at Lewisham, a short time before his death, may afford an useful lesson to persons of a similar spirit. A young man introduced himself to him, and after a very short preface, informed him that he had walked from London for the purpose of setting him right upon some points of doctrine. Mr. Walker thanked him for his kindness, and then begged leave to ask him a few questions.—Pray, sir, what is your age? About twenty-three.—And what, sir, do you apprehend mine to be? I should suppose upwards of fifty.—Pray what is your profession? I am a journeyman cabinet maker.—And you know, I presume, mine? You are a minister.—How long have you been a religious character?—About a year and a half.—And how long do you suppose that I have been so? He had heard that Mr. Walker had been religious many years.—Pray, sir, which of us, do you think, possesses the most learning? Undoubtedly Mr. Walker.—Which of us has studied the Scriptures most diligently? Certainly Mr. Walker had possessed the most opportunities for this.—Which of us, do you think, sir, has prayed the most? Perhaps Mr. Walker might.—And which, sir, do you suppose has possessed most advantages for improvement, and had the most experience in the world?—Mr. Walker's situation in life had certainly been most favourable for these. Now, sir, I have one more question with which to trouble you. What do you think of your self-conceit, which could induce you to take such a journey to instruct a person, of whom you knew nothing, but that he had been, according to your own acknowledgment, eminently useful in the Church, and was also far your superior in age, length of religious profession, learning, knowledge of Scripture, and experience? Allow me, sir, to return the favour you designed me, by instructing you in the knowledge of the pride and vanity of your own heart.

I am unwilling, Mr. Editor, to trespass longer upon your time, but I cannot but remark before I conclude, that Mr. Walker's life and writings were in unison with each other. He was the *new creature* he described. I heartily wish his writings to be universally read: and I cannot but be sorry to observe, that many in the present day affect to be more *evangelical* than Mr. Walker, and consider him (as they term it) a *legal* preacher. There are extremes in every thing, and why should there not be one in the manner of preaching the Gospel? But those who profess to have received a light superior to that which this holy and venerable man enjoyed, would do well to consider whether he did not, in the fullest manner, exhibit Jesus Christ as the only hope of a sinner; the source of all his attainments; the way, the truth, and the life. They

would do well also to enquire whether the practical effects of their faith be superior to those of which Mr. Walker's views were productive. But I conclude. It is surely a useless task to defend such a man as Mr. Walker.

N. D.

For the Christian Observer.

ON THE SIN OF JUDGING OTHERS.

MATT. VII. 1.—*Judge not that ye be not judged.*

MEN of the world are extremely apt to accuse the more strict and religious person of severity in judging them. "Is it not written," say they, "in the very book which you profess to follow, 'Judge not that ye be not judged'? Why, therefore, do you not obey your own Scriptures? We, for our part, judge nobody; while you, by being so severe, both on human nature in general, and on a multitude of individuals, betray a want of that charity which we deem the sum of Christian virtue."

By such language as this, many who are unacquainted with the superior strictness of Christianity, and travel in the "broad road," defend their own cause while they pretend to be pleading that of the Gospel. "Judge not that ye be not judged," is the most admired text in their Bible, and it is construed by them to mean, "allow me to lead an unchristian life, and I will allow you to do the same."

But it is a maxim in explaining Scripture, that one text must always be so construed, that other texts may stand. Let it, therefore, be noticed, that our Lord hath said of Christians, "Ye are the salt of the earth." "Ye are the light of the world." "Ye are as a city set on a hill, which cannot be hid." Did Christ and his Apostles speak favourably of the common practices of the world? Our Saviour "testified of it that its works were evil." And St. Paul affirms "We know that we are of God, and that the whole world lieth in wickedness." The precept "judge not," cannot, therefore, mean that Christians ought always to judge favourably of the common sentiments and conduct of mankind. "He that justifieth the wicked, said Solomon, and he that condemneth the just, even they both are an abomination to the Lord."

Let us now consider whether sufficient force may not be given to the precept in question, without admitting any loose and dangerous interpretation. It may be considered as forbidding these three things.

First, A rash and hasty judgment.

Secondly, A prejudiced and partial judgment; and,

Thirdly, A too hard and severe judgment.

First. It forbids a rash judgment. How many are there who decide on the character and conduct of their neighbours, before they have taken half the time which is necessary to form a tolerable opinion. They judge before they have heard the cause. We should first examine and cross-examine; we should then weigh and deliberate, and if the evidence be in any part defective, we should still suspend our judgment. He who is in haste to decide, has not yet learnt one of the great rules of wisdom, and one important lesson of the Gospel. But,

Secondly, This is a precept against prejudiced judgment. We are all more or less partial. If a man, for instance, be of another nation, political party, or religious sect; or if he be our rival in trade, or our opponent in any matter, how hard is it to judge fairly of his conduct! It should be the great care of Christians to divest themselves of partiality. Our ambition should be to rise, in this respect, above the world. Never let us join in that general abuse of some opposite and absent party, which makes a leading part of the conversation of many circles. Candour is an essential Christian virtue, though many persons who are strict in other respects do not seem to think so. "Judge not that ye be not judged." If you judge uncandidly of others, have they not the same right to judge uncandidly of you? If you have your prejudices, why may not they be permitted to have theirs also? But,

Thirdly, A too severe judgment is also forbid. We should consider the infirmity there is in man; we should allow for the force of particular temptations; we should reflect that we may happen to be well informed respecting some sin of our neighbour, but may have no means of being acquainted with the bitterness of his repentance for it; we should make a distinction between deliberate and allowed sin, and that which is the effect of surprise; and we should remem-

ber that a man may possibly fall into great vices through some sudden assault on his virtue, who, nevertheless, may be bent on following a religious course of life, and may, on the whole, be in favour with God.

That way which many have of inferring a man's general habit, from some one particular act; and of deciding from a single circumstance what is the state of his soul, seems a grievous offence against this precept.

As an inducement to avoid the sin of judging, let us reflect, first, in what manner we ourselves expect to be judged by our neighbour. Our minds are sufficiently fertile in inventing excuses for our own sin; let us endeavour to be as ingenious in respect to the errors of other people; and let us also consider, secondly, how merciful must be that manner in which we must be judged by God, in order to escape his condemnation. As we hope to find mercy so let us shew it; "For with what judgment we judge, we shall be judged; and with what measure we mete, it shall be measured to us again."

It is observable that our Saviour, after delivering that favourite precept of the men of the world, on which we have commented, adds the following observation: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye; or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Now this passage implies, that they are the most apt to discern a mote in their brother's eye, who have a beam in their own eye; and does not our own observation prove this to be the case? For is it not the licentious, the profane, and the openly wicked, who commonly pass the severest sentences of condemnation? There is, indeed, one occasion, on which they give full scope to the severity of their tongue; we mean when the person whom they reproach bears the character of a religious man. Reader! Are you resolved to serve God, to lead a strict and holy life, to live no longer to yourself, but to him who hath died for you? Expect then to be most severely judged by the vain, the worldly-minded, and the wicked. They will wait for your halting. They will dwell in their conversation on some little impropriety in your manner; some want of due civility in your speech; some inattention to the petty decorums of life. If you should err from inadvertency, it will be said to be from design; if from rashness, it will be ascribed to deliberate wickedness; a little warmth of temper in you will be called fury; and any single act of sin proved upon you, will be considered as one only of a list of crimes, and will be proclaimed as from the house-top. Much as religious people are charged with censuring the irreligious, we will venture to affirm, that in general the saint is not so severe against the sinner, as the sinner is against the saint.

This disposition in wicked men to censure the pious, is that which Christ may be considered as here pointedly reproving. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Thou that art severe against the children of God, and strict to mark in them whatever is the least amiss; thou that art at the same time, thyself, an unchaste person, an adulterer, a drunkard, an unjust man in thy dealing, a despiser and hinderer of God's word, "cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."

Thou that knowest not God, and art the enemy of his Christ; thou that art thyself "sensual and worldly, not having the spirit," presume not to judge him who is struggling with the burden of his sins, and who prays day and night for mercy; who trembles through fear of offending God; whose soul is prostrate before the cross of his Saviour; and who is exercising himself with a watchfulness of which thou hast no conception, to preserve a conscience void of offence, both towards God and towards man.

Thou Pharisee also, who "makest clean only the outside of the cup," while corruption is within; who art exact in thine outward forms of religion, while pride and impenitence are in thine heart; and who boastest in thine own righteousness, while thy secret thoughts are full of wickedness,

judge not him, who, though less exact in some things which are exterior, and perhaps also having less character among men of the world, is more truly turned to God in his heart.

Thou self-deceiver, "thou hypocrite, cast out first the beam out of thine own eye." Be thou converted from thy pride, thy self-sufficiency, thy superficial morality, thy false religion, and thy secret sin; then shalt thou be able to discern the errors and to understand the characters of the children of God; having thus "cast out the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye."

S. P.

To the Editor of the Christian Observer.

SIR,

THE deceitfulness of the heart of man, so expressly affirmed in the Word of God, is often declared and lamented in general terms, by all those divines, who, according to the most liberal use of the epithet, can be justly denominated *orthodox*. But I have often regretted, that their labours are not more diligently and frequently directed to the important office of pointing out, in a plain and popular way, the nature and workings of this deceitfulness, and of suggesting the most effectual expedients to be used in humble dependance on the Divine Spirit, for discovering its baneful presence, and guarding against its mischievous effects. When the pen of inspiration, by apprizing us that there is treachery within the very fortress of the heart, has condescended to warn us of our danger, surely we may well admit its reality and importance.

The danger is the more justly formidable, because this deceitfulness is inconceivably subtle in its operations, while the shapes and aspects which it assumes are many and various: in all, however, the same characteristic form and features, the family likeness, as it may be termed, may be detected by the accurate eye—

> Facies non omnibus una;
> ——— nec diversa tamen.

The greatest sagacity may therefore find abundant room for its exercise in the practice of this mental scrutiny; while, with the truly benevolent mind, its practical importance claims a just preference over those speculative topics which more generally engage the attention, and too often excite the passions of our modern theologians. It is, besides, an important recommendation of this subject, that our ability to discuss it is not to be derived from dry, uninteresting, or otherwise unprofitable researches. It is an investigation, the benefits of which are great and sure to them by whom it is conducted, however unprofitable it may prove to those for whose use it may have been undertaken: for in order successfully to explore the hearts of others, we must first accurately scrutinize our own; and thus, like the children of the husbandman in the fable, the obedient labours of whose pious industry were amply recompensed, though not by the discovery of the expected treasure; though the direct object we have in view seem to disappoint our efforts, yet our diligent digging in the field of our own hearts will abundantly reward our toil. By close and repeated observation, we shall become so well acquainted with the several modes and forms of this deceitfulness of the heart of man, that we shall recognize our enemy under the most plausible exterior, and be able to maintain a constant guard against his mischievous delusions.

While, therefore, I earnestly recommend this copious and interesting subject to the serious consideration and frequent discussion of our clergy, I know not how I can more usefully for myself, as well as more beneficially for your readers, perform my promise of contributing my quota to your valuable work, than by enumerating some of the principal deceits which our hearts are apt to practise on us; and pointing out some of those practical inferences and precautions which these deceits may properly suggest. I confess I wish to see the pages of the Christian Observer often thus directed to the important office of Christian edification; that often turning away from the comparatively less beneficial, as well as less grateful field of controversy, it may be occupied in those labours of love which may tend to the cultivation of the Christian graces, and the perfecting of the Christian character.

The various modifications and forms of the deceitfulness of the human heart may perhaps not improperly be divided into two grand classes. To the one may be assigned all those various frauds which we practise on ourselves, in forming a judgment or receiving an impression of our own state, character, and conduct. To the other class may be referred those deceits which our hearts impose on us in making us promises, if they may so be termed, which are not kept, and contracting engagements which are never performed. Were a fellow creature thus to be continually exciting expectations which he seldom or never fulfilled, we should not hesitate to stigmatise his conduct as grossly deceitful; and surely our own hearts, when they practise on us the same fraud, well deserve the same reproachful appellation.

I proceed then to specify some of the particular deceits of both classes, which the human heart is most prone to practise.

1st. In judging of our own characters, whether from a more regular and deliberate survey, or from a transient glance inwards, on which we too easily confer the name of self-examination, how often may we detect ourselves in magnifying the amount, and enhancing the merit of the good qualities we actually possess, and in giving ourselves credit for others which do not really belong to us: while, on the other hand, we are apt to extenuate the force or the criminality of our bad passions, or even absolutely to deny their existence within us.

2dly. When several motives or passions concur in prompting us to any action, we too easily assign the chief place and principal effect to the best; when perhaps, if such a process were to take place with regard to the different passions of the mind, as the mathematicians practise in ascertaining the amount of that share of any combination of forces which impels in any particular direction, we should find that it had but a very small, if any practical effect. In the relief of distress, or in the promotion of a plan of benevolence, how often does the more powerful and habitual principle of vanity concur with the transient impulse of humanity, in prompting to the liberal subscription. The funds of an useful institution are falling short. The committee meet to deliberate. How manifold are the motives which bring them together: yet a secret complacency steals on every mind, from the consciousness of being engaged in an office of benevolence. The plan is formed. The popular preacher yields to benevolent importunity. The church is engaged. The day is fixed. The ladies of rank and fashion lend their willing aid. The eloquence of the preacher is affecting. The collection is large. What a beneficent age! what an universal triumph of pure philanthropy! But what mental discernment, what metaphysical anatomy shall be sufficient to develope, what power of numbers almost shall be adequate to express all the various internal principles, with all their diversities of movements and workings, which really are engaged in the production of the combined effect. Perhaps even some transient impulse of the most superficial feeling may really have, in some instances, achieved the victory. The eloquence of the preacher obtains the honour: the real effect may be due to the lady of fashion who held the plate. Far be it from me to damp the ardour, or check the eagerness, of the practical benevolence which so eminently distinguishes the present age. The true Christian is, doubtless, above all others, generous, sympathetic, and beneficent; but let us watch ourselves amid the confused assemblage of feelings, and beware of lightly indulging any complacency, from the consciousness of that truly Christian grace of pity and benevolence; for such it is when springing from its proper stock, and resulting from its true motives, a conformity to the character, gratitude for the love, and a desire of the favour of our merciful Redeemer. Especially let us try ourselves by the precept of our blessed Saviour, and examine whether our benevolence naturally courts observation or retirement; whether we are as liberal and as forward to relieve the distresses of our fellow creatures in private, as in public, when the eye of God alone beholds us, as when we engage the attention and secure the applause of admiring spectators.

3dly. We are prone to flatter ourselves, by indulging the notion that our habits of vice are but individual

acts, into which we have been seduced by occasional temptations; while we are easily led to assign the name of habits to our occasional acts, and individual instances of virtue.

4thly. We confound the mere assent of the understanding, naturally attended by some correspondent but transient sensibilities, with the impulses of the affections and the determinations of the will. This is a most copious source of self-deception. How often in our perusal of the page of history, or in the intercourse of real life, when we approve what is right and condemn what is wrong; when we applaud the disinterestedness of genuine patriotism, or condemn the selfishness of the political hireling; when we are warmed into a generous indignation against vice, or sympathize in the sufferings, or rejoice in the triumphs of virtue; how often does a degree of self-complacency steal on the mind. We are naturally led to indulge an idea, more or less accurately formed into shape and substance, that we ourselves, at least in some degree, participate in the virtues and are warmed by the affections we admire; that we should willingly have shared the dangers, and persevered in the struggle, and atchieved the triumphs of the hero of the tale; that our virtuous independence would, in like manner, have resisted the seductions of wealth, and power, and party spirit, and the general corruption of a venal and factious age. Whereas, perhaps, we are merely exercising that faculty of judging, and indulging those passing impulses of sensibility, which are naturally called into action by the exhibition of their proper objects; feeling also at the same time gratified by the consciousness of our approbation being rightly bestowed, and of our affections answering to the legitimate summons. Yet how little does this approbation, which in the closet we give to what is clearly right; how little does this transient sensibility, which is called forth by the power of sympathy, afford any satisfactory proof, that in the mixed and confused combinations of motives and feelings, which often occur in the varied scenes of human affairs, we should exercise the same just judgment, or be prompted by the same generous feelings. Would we obtain a more just estimate of our character, let us institute a fair inquiry, how we have actually been enabled to conduct ourselves in the hour of trial, in the substantial realities of life and action.

5thly. How apt are we to ascribe to settled principles those good actions which are the mere effect of natural temper. The man of activity, for instance, readily indulges the persuasion that his, perhaps merely instinctive, industry is a just measure of his zeal and energy in the assistance of his fellow creatures, or in the service of God; while the recluse, who gratifies his natural love of retirement by quitting the haunts of men, too easily lends himself to the flattering persuasion that he is influenced by a desire of flying from the contagion of society, and cultivating, in the security of solitude, those Christian graces which court the shade, and shrink back from the rude conflicts of a churlish world.

6thly. It is another general source of self-deception, in some degree similar to the last, that as sometimes in estimating the characters of others, we too hastily infer the right motive from the outward act, and from ignorance or indifference are satisfied with the heartless exterior of virtue; so in judging of ourselves, we overrate the worth by overvaluing the motives of our actions; and still more when any mental affection wears, on a superficial view, something of the guise and air of a Christian grace, we too hastily accept it as a mark of our religious proficiency. But perhaps all Christian graces have their counterfeits; all are liable to be tainted by proceeding from an infectious stock, or by some polluting and depraving mixture. The name and semblance of humility, that beauty and flower of true religion, is sometimes falsely assumed by affectation; or our acts of apparent humility are secretly contaminated, and even instigated and cherished, by pride. A fiery temper, warmed by party spirit, conceals itself even from him who is the subject of it, under the vain pretence of zeal for the glory of God; while lukewarmness affects the character and usurps the honours of meekness and moderation. The real workings of a close, perhaps, but restless and insatiate vanity, are but ill concealed from others, though too fondly indulged by ourselves, under the plausible plea of

a desire to let our light shine before men, to the glory of God and the credit of the Christian character. It is in some degree owing to a delusion of this sort, though arising chiefly from a fundamental error as to the real nature and essence of all true religion, that many are so fatally deceived in the estimate of their own religious character and state, when they vainly look up to God as their reconciled father, though continuing under the power of their corruptions and in the practice of sin; and confound that consequent, though fallacious complacency, which, from feelings of self-interest, naturally arises in their minds on viewing the character of the Supreme Being, with that real sense of the excellence and beauty of holiness, which makes the true Christian contemplate with humble but admiring love and joy the character of his God and Saviour; and long to be renewed after that image which is the object of his attachment and admiration. Christian beware! There are Antinomians of all classes and descriptions, from the dissipated woman of fashion, who, with a heart absorbed in worldly vanities, reposes an unwarrantable confidence in her Redeemer, and even feels a vain gratitude to that Saviour to whom she trusts for pardon and final happiness, to the self-complacent religionist, who, puffed up with a vain conceit of his superior light and extraordinary proficiency in divine things, fondly flatters himself that he is a favourite of heaven, while his pride, presumption, and indolent self-indulgent censoriousnes, betray a state of heart directly opposite to the genuine operations of divine grace, as they were exemplified in the character of the meek and lowly Jesus, or in the habits, and affections, and language of that blessed Apostle, who, in the midst of labours and sufferings unparalleled, honoured likewise with, perhaps, unequalled disclosures of heavenly glory, was gentle and affectionate, (Thess. ii. 7, 8.) watchful and self-denying, (1. Cor. x. 27.) serving the Lord with all humility of mind, in weakness and fear, and much trembling.

7thly. We often confound the non-appearance of a vicious affection with its actual extinction. We are ready to congratulate ourselves on our exemption from some natural infirmity, or on our victory over it; when, alas! subsequent experience too sadly undeceives us. The temptation occurs; our appetites grow clamorous; we are overcome; and, too late, we learn that what we have so easily suffered ourselves to call virtue has been only the absence of any temptation to the commission of vice.

But I am afraid of exhausting the patience of your readers, and shall therefore reserve, for another Number, some additional instances of self-deception, which have occurred to me.

SCRUTATOR.

For the Christian Observer.

MR. ADAM'S ANSWER TO MR. WALKER *.

DEAR SIR,

The account you give of your work and labour of love at Truro is very acceptable to me, and I praise God with you, for the success of it. I would gladly believe that, as you will be steady in the prosecution of your excellent system, against all discouragement and opposition whatsoever, you have still a much greater harvest to reap. I can truly say, let others increase, though I decrease. I am much obliged to you for touching that tender point with so friendly a hand, and animating me to perseverance, notwithstanding the hopeless appearance of things in this place.

Mrs. Bassett has shed tears for her husband and me, as supposing that if we were engaged in a true work, more good must come of it; but is now convinced by "woe unto thee, Chorazin", &c. and other Scripture instances, that Mr. Wesley was misled, and sadly misled her, by making success the necessary mark of a true prophet. Mr. Greenham, a famous preacher, in Queen Elizabeth's time, to a hardened parish, left it on that account, but is said to have repented of the step to the end of his days.—Nevertheless, to unbosom myself freely to you, I am exercised with many grievous thoughts about the *quomodo intrasti*: and though Mr. Vivian, of Cornwood, after a just and honest representation of the great guilt of taking upon us the ministry, in the manner we do, almost one and all, does not give it up for a lost case; yet it must have a bitter retrospect, and beget uneasy thoughts.

The Archdeacon of Stowe, to whom

* See No. 9, p. 566.

I communicated your letter, is of one heart and spirit with the author of this visitation sermon, (Mr. Vivian) and will rejoice with me to hear that he as well as you, sees some fruit of his labour. We both gathered from the contents of your letter, from Mr. Vivian's sermon, and from what he says of the ministers of Plymouth, that there was a much greater awakening in your parts, than we can say there is here. As for our parishioners, in general, they brand those few clergymen, who endeavour to open their eyes and bring them to Christ, in the way of humility and self-condemnation, with the name of Methodist. This they think a sufficient pretence for standing off from the truth, and saying, in the bottom of their hearts, "what have we to do with thee, thou Jesus of Nazareth?" May God rescue them all from the depth of every satanical wile, and in his own good time come among us with power! Your advice to me, to wait the event with patience, is very seasonable. I beg the continuance of it, with your prayers, that God would enable me to discover and remove whatever impediments I myself lay in the way of his work.

The advice proper for one in your circumstances, and which I offer with brotherly freedom, at your request, is humility and strict watchfulness over your spirit; that you be not puffed up with any thing that God has done by you; that you ground not yourself upon it, for your own salvation, but sink low in a deep sense of your own instrumentality: and then that you consider your past success as a loud call to you, if need be, to double your diligence. Not that I imagine you are in any danger of taking your hand from the plough, after having resolutely broke through the first difficulties.

But pray, Sir, if it is not altogether impertinent to ask the question, how do you manage to avoid disputes in your society? And what method have you of terminating them amicably, when they do arise? You will understand me right. I have not the least thought of damping the design.

Heb. x. 25. I take to be fully to the purpose, and much good may be expected from it. Indeed truly religious persons will hardly be kept asunder. But upon the whole it is a delicate affair, and requires all the steadiness, prudence, and piety of an able conductor, to keep the members of it knit together in the bonds of Christian love, considering the variety of tempers and mixture of human frailties in the best. May it answer your most sanguine expectations! May God daily add to it, and make it a blessing to the place where you are, in the pious examples, Christian lives, and brotherly charity of all who belong to it! For the eyes of many will be upon you; and graceless, ill-judging bye-standers will be ready to take occasion from the miscarriages or infirmities of a few, to involve all in one common censure.

If a hint of this kind is improveable by you, to the uses of your society, I have my end; and whether wanted or not, I know you will pardon me. I shall be glad of any further particulars at your leisure; every thing you say being useful to me in the way of instruction or reproof. Your method of catechising by classes, shews you are resolved to spare no pains, and, in my poor opinion, is well judged. Young children, for the most part, are the only catechumens that offer themselves for our instructions, and they soon forget all; which you prevent by taking them up again afterwards. By this means you have an opportunity, not only of renewing and confirming former instructions, but adding others more suitable to their age and experience, and when the time requires, of feeding them with strong meat.

Dear Sir, what reason have you and many others to bless God for your meeting with a pious friend, at your first coming to Truro; and what encouragement there is in this instance, for all who know the truth to speak out. Extend your influence far and near. God may work by you in other places. Strengthen those every where who are ready to faint, because they are weak and few. Whatever you have to offer to the world will, I dare say, be the thing which the world wants, therefore slack not your hand. If you are in earnest in doing Christ's work, you must be content with the wages he gives his faithful servants. What they are I need not tell you. When I ventured my little piece abroad, I expected nothing but to have many mouths opened against me; but

as the event has been otherwise, I fear I have palliated matters. Read Bilney's Letter to Bishop Tonstal, in Fox's Book of Martyrs, vol. ii. If tryth should not be opposed and persecuted, the Gospel, which declares the universal degeneracy of mankind, would not be true. Mr. Piers is a bold man, and has the courage to speak what some others only think. It is a pity that his style is so much encumbered with parentheses. But he seems, to me, to be so full of matter, that he could not give vent to it fast enough. You may not have heard that the Dean of the Arches, and all the clergy, most shamefully went out of the church, with one consent, in the year 1742, while he was preaching an excellent Visitation Sermon, at Sevenoaks, in Kent. Mr. Hartley's Sermons are all sold off, but he tells me will soon be reprinted. Mr. Bassett, I know, will thank you from his heart, for stirring him up to more fruitfulness, as I do, desiring you, once for all, to think no otherwise of me than as a weak brother, and one who mourns, though not enough, under a sense of great unfaithfulness.

I am, dear Sir,
Very respectfully and affectionately,
Yours,

THOMAS ADAM.

To the Editor of the Christian Observer.

SIR,

THE late Dr. Fothergill, a pious and sensible Quaker, being informed that a gentleman at a house where he visited was paying his addresses to a young lady, desired leave to offer to him a piece of advice. The gentleman made a bow of submission to this oracle of wisdom. "Friend," said the shrewd and benevolent physician, "my advice is this—*that thou shouldst court in thy every day clothes.*"

The Doctor unquestionably did not mean that the sentiment which he delivered should be confined to the article of dress.

He intended to insinuate, that the man who is paying his addresses (and by parity of reason, the lady also who is receiving them) should exhibit themselves to each other such as they usually are, and should not endeavour to wear, for the time, a more favourable character than will be found ordinarily to belong to them.

I profess myself, Sir, to be an admirer of this maxim of Dr. Fothergill. I think it well becomes the simplicity not only of a Quaker but of a Christian; and I believe that marriages would be much more happy, if the honest Quaker's advice was more attended to. Among people of the world, a treaty of marriage is often conducted on much the same principles as all those other bargains or contracts in which each party makes the best of his own wares, by setting off their excellencies and obscuring their faults, and taking advantage of the ignorance of his neighbour. I happen, Mr. Editor, to have bought many horses; but I do not remember to have ever contracted for one of these animals, which, before he was bought, had, according to the dealer's account, any fault in him; and, on the other hand, I do not recollect ever to have purchased one, which, after he came into my possession, proved to be without some material deficiency: I have therefore been led, at last, to wish that I could find some trader who would profess not to sell these altogether perfect animals. "I beseech you, Sir," I have sometimes said to the dealer, "tell me what is the defect of this horse. I assure you it is not likely to hinder my buying him. On the contrary, I shall judge better, perhaps, both of you and the horse, when I know what is his chief failing." "Sir I would tell you, with all my heart, but as to this horse, he really has no fault," is the universal answer.

Now, Sir, there are some mothers, who partly, perhaps, through partiality to their own offspring, but partly also from a desire to pass off their daughters, represent them to be in that disagreeable state of perfection which I have complained of. If you inquire after the young lady's health, it is always good—her temper, it is excellent—her memory, it is the finest imaginable—as to books, she is sure to be fond of them—and then she is so good to the poor—if she has any failing, it is, that she is sometimes a little taken in by pretended cases of compassion; but this is an evil of which she will be cured after more experience—and if, lastly, you inquire after her religious principles, "oh! they are, of course, exactly what they ought to be."

Nor is the praise bestowed on

young persons of the other sex less extravagant. "He is one of the very best young men in the world," is one of those common answers which some persons give to all manner of inquiries. Would any one believe that the beings, of whom all these fine things are said, go to church, (if indeed they go there) in order to confess that, "they have done those things which they ought not to have done, and have left undone those things which they ought to have done, and *that there is no health in them;*" and that they there penitentially exclaim, "*Lord have mercy upon us, miserable sinners.*"

But to dismiss the subject so far as it respects the gay, unthinking, and irreligious classes of society, let me address myself to those of a more sober and serious cast. Among these, the general corruption of our nature is more freely confessed: man is allowed to be born in sin, and the renewal of our nature unto holiness is understood to be the great object which we have to fulfil on earth, and one of the chief ends of Christianity. I am afraid, however, that sin is often acknowledged in the general, but is denied or greatly palliated in respect to each particular; and hence, in spite of the largest and most orthodox admissions, a set of those perfect young gentlemen, and of those equally perfect young ladies, of whom I am complaining, sometimes present themselves to us, even in religious circles. I would by no means be understood to plead in behalf of an uncharitable or censorious spirit; but I would strongly insist, that in forming not only the marriage union, but every other important connection in life, the character on each side ought, in the first place, to be very fairly and fully understood; a point which is to be effected, partly through the open and honest communications of parents and friends, and partly through the simplicity and plain dealing of the parties themselves. "Court in thy every day clothes," said the worthy physician of whom I have spoken. He had seen much of life, and had traced many of its evils to the want of due attention to the rule which he laid down.

There is, no doubt, a desire of pleasing, which will naturally dictate a more than ordinary care in respect both to manners, person, and temper, during the period which is supposed to precede marriage. This, however, is the very point on which Christians will be on their guard. To have gained an advantage by false appearances will, even when the good is in our possession, be mortifying to an ingenuous mind; on the other hand, to find those with whom we have connected ourselves for life fulfil the expectations which we were led to form of them, is one of the great cements of affection, and is also a source of continual gratitude to the Author of all good. Honesty, in short, is in all things the best policy. Let those women who seek a perfect husband, or those men who desire a perfect wife, be told by the Christian to look to some other quarter; let them, indeed, be directed to some other planet than that on which we dwell. Let us observe to them, that we, not only as children of Adam, participate in the general corruption, but that we also possess, each of us, our own several infirmities; that we have temptations already known to ourselves, which we must help each other to resist; that we are in perpetual danger from tempers, against which we must be continually on our guard; and that our virtue, if we possess any, consists in knowing our corruptions, and endeavouring to gain the mastery over them. Let it, in short, be mutually understood, that life is a scene in which we have, each of us, to carry on a hard conflict with ourselves, and that those with whom we unite in marriage we take for our allies in this important and arduous warfare.

S. P.

To the Editor of the Christian Observer.

September 8, 1802.

SIR,

I have read with much interest your correspondent Viator's letter on reproof, and feel the general truth, and consequent force, of his animadversions; but as practical subjects admit of detail and discussion to fit them for general use, I beg leave to offer a few thoughts, the result of my own experience, on this difficult, and therefore neglected, duty.

1. It is admitted on all hands, that some degree of piety and wisdom is necessary to qualify a person to reprove others with success, and also some congruity in the relative situa-

tion of the reprover; consequently very young persons are unfit to assume the office, or such who are but newly awakened to a sense of their *own* moral situation; since, whilst the principle of rectitude is weak, it requires a previous season of internal exercise to fit it for external exertion. Under the Mosaic dispensation, the Levites entered not on the service of the tabernacle till they had attained the age of mature strength to enable them to bear the burdens, and perform the labours attached to their vocation. But whilst we support and shelter the feebleness of childhood, and the tenderness of youth, we must not excuse or encourage the moral weakness which is *caused* by neglect of known duty.

"The voluntary little lessens more,"

and "*She hath done what she could,*" were words of reward, indicating the gracious acceptance of an action which some present accounted useless.

2. But though direct reproof be always difficult, and sometimes improper, this discharges not from the obligation of the law of Christ to watch over, and to serve, each other in love. Let those then, who, from their situation, their natural irritability of temper, their want of skill, and yet more, their want of love, feel themselves unequal to the work of reproof, consider in how many subordinate ways they may *minister* to this duty, and that it is probably from their want of faithfulness in performing these lower works that they remain incapable of higher exercises: for example, though wisdom and delicacy are requisite in reproving faults, little more than integrity is required to preserve from encouraging them. When we dare not blame, we may forbear to praise. "*A man that flattereth his neighbour spreadeth a net for his feet.*" (Prov. xxix. 5); yet who exerciseth self-denial herein as he ought? I well know persons whose consciences would rebuke them for an unkind or a harsh word, that make no scruple of giving people to understand how highly they think of their character or attainments, even when they are speaking to such whose greatest hindrance is applause, and whose prominent failing is vanity! What prevents sincere persons from detecting themselves in these practices upon their neighbour is, the deception their own self-love passes upon them; which, while it seeks and finds its gratification by setting up a commerce of indulgencies, conceals its design under the guise of that love which rejoiceth in another's excellence; but he who truly rejoices in another's good will be proportionably careful of diminishing it. Love is quick-sighted to the interest of the party beloved, and will rather risk their displeasure than their injury. The temperate approbation of wisdom attaches more to things than persons, and being the fruit of genuine benevolence, tends to nourish the good it notices; and often the silent manner in which a fault is borne, best conveys the unwilling censure to the offender.

3. A faithful attention to these negative duties will enable us to rise to more positive ones; he who has been tenderly careful not to injure his brother, is most likely to be honoured with the reward of benefiting him. The sphere of negative duty is indeed humble, and as such is suited to the young and the inexperienced; whilst it exercises their charity and their zeal, it saves them from the temptations of implied superiority, and at once shelters their own virtues whilst it cherishes those of their neighbour. Yet in the progress from negative to positive duty there are gradations in which both humility and zeal find their place, and this fundamental lesson is gradually learnt, that all the success of our endeavours depends chiefly on the degree of devotedness in which we stand towards *Him*, who doth, by his servants, all the good which is done in the earth. If employed by *Him*, wisdom will mark our labours, for we shall act beneath his direction, and ultimate success will crown them, for we shall work beneath his smile. To attain this happiness and honour of being received into his service should be, therefore, our first aim; and though he may appoint our place among his inferior workmen, yet in proportion as our *whole* heart and our *whole* intention are engaged, our work and our lives will be honourable and happy.

I am, Sir,
Very respectfully yours,
A. R. A.

I am inclined to think the precept in Lev. xix. 17. "*Thou shalt not hate thy brother in thine heart: thou shalt*

in any wise rebuke thy neighbour, and not suffer sin upon him; or, that thou bear not sin for him," is parallel to that in Matt. xviii. "*If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother.*" This conduct would, on the one hand, prevent that rankling of anger in the heart, which generates hatred and settles into malice, as it follows ver. 18. "*Thou shalt not avenge, nor bear any grudge against the children of my people;* and, on the other, would tend to bring the offender to a proper sense of his fault and prevent the repetition.

I have been induced to submit these few thoughts to your notice, from the conviction that many have been discouraged from the duty of christian reproof by having begun to exercise it *prematurely*, not sufficiently attending to the apostolic exhortation of giving all diligence to add knowledge, temperance, and patience to the courage of faith, in order that the full fruits of brotherly kindness and charity may be produced. (2 Pet. i. 5, 6, 7, 8.)

For the Christian Observer.

ON RELIGIOUS CONTROVERSY.

MR. EDITOR,

THAT temperate conduct respecting the different prevailing sentiments on subordinate religious points, which the Christian Observer professed to approve, and according to which, so far as I have noticed, it has hitherto been regulated, must tend, within the sphere of your influence, to promote the peace and harmony of the Church. It is much to be wished that we all felt less sensibly upon those points, which are generally allowed to be of little importance when compared with others in which we agree, and which cannot be rated too highly. To the support, and unfolding, and extension of these latter, the great leading doctrines, the general, particular, and relative duties, and the excellent graces of Christianity, our united efforts should be directed. The time and the talents which are devoted to this purpose will be well employed. Whatever success we may meet with, in this respect, will be worthy of our labour, and will afford solid and satisfactory reflection when our exertions are about to end, when "the time of our departure is at hand;" whereas, those lesser matters, those trivial differences, about which so much has been said and written, will then, most probably, appear to us but of small moment, however important they may have been once considered. We shall then wish, perhaps, that our discernment in such things had been less acute; that our suspicions had not been so easily excited; and that our charity towards our pious Christian Brethren had been more liberally and widely diffused: and at that time also, if we are duly sensible of our error, it is to be expected, that every unkind thought which such things may have excited, and every harsh expression they may have drawn from us, will be the occasion of penitence and grief.

I have been led to make these remarks by reading some observations of a Christian writer upon this subject. In the early part of life he was much engaged in religious controversy; and at a later period he sat down to estimate the value of what he had been doing. I have made the following extract from what he says of himself: it may deserve the attention of those who are too much alive to differences on points of inferior moment, or of others, who feel too little interest in the "one thing needful;" and it may contribute somewhat to that part of your plan which aims at promoting mutual forbearance, peace, good will, and properly directed zeal among the members of the Church of Christ.

"I was once," says our author, "greatly inclined to go with the highest in controversies on one side or the other. But now I so easily see what may be said against both extremes, that I am much more inclined to reconciling principles. And whereas then I thought that conciliators were but ignorant men, that were willing to please all, and would pretend to reconcile the world by principles which they did not understand themselves; I have since perceived, that if the amiableness of peace and concord had no hand in the business, yet greater light and stronger judgment usually is with the reconcilers, than with either of the contending parties. But on both accounts their writings are most acceptable, (though I know that moderation may be a pretext of errors).

"I now value all things according to their *use* and *ends*; and I find in my daily practice and experience, that the knowledge of God and Christ, and the Holy Spirit, and the truth of Scripture, and the life to come, and a holy life, is of *more use* to me than all the most curious specu-

lations. Being nearer death and another world, I am more regardful of those things on which my everlasting life or death depend. Having most to do with ignorant people, I am commanded by my charity and reason, to treat with them of that which concerns their salvation; and not to dispute with them about formalities and niceties, when the question is presently to be determined, whether they shall dwell for ever in heaven or in hell. In a word, my *meditations* must be most upon the matters of my practice and my interest; and as the love of God, and the seeking of everlasting life, is the matter of my *practice* and my *interest*, so must it be of my meditations. That is the *best* doctrine and study which maketh men *better*, and tendeth to make them *happy*. I dislike the folly of those unlearned persons, who revile or despise learning because they know not what it is; and I consider not any piece of true learning to be useless: and yet I approve of the resolution of St. Paul, who determined to know nothing among his hearers, (that is, comparatively to value and make ostentation of no other wisdom) 'save Jesus Christ, and Him crucified.' As the stock of the tree affords timber to build houses and cities, when the small, though higher, multifarious branches are but to make a bird's nest or a blaze; so the knowledge of God and of Jesus Christ, of heaven and holiness, builds up the soul to endless blessedness, and affords it solid peace and comfort; when a multitude of school niceties serve but for vain janglings and hurtful diversions and contentions. And yet I would not persuade my reader from the cautious perusal of some writers upon such points, for much good and useful information may be gotten from them; but I would persuade him to study and live upon the essential doctrines of christianity and godliness, incomparably above them all. And, that he may know that my testimony is somewhat to be regarded, I presume to say, that in this I as much gainsay my natural inclination to subtilty and accurateness in knowing, as he is likely to do by his, if he obey my counsel."

J.

For the Christian Observer.

CAUSES OF A SUPPOSED EXTINCTION OF CHRISTIANITY UNDER THE EMPEROR DIOCLETIAN.

Commutabile est, quod ab adversario potest, leviter mutatum, ex contrarià parte dici. Cic. de. Invent. Lib. i.

Let it be supposed that the Christian religion, instead of obtaining a decisive and lasting victory over paganism, in the reign of Constantine the Great, was itself totally annihilated by the persecution which happened under his predecessor Diocletian. In order to a more complete inversion of the fact, let it be further supposed, that the progress of this religion, immediately upon its first promulgation, was exceedingly rapid, and that it gradually declined, under successive persecutions, until it became extinct under that which has been mentioned. This period is fixed upon for the final overthrow of Christianity, because it supplies the most adequate cause of the supposed event, which comes nearest in point of time to the opposite and real one.

The patrons and adherents of the triumphant religion would, without doubt, ascribe the destruction of an enemy, once so formidable, to the miraculous interposition of the deities whom they worshipped. Not to interfere with this opinion, it may yet be allowed to the philosopher, whose province it is to trace or supply the latent and intricate connection between causes and effects, to confine his consideration to those *natural and secondary causes*, which may be supposed to have at least contributed to the production of the extraordinary and important event. And it does not appear that any causes of that description can be assigned with greater probability than the *five following*; 1. The inflexible, and, if we may use the expression, intolerant zeal of the primitive Christians. 2. The doctrine of a future life. 3. The miraculous powers ascribed to the primitive church. 4. The pure and austere morals of the Christians. 5. The union and discipline of the Christian republic.

1. No qualities can be imagined more directly calculated to frustrate the attempts of the primitive Christians, than the inflexibility and apparent intolerance of their zeal. Their system of proselytism was fundamentally erroneous. The religion which they professed was, indeed, so far of a general nature, that none were excluded from the benefit of it; it was intended to be a common, a universal blessing. Yet, with all this liberality, Christianity was, in the strictest sense, and to the last degree, an unsocial religion; it would neither accommodate itself to the reigning superstitions, nor would it admit of any association with them. It was determined to stand alone; and wherever it prevailed, it must prevail upon the ruins of all other

systems. With such pretensions, the heralds of the Gospel could not reasonably hope for a favourable reception; their apparent arrogance could only serve to provoke the indignation of those whom they endeavoured to convert; and the zeal with which they prosecuted their cause, especially if it were so extravagant as has with great confidence been asserted, would, *according to the natural course of things*, have a direct tendency to defeat their object*.

2. The doctrine of a future state of retribution, of reward to the good, and of punishment to the wicked, was by no means a doctrine peculiar to Christianity. Heathenism had its Elysium and its Tartarus. The natural apprehension, however, with respect to a future state, had produced in the majority of the civilized Gentiles, the common people as well as the higher ranks and the philosophers, a disbelief and contempt of the doctrines, at least of that part which relates to future punishment.† Socrates, Cicero, and Seneca, admitted only the alternative of the mortality of the soul, or of its future enjoyment of happiness‡. Christianity came forward to revive the exploded doctrine; it arrayed the happiness of the righteous with new glories, and conferred new terrors upon the place of punishment. But the Heathens had generally given up their Elysium, and the spiritual heaven of the Christians was not more alluring: they had succeeded in dissipating the dread of their Tartarus, and, judging according to the *natural dispositions of men*, it was not to be expected that they should tamely submit to the fresh imposition of the doctrine, rendered more formidable, both by the evidence which supported it, and by the additional horrors with which it was attended.

3. A claim to miraculous powers, when considered as a natural cause, must be understood of those which are unjustly pretended to; or, those which are false. For real miracles are a supernatural cause, and are only compatible with a true religion. Miracles, thus explained, were nothing new to the Heathens; their own religion was founded on them; neither were they averse to admit the claims of Christianity; but then they expected, they thought themselves entitled to, a return of the compliment. When, therefore, they found that the religion proposed to their acceptance, instead of being flattered, or even contented with this honour, aspired to sovereign and exclusive dominion, its arrogant pretensions would *naturally* excite the indignation of the votaries of heathenism; and the less able they were to ascribe to imposture the miracles to which it pretended, the more violent would be their prejudices, and the more extravagant their resentment.

4. While the religion of the Christians was calculated to make them benefactors to the world, by engaging them in the practice of the whole circle of duty to God, their neighbour, and themselves, they nevertheless considered that part of it which concerns the Supreme Being as paramount to all the rest, and, in every case of competition, entitled to the preference. From this principle flowed their purity, and, as it would appear in the eyes of many, their austerity. The principle, however, was one which they held in common with the most virtuous and the most illustrious of the antient heathen philosophers‖. But reasonable as it was in the present state of human nature, it could never fail to give offence; and it has always been observed, that a conspicuous moral pre-eminence, on account of the reproof which it conveys to the generality, is almost sure to create enemies§. Nor is there any hatred so virulent as that which is founded in injustice¶. Even the fortitude which the Christians displayed in their mar-

* For the indignation of the Heathens against the Jews, on account of the insociability of their religion, see Joseph. cont. Apion. lib. ii. sect. 7. For the same fact, more especially with respect to the Christians, see Warburton's Divine Legation, book ii. sect. 6.

† This is proved with triumphant evidence by Leland, in his Advantage and Necessity of the Christian Revelation, book iii. ch. viii.

‡ Apologia Socratis sect. 22. Cicero de Senectute, ab fin. m. Seneca writes, Mors nos aut consumit, aut emittit. Emissis melior restant, onere detracto. Ep. xxiv.

‖ Πειθομαι δε τω θεω μαλλον η ὑμιν. Apol. Soc. sect 11.

§ Etiam gloria ac virtus infensos habet, ut *nimis* ex propinquo diversa arguens. Tacit. Ann. lib. iv. sect. 33. See to the same effect a very striking passage in the Wisdom of Solomon, ii. 12. to the end.

¶ Odia, quorum causa acerbissa, quia iniqua. Tacit. Ann. lib. i. sect. 53.

tyrdom could not escape a sinister interpretation: it was branded as obstinacy*, and then, instead of conciliating the compassion, or exciting the admiration of the heathens, it only served for a more specious pretence of prosecuting the persecution of these unhappy sufferers with increased severity. Such were the fruits of the virtues of the primitive Christians; and such, a consideration of human nature would *naturally* lead us to apprehend they would be.

5. The Romans, who valued themselves principally upon their knowledge of the art of government, would behold with extreme jealousy the rise and establishment of an independent and increasing society, within the bosom of their own dominions, an *imperium in imperio*†; nor would it in any way abate this jealousy that the character of religion was assumed. Of this their treatment of the Bacchic mysteries at Rome is a remarkable instance‡. When, therefore, the converts to Christianity had, in the time of Nero, according to Tacitus §, become a vast multitude, and, by the close of the second century, had, in the exulting language of Tertullian, filled every part of the empire ‖, *it was not to be expected* that the rulers of that empire would behold with indifference a society, however peaceable the spirit of its institution, and the conduct of its members, which their principles or their prejudices could only dispose them to look upon as a conspiracy. It was the fact; and the causes which have been mentioned, uniting their influence with this, produced that series of progressive persecutions which had for their object, not only the subjugation, but the extermination and destruction, of Christianity.

Having thus armed against itself the power and policy of a mighty empire, the jealousy of its magistracy, both supreme and subordinate, the interests of its priesthood, the virulent and well-disciplined rancour of its philosophers, and the furious passions of a superstitious and inflamed populace, *it were justly to be esteemed a miracle*, if a religion, of which non-resistance was the most specious reproach, escaped the destruction with which it was threatened.

Such are the *natural causes* by which the event here supposed may be accounted for.

It will immediately occur to any person, who has read a miscellaneous performance, entitled, A History of the Decline and Fall of the Roman Empire, by Edward Gibbon, Esq. that precisely the same causes have been assigned for a fact directly the opposite; not for the extinction but for the establishment of Christianity¶. The facility with which they may be made to account for either event, even supposing them to declare as much for the one side as the other, will give the argument its due weight in the mind of every reflecting person.

It may serve to set the subject in a still stronger light, and still more completely expose the inanity of Mr. Gibbon's argument, if we observe that an honest enquirer would have felt himself under an obligation to consider *all the causes* which operated in the affair; as well those which retarded as those which promoted the progress of the Christian religion; or, if less rigid in his notions of honesty, he conceived it to be lawful to *select* such causes alone as were subservient to his purpose, he would, at least, be sensible that it was incumbent upon him to consider *their entire operation*. To what degree of honesty, either in the rigid or the lax sense, Mr. Gibbon is entitled, the foregoing view will sufficiently determine.

By some, indeed, it may be suspected, that the *convertibility* of the argument, which has here been employed to deprive it of its force, constituted no small portion of its excellency in the eyes of its author; and that the *inflexibility of truth* was as

* With Pliny it was *inflexibilis obstinatio*. lib. x. op. 97; with Marcus Antoninus, ἀπλὴ παράταξις. lib. x. sect. 3. In another cause it might have suggested, justum et tenacem propositi virum, &c.

† Tu regere imperio populos, Romane, memento,
Hæ tibi erunt artes, &c.—Virg. Æn. lib. vi. lin. 851, &c.

‡ Liv. Hist. lib. xxxix. sect. 8, &c. particularly sect. 16.

§ Ingens multitudo. Tacit. lib. xv. sect. 44.

‖ Hesterni sumus, et vestra omnia implevimus, urbes, &c. Sola vobis reliquimus templa. Tert. Apol. cap. xxxvii.

¶ Chap. xv.

little to the taste of this profane and inflated writer, as the inflexibility which he has caricatured and derided in the primitive Christians.

J. M.

For the Christian Observer.

BRIEF REMARKS ON THE IMPROPER USE OF THE WORD COOPERATION IN THEOLOGY.

In the discussion of theological subjects, as well as in that of all other subjects, it is often of great importance to the cause of truth, and to the clear understanding of the subject discussed, that the leading terms of the discussion should be accurately discriminated and explained. To a want of attention to this circumstance we may ascribe many of the indistinct and erroneous views which some writers have exhibited, and many readers have adopted, of several of the most interesting points of Christian theology.

There is a term which often occurs in the writings of a certain class of divines, which has been strongly objected to by some, and as strongly maintained by others; and which, from the indiscrimination of the controversialists who have discussed its merits, has, on many occasions, failed to receive that elucidation of which it is capable, and which it appears to require.

The term now alluded to, is that of *cooperation*, a term which has been frequently applied to express the concurrence of divine and human agency, in order to the salvation of man. Those who use the word, consider justly, that in order to salvation, God works and man works; therefore they say, that God and man *cooperate*. The impugners of the term as justly consider, that what God does, he does fully, effectually, and independently; and neither needs nor admits any auxiliary concurrence in the accomplishment of his works; therefore they esteem the term *cooperation*, when applied to the case just mentioned, as conveying an idea derogatory to the supreme and almighty power of God, and tending to an undue exaltation of human ability.

Perhaps the merits of the case will be rendered somewhat clearer, and the determination of it more prompt and easy, if we consider into what distinct classes the *facienda*, (things to be done) in accomplishing the salvation of a sinner, may be divided. Now these are, at least, three in number—First, those things which are done *for us*—Secondly, those things which are done *in us*—and, Thirdly, those things which are done *by us*. These are indeed all connected, and, in one direction, dependent; yet they are distinct. In the first class are the incarnation, obedience, sufferings, death, resurrection, and intercession of the Son of God. In the second, are "the washing of regeneration, by the renewing of the Holy Ghost;" the implantation of faith, repentance, love, and the other graces of the Spirit; and also the nourishment of those graces, by the "continual dew" of the same Spirit, from whom they derived their existence. And, in the third class, are the active exercise and display of those graces, in a series of those holy practices, which result from holy principles, and comprehend all the duties which belong to godliness, righteousness, and sobriety.

From this view of the subject it appears, that while it is affirmed that God works, it is not to be inferred that man may be idle. On the contrary, he has a work to do, which is great, difficult, and indispensable to his salvation. Why then, it may be asked, is it improper to say, that God and man *cooperate?* It is conceived to be improper, because it is *incorrect* and *unsafe*. It is incorrect, forasmuch as God and man *do not work together in the same act, or in the same sort of act*. For instance, God *gives* faith, but man *exercises* it. Here God is *alone* in *his* act, and man is *alone* in *his*; for man does not *give* faith, neither does God *exercise* faith. So also, Christ *gives* repentance, and man *repents*; but Christ is completely excluded from all participation in the act of repenting; and man is completely excluded from all concurrence in the act of bestowing the power to repent.

It is unnecessary to add any farther instances in illustration of a point, which, if not self-evident, must be sufficiently exemplified by the instances already brought forward.

It is also to be considered, that the work of God, and that of man, are not *coincident* as to *time*. The spiritual operations of man are dependent, and

consequent upon the energetic operations of God.—God draws us, *before* we run after him: his gracious and persuasive calls *precede* our dutiful obedience; he *first* says, "seek ye my face," and *then*, the willing heart says, "Thy face, Lord, will I seek."

It may be added, that nothing which is predicated of man, as his act in order to salvation, is predicable of God, as his; and *vice versa*.

It is presumed then, that we may safely come to this conclusion, that the term *cooperation* should be disused, in the case and connection in which it has now been considered. It is a term, which tends to mislead the ignorant, and to offend the discerning; for if used without explanation, it is dangerous; and when explained, it appears, from the explanation itself, to be incorrect.

ONATRAMA.

To the Editor of the Christian Observer.

SIR,

THE following was written for my own use in a late season of trouble, when I found reflection, the assistance of pious friends, and constant application at a throne of grace, all little enough to preserve me from indulging excessive grief. If it may be judged proper for insertion in your excellent miscellany, and likely to be serviceable to any other person in a similar situation, it is at your service.

CONSIDERATIONS TO INDUCE CONTENTEDNESS AND QUIET SUBMISSION, ON THE DECEASE OF A BELOVED HELP-MEET AND PARTNER IN LIFE.

THE trial is indeed peculiarly heavy; by far the severest of the kind which I have been called to endure; and such as no one can form any proper idea of, who has not experienced the same. I have before attended to the dreary and silent grave, various relatives and dear friends; and in particular a sweet and amiable child, in her fourth year, who at that early age manifested a peculiar inclination to the ways of God, and an uncommon knowledge of religion; and also, a pious and affectionate parent, who departed in the assured faith of eternal salvation through our Lord Jesus Christ. But neither of these scenes, however affecting, brought distress comparable to the present, when *the desire of mine eyes is taken away with a stroke*, and as it were the one half of myself is rent from me.

But it is highly rational, suitable, and a matter of duty, that I should check and restrain the excess of grief, and patiently submit to the loss I have sustained, and to the unusual state of solitude into which I am reduced, in dependance on the grace of God, which I must and do seek for by fervent and constant prayer. And I can never be sufficiently thankful that I have the following motives and considerations whereon to employ my meditations on the solemn and affecting occasion.

1. I myself also am a *mortal* creature, and profess to be a *Christian*.

2. Death is the common lot of all the guilty and depraved race of apostate Adam.

3. We united ourselves in the sacred bond of marriage, with the certain expectation that it would ere long be dissolved, and mutually pledged ourselves, *in sickness and health, to love and to cherish, till death us do part*.

4. The unerring wisdom of the sovereign *Jehovah*, (the rightful proprietor of all his creatures) appointed the stroke, with the time, manner, and all the circumstances thereof; and I continually pray, *thy will be done*. I was dumb, and opened not my mouth, because *thou* didst it.

5. Immoderate sorrow, especially for temporal losses, is very sinful, and dishonourable to God.

6. During upwards of sixteen years of a conjugal life, I have experienced much of its comfort, though not without its troubles: and *shall we receive good at the hand of the Lord, and shall we not receive evil?*

7. *I will bear the indignation of the Lord, because I have sinned against him.* The iniquities of my married as well as single estate, have deserved this sore chastisement: nay, *it is of the Lord's mercies that I am not consumed, because his compassions fail not.*

8. *The Lord corrects for our profit, that we may be partakers of his holiness*, and he is both able and willing to make *all things work together for our good.*

9. I am favoured with one surviving child, though this also might justly have been taken away.

10. My late nearest relative drank largely of the cup of affliction, during a long course of years, and especially for many months in the concluding part of her earthly pilgrimage; from which, death hath procured a happy release.

11. It was her wish, often expressed, and likewise her prayer, in submission to the divine will and wisdom, that she might *first* be called away. The Lord hath been graciously pleased to grant her desire, and thus to secure her from the distress of being left a disconsolate widow, in a state of great infirmity, and in straitened circumstances.

12. For several days before her departure, her condition was so deplorable, through pain and weakness, that I was constrained, from affection and sympathy, to supplicate for her *deliverance from the burden of the flesh:* and should I repine because my request has been granted?

Lastly, and which is best of all, I have not to *sorrow as those who have no hope.* I had reason to look upon her as a child of God, and a living member of Christ, at the time when our first acquaintance commenced: and considering that the best are poor sinful and imperfect creatures while in the body, I have seen no cause to suspect the contrary. A most trying, tedious, and painful disorder she was enabled to bear with great patience; and when it became no longer doubtful what would be the issue, she neither desired life, nor dreaded death. In health and sickness she was lowly in her own eyes, through a sense of sin and unworthiness, and rested her whole hope of salvation only on the merit of our great Redeemer's death and righteousness. Though of few words, and of a reserved disposition, especially in what related to herself, she was led to express so much upon a dying bed, respecting her hope in Christ, and her prospects for eternity, as afforded me no small consolation; and it was granted to her to long for her dismission, and to depart in much peace.

The circumstances attending such a solemn scene, might have been very different in a variety of respects; and though I cannot but *feel* as one endued with human passions and infirmities, yet, as a Christian, I have abundant cause to moderate my sorrow, and to say with Job, *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

O.

QUERY.

Is it legal, practicable, or adviseable, to enforce the observance of the 29th Canon, which directs that "no person be admitted godfather or godmother before the said person so undertaking hath received the holy communion?"

J. H. C.

MISCELLANEOUS.

REMARKS CONCERNING SIERRA LEONE AND ITS NEIGHBOURHOOD, CHIEFLY EXTRACTED FROM THE ACCOUNT OF THE REV. MR. BRUNTON.

(Taken from the Report of the Mission Society to Africa and the East.)

MANY, who are anxious to promote the civilization of Africans, are accustomed to associate them in their minds with the North American Indians, or some other wandering people. The general prevalence of this impression having been little diminished by the various communications, calculated to correct it, which have been received from Sierra Leone; it becomes the more necessary to convey an accurate idea of the state of society on the west coast of Africa; for which purpose the following short and unconnected remarks are communicated.

1. The Susoos and Mandingos are

much more cleanly in their persons, and much more polite in their address and behaviour, than the lower ranks in this country. A habit of begging, which pervades all classes, is however a prominent feature in their character, and particularly troublesome to strangers.

2. They are much employed in manufacturing cotton cloth, and they supply several neighbouring nations with that article.

3. They work iron and wood into every kind of instrument which they use in agriculture, &c. They even make ear-rings of iron of tolerably good workmanship. They also make their own canoes. Mr. Brunton relates an instance of a Susoo man, whom he frequently visited, who was building a vessel with his own hands, capable of carrying about fifteen tons.

4. The Susoos and Mandingos do not live in a scattered way, but in villages containing from an hundred to two thousand people. Few of their villages contain less than three or four hundred inhabitants.

5. A most profound respect is paid to age by all the Africans on the western coast.

6. No people in the world are more proud and tenacious than the free people in the Susoo and Mandingo countries; and to call a man a slave, even though he be not free, would be a sufficient ground for a quarrel.

7. The Susoos are very superstitious, and shew a great dislike to true religion; but they speak with horror of the bloody superstitions of some places to leeward, and of those of Bengal, when reported to them.

8. The generality of the Mandingos, who profess the Mahommedan religion, are as well acquainted with the doctrines of the Koran, as the bulk of the people in Britain are acquainted with the Bible. They are certainly much better acquainted with the doctrines of the early Mahommedan writers, than the common people in this country are with the Christian fathers. Many, in the Mandingo and Foulah countries, are well informed concerning the rise and progress, as well as the doctrines of the Mahommedan religion. Brahee-mi, Mahommedan priest at Madeena, a town in the Foulah country, is said to be able to repeat the whole Koran, although it be written in Arabic, which to him is a foreign language. No people can be more temperate with regard to strong liquors, nor more grave and decorous in their deportment, than the Foulahs and Mandingos. They are in many respects sagacious and discerning, and their personal appearance is much in their favour.

9. The Mahommedan religion has tended very much to civilize the Africans wherever it has been received. This arises chiefly from the introduction of literature, and of the written laws contained in the Koran and received by nations professing Mahommedanism as their juridical code. If such has been the effect of that imperfect system, under the great disadvantage of being clothed in a foreign language; to what a degree of improvement might they not have arrived had the Bible in their own language been introduced among them!

10. Among the Foulahs and Mandingos all criminal trials are conducted and determined according to the laws contained in the Sonno.

11. It may be proper to add a few words respecting the Colony of Sierra Leone, the state of which will necessarily have a considerable influence on African missions. Its internal peace may now be considered as secured by the charter of government lately granted by his Majesty. Its means of defence have been so much augmented, as to remove the fears arising from the hostility of the Timmanys, which were at one time entertained. That its climate will bear a comparison in point of healthiness with the West Indies, has been satisfactorily proved.

To the Editor of the Christian Observer.

SIR,

I HAVE somewhere read that Mr. Hume, being in France, passed a day in the society of certain French atheistical philosophers, with whom he had much conversation, but to whose confident denial of the existence of a supreme intelligence he hesitated to accede. On his quitting their company, the discourse turned on the character of the British sage, who, in his own land, as your readers know, was esteemed to be at the very head of the sceptics and un-

believers. One French atheist observed (and some of the others agreed in the sentiment) that their visitor was unquestionably a considerable philosopher, but that it was greatly to be regretted that he was so much of a FANATIC.

This story serves to shew the fruitlessness of attempting to exempt ourselves from that charge of fanaticism, or in other words, of a puritanic twist, a taste for methodism, a leaning towards enthusiasm, &c. &c. which is continually brought by less religious against more religious persons. By some, to believe in the influence of the Holy Spirit, to any practical purpose, is deemed fanaticism. Unless the doctrine be so modified (vide the writings of Mr. Fellowes and many others) as to render faith the sole effect of reason, and all holy dispositions the mere result of the exercise of our own powers, the assertor of the doctrine is termed by some an enthusiast. But Mr. Fellowes also appears tinctured with enthusiasm in the eyes of Dr. Priestley, and others of the same class, and they in their turn would be deemed fanatics by Mr. Hume. But alas, poor Hume! He also, when in France, is something of a fanatic! He shares in our disgrace, when he crosses the channel, though he merely ventures to intimate a doubt respecting the possibility of the existence of him, "in whom we live, and move, and have our being."

It would be wrong to infer from this story that there is no such thing as *fanaticism* and enthusiasm. Undoubtedly these evils of the mind not only exist, but have an extensive prevalence, and they ought to be carefully guarded against. But we may learn from it not to be ashamed of our principles, merely because in the estimation of certain persons they are visionary or methodistical. We ought to satisfy ourselves that the opinions we hold are strictly conformable to the word of God; but having done so, let us not concede to irreligious men any one truth of the gospel, for besides the folly and wickedness of such a conduct, there is great danger, and experience proves the truth of the observation, that that man will at length become an atheist, who sets out upon the plan of being accounted a rational and philosophic Christian.

S. P.

To the Editor of the Christian Observer.

SIR,

I TAKE the liberty of sending you a little anecdote which occurs in honest old Isaac Walton's Life of the celebrated Bp. Saunderson. It appears to me to form a very good lesson for those persons who take occasion to display their learning to illiterate people, by frequent censures and emendations of the public version of the Scriptures. It contains also such a proof of the great care with which that version was made, as cannot but be extremely pleasing to every considerate Christian. Whether it be worth republishing in your work, you will judge.

J. S. C.

I must here stop my reader, and tell him, that this Dr. Kilbie [Rector of Lincoln College, Oxford] was a man of so great learning and wisdom, and so excellent a critic in the Hebrew tongue, that he was made professor of it in this university; and was also so perfect a Grecian, that he was by King James appointed to be one of the translators of the Bible; and that this Doctor, and Mr. [afterwards Bp.] Sanderson*, had frequent discourses, and loved as father and son. The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company, and they resting on a Sunday with the Doctor's friend, and going together to that parish church where they then were, found the young preacher to have no more discretion than to waste a great part of the hour allotted for his sermon, in exceptions against the late translation of several words (not expecting such a hearer as Dr. Kilbie) and shewed three reasons why a particular word should have been otherwise translated. When evening prayer was ended, the preacher was invited to the Doctor's friend's house, where, after some other conference, the Doctor told him, he "might have preached more useful doctrine, and not have filled his auditors ears with needless exceptions against the late translation; and for that word for which he offered to that poor congregation three reasons why it ought to have been translated as he said, *he*

* Then a junior member, perhaps Fellow, of Lincoln College.

and others had considered all them, and found *thirteen* more considerable reasons why it was translated as now printed:" and told him, "if his friend," (then attending him) "should prove guilty of such indiscretion, he should forfeit his favour." To which Mr. Sanderson said, "he hoped he should not." And the preacher was so ingenuous as to say, "he would not justify himself."—*Touch's Edit. of Walton's Lives, 4to. p.* 418.

VERSES BY THE REV. DR. RANDOLPH, OF BATH,

On receiving a Print of Mr. Cowper, engraved from a Sketch painted by Lawrence.

Sweet bard! whose mind thus pictured in thy face,
O'er every feature spreads a nobler grace:
Whose keen, yet soften'd, eye appears to dart
A look of pity through the human heart,
To search the secrets of man's inward frame,
To weep with sorrow o'er his guilt and shame:
Sweet bard! with whom in sympathy of choice,
I oft have left the world at nature's voice,
To join the song that all her creatures raise,
To carol forth the great Creator's praise;
Or, wrapt in visions of eternal day,
Have gaz'd on truth in Zion's heavenly way:
Sweet bard! may this thine image, all I know,
Or ever may, of Cowper here below,
Teach one who views it with a Christian's love,
To seek and find thee in the realms above!

REVIEW OF NEW PUBLICATIONS.

LII. *Sermons. By* William Jay. Hazard, Bath; Williams, London. 8vo. pp. 381.

Of writers of sermons, as well as of preachers, it may be said, that their principal business is rather to enforce old truths than to discover new ones. The articles of the christian faith, and the particulars of christian duty, are delineated so fully in the sacred oracles of inspiration, that no room is left for human addition; however much may be found for elucidation, comment, and application. To hold up truths, long since revealed and acknowledged, in new lights, to illustrate them by new comparisons, and to attract attention to them by new considerations, are objects worthy of the pursuit of the skilful and diligent theologian, and when attained, honourable to his ability. To the praise of having in several instances successfully aimed at the accomplishment of such purposes, the author of the volume now in our hands appears to us to be entitled.

Mr. Jay has avoided, with a prudence which we cannot but approve, the discussion of those more difficult and disputed points in divinity, which generally tend rather to furnish exercise to theological sagacity and acuteness, than to minister to the improvement of the christian graces.

The number of discourses in this volume is twelve; and the following titles, descriptive of their subjects, the greater part of which is of considerable as well as of general importance, are affixed to them by the author.—1. *Mistakes concerning the Number of the Righteous*, (text, Rom. xi. 2—4.)—2. *The Triumphs of Patience*, (Rev. xiv. 12.)—3. *Vows called to remembrance*, (Gen. xxxv. 1, 2, 3.—4. *The Nature of genuine Religion*, (Ezek. xi. 19, 20.)—5. *The Young admonished*, (1 Kings xviii. 12.)—6. *The Gospel demands and deserves Attention*, (Mark iv. 23.)—7. *The Sufferings of our Saviour necessary*, (Heb. ii. 10.)—8. *The Condemnation of Self-will*, (Job xxxiv. 33.)—9. *The Secure alarmed*, (Amos vi. 1.)—10. *On Progress in Religion*, (Joshua xiii. 1.)—11. *The Privileges of the Righteous*, (Psalm lxxxiv. 11.)—12 *The Condition of Christians in the World*, (St. John xvii. 15.)

Of these sermons it is observable, that they abound in weighty and impressive arguments, and that their great aim is to establish an indissoluble connection between the privileges which the Gospel bestows, and the character which the Gospel requires. We are the more pleased to remark,

and the more prompt to record this circumstance, since the experience of recent times shows, that those endeavours are by no means unseasonable, which pious men employ, to repress a tendency to an unauthorized application, and an antinomian perversion of the doctrines of the free grace of God, revealed in the Gospel of Christ.

The selection of a few passages from this volume will enable our readers, in some measure, to appreciate the character of the rest of the work; while, at the same time, it will give publicity to some just and important remarks.

In the following quotation, we observe a specimen of a very desirable association of confidence and caution —of confidence, in going as far as the Word of God will carry us; and of caution, in not attempting to go farther.

"Real religion is of a *divine* original: it never would have had an existence in the world without the revelation of God; and it never will have an existence in the soul without the operation of God. There is, indeed, some difficulty attending the discussion of this subject; for the more spiritual any work of God is, the more remote will it necessarily be found from human comprehension. Our Saviour compares this influence to the operation of the wind, which, of all the phenomena of nature, is the least apprehensible in its essence, and the most sensible in its effects. 'The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.' The doctrine has also been much abused. It has been often so managed, as to make the sinner, while in his natural state, to appear unfortunate rather than criminal, and to render the use of means and exertions needless. The sacred writers do not inform us where precisely diligence and dependence unite, or how they blend through the whole course of the christian life: but they assure us of the reality and constancy of their union; they inform us that there is no inconsistency between the command and the promise; that it is our duty, as well as privilege, to 'be filled with the spirit;' and that we are to work out our own salvation with fear and trembling; FOR it is God that worketh in us to will and to do of his own good pleasure." (p. 91.)

No man who is much acquainted with the state of what is denominated the religious world, will question the truth of the statement, or the seasonableness of the admonitions contained in the following extracts.

"It is a lamentable reflection, that all the concern many of our hearers have with sermons, consists in hearing them. They do not consider hearing as the means of becoming religious—it is their religion. They conclude that their duty is over when the discourse is ended—whereas it is then only begun. Instead of carrying off portions of divine wisdom to illuminate their lives, they leave behind them all the instructions they have received. They do not take the word of God along with them, to guide them in their ordinary walk, to arm them against temptation, to furnish them with the cautions of prudence, to stimulate them to universal conscientiousness. Their tempers are unsubdued, unsoftened, unsanctified: their conversation produces none of 'the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' But the word of God is practical: every truth is announced to accomplish some purpose. If it reveals a refuge, it is that you may enter it and be safe: if it proclaims a remedy, it is that you may use it; it is not your hearing of it, but your applying it, that will save you from death." (p. 174.)

The next quotation we shall make contains the exposure of an error, which, though not perhaps very common, is yet so injurious, that the possibility of its existence in the mind of any of our readers, is sufficient to induce us to lay the passage before them.

"As Christians are to think of living for a while in the world, it is not unseasonable for them to be affected with its occurrences and changes. Some plead for a kind of abstracted and sublimated devotion; which the circumstances in which they are placed by their Creator render equally impracticable and absurd. They are never to notice the affairs of government, or the measures of administration; war or peace, liberty or slavery, plenty or scarcity, taxes or money to pay their debts, all is to be equally indifferent to them; they are to leave these carnal and worldly things to others. But have they not bodies? Have they not families? Is religion founded on the ruins of humanity? When a man becomes a christian, does he cease to be a member of civil society? Allowing that he is not the owner of the ship, but only a passenger in it, has he nothing to awaken his concern in the voyage? If he be only a traveller toward a better country, is he to be told that, because he is at an inn which he is soon to leave, it should not excite any emotion in him, whether it be invaded by robbers, or

consumed by flames before the morning?" (p. 362.)

Our approbation of the general tendency of this work must have already appeared, from what has been said respecting it. It will be found edifying to those, who, without looking for great correctness of style or precision of ideas, read sermons for the purpose of strengthening their religious feelings, confirming their christian hopes, and correcting their practical errors; while to those, who read with a view to the solution of scripture difficulties, or a critical adjustment of the nicer points of controversial theology, it will present few attractions. Delineation of character, and not doctrinal definition, constitutes the leading feature of this volume. It may be added, that in the selection and discussion of his subjects, the author seems, in general, to have had in view the improvement of those persons who have already acquired some knowledge of sound doctrine, and made some progress in a religious course; rather than the communication of first principles to the ignorant, or the application of warning and reproof to the irreligious.

Justice, however, compels us to remark, that the style of these sermons is, in many places, defective; for, not to instance those violations of the plain rules of grammar, which, perhaps, only mark haste and carelessness, it is frequently wanting in simplicity and precision. That we may not be thought to exercise an over fastidiousness, we beg leave to refer the reader, in support of our opinion, among other passages, to p. 269 and 270 and p. 322—326. We are the more anxious to notice a defect of this sort, because we think we can discern the growing prevalence of a bad taste in the composition of sermons. Instead of that chasteness of style, and that unaffected and artless simplicity, which are particularly requisite either in discussing or enforcing the great truths of Christianity, we often meet, in modern discourses, with inflated language, needless amplification, meretricious and cumbrous ornaments, false or confused metaphors, and attempts to surprise by antithesis and point. That these are not requisite to give force and effect to the exposition of christian doctrine, or the earnestness of christian exhortation, has been abundantly proved. They may excite, it is true, the admiration of the ignorant and misjudging; but they serve, at the same time, to conceal from his view the plain and practical moral, which it ought to be the main object of a sermon to convey. We mean not to apply these last observations particularly to the sermons before us, but have taken this opportunity of calling the attention of young divines to a subject well deserving of it.

We object also to such low and trivial expressions as the following: "*sailing round* views of things," (p. 44.) "I would *drop before you* the commands of God," (p. 297, &c.) We could wish also that another expression had been substituted for that which, in the 24th line of the 41st page, is applied to the Christian who exhibits patience in the midst of persecution; and we think that it must appear to the author himself, upon more mature consideration, to be wholly improper and disallowable. The assertion advanced in the 7th page, respecting the inefficiency of endeavours to render the great religious, "*all* exertions to render the great religious have hitherto proved ineffectual," certainly requires some qualification. In its present form, it consists neither with scripture nor experience. We were surprised at the 368th page, by the following passage, which we conceive to be at variance with the general strain of these discourses. "A real christian," it is there remarked, "may have too keen a relish for the allowed indulgences of life. He may be too eager to 'add house to house, and to join field to field.' He may 'load himself with thick clay,' and go on heavily. He may 'touch the unclean thing,' and soil 'the fine linen, which is the righteousness of the saints;' and wear a 'garment spotted with the flesh.' He may spread earth over his affections and damp their ardour." Now we should have supposed that some of these strong and prominent features of earthly-mindedness could scarcely have been considered as constituting a part of the character of a *real* Christian, and that the persons to whom they were justly applicable ought to have been led to question the justice of their claim to that title. The only consequences, however, with which the preacher endeavours to alarm

their fears, on account of this worldly state of heart, are, that "there will be little spirituality in their conversation; little life in ordinances; little pleasure in drawing near to God; a loss of inward peace; corroding care; a dread of affliction; a thorny dying pillow:" such an one, he adds, "will be a stumbling block to the weak, and a distress to the strong; nor will his religion stand forth prominently enough to be visible and striking to them that are without." But would it not have been an act of kindness to such an one, as well as more consistent with the word of God, to have endeavoured to persuade him that not having "crucified the flesh with its affection and lusts," he was not Christ's; that walking not after the spirit, but after the flesh, for him there was condemnation; and that loving the world, he was still the enemy of God: to have warned him not to allow any one to deceive him with vain words, because for such things sake, covetousness, &c. the wrath of God cometh on the children of disobedience;" urging him, at the same time, while yet in "the land of the living," and "in the place of hope," to make his calling and election sure, by turning wholly from his sins to God?

We add, however, with much pleasure, that the general scope and tendency of these discourses is very far removed from any design of lowering the standard of christian practice; on the contrary, they are calculated in a high degree to promote holiness of heart and life, and to recommend genuine and practical piety.

We have noticed their faults with less reluctance, because the celebrity of Mr. Jay, as a preacher, rendering it more than probable that his sermons may pass through more editions than one, we rely on his candour for an impartial reconsideration of the passages on which we have commented.

We take the opportunity, which the consideration of these sermons affords us, of stating an observation, which has often occurred to us, respecting a method of treating texts, which was frequently employed by old divines, and which some modern ones have happily adopted. This method, of which the 4th, 7th, 11th, and 12th of the sermons which we have now reviewed, furnish some exemplification, consists in *taking a text* (as it were) *to pieces*, and drawing from the several propositions and terms contained in it, the matter and arrangement of the sermon. How this differs from the mode sometimes adopted, of using a text simply as a *motto*, it is unnecessary to point out. The superiority of the former plan over the latter is great, and comprises many advantages, accruing both to the writer and reader, or preacher and hearer. That we may set in a clear and strong point of view the nature of the method to which we refer, we will quote a striking example of it, which occurs in a sermon published in the year 1630; the author of which, after citing as his text the words—"*He hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.*" (Ephes. v. 2) says, the text "presents to our view seven considerable circumstances.

1. Who? *Christ.*
2. What? *gave.*
3. Whom? *himself.*
4. To whom? *to God.*
5. For whom? *for us.*
6. After what manner? *an offering and sacrifice.*
7. Of what effect? *of a sweet savour.*

These seven circumstances, thus collected from the text, are made the subject of his sermon, and are discussed in the order in which they are enumerated, and the result of the whole is a clear and impressive explanation of the Apostle's words; so that a person who should hear this sermon, or one similarly constructed, would find himself able, without any extraordinary effort of memory, and simply by a recurrence to the text, to retrace all the leading ideas of the sermon in the order and connection in which they were brought forward.

This subject is of some importance; and perhaps, at some future period, we may find occasion and leisure to resume it.

LIII. *Sermons on the Doctrines and Duties of Christianity: addressed to a Country Congregation.* Anonymous. pp. 216. 12mo. Cadell.

This volume contains 18 sermons. The first is on the evidences and general contents of the Holy Scriptures; the second states what the New Testament teaches us concerning the cha-

racter of Christ; the third is on the example of Christ. The remaining subjects are as follows: Baptism. The Lord's Supper. The Sabbath. The Christian Festivals. Glorifying God. Duty to Parents. The Temptations of Youth. The Duties of the married State. The Duties of People in a low Estate. The Opportunities which all Persons have of doing good. The proper Behaviour under Afflictions. Forgiveness of Injuries. The Duties of the Aged. The Hour of Death. The future State of Good and Bad Men.

The simplicity with which these discourses are written is well calculated to infuse into uneducated people, the knowledge of those important points which the author handles; and this unquestionably is a great as well as rare qualification in the composition of sermons. We likewise observe with pleasure in this volume, a happy avoidance of all terms which are not level to the capacity of the common people, while, at the same time, the language never sinks into meanness: these are the peculiar excellencies of the volume before us. These excellencies, however, are accompanied with some defects; (what human composition was ever free from them!) The book contains a great deal of instruction, but pathos is wanting. It is not information alone which the common people want; they need, as well as their superiors, to be addressed in a manner suited to *excite*, as well as to *inform* the hearer; but in this respect, the sermons before us are certainly defective. They are more didactic than persuasive, and the applications are often cold and uninteresting. While, therefore, we recommend them to young preachers, as affording good examples of simple statement and plain language, we would advise them to add to these valuable qualities, in their own compositions, those awakening appeals to the conscience, and those warm addresses to the heart, without which instruction will generally fail of producing its proper effect.

The title page of this volume seems to promise an exhibition of *the* doctrines of Christianity. In this respect however, it cannot be considered as complete: some very important doctrines are either overlooked, or but slightly noticed; such as salvation by grace; justification by faith; the necessity of regeneration; sanctification by the Holy Spirit: these are unquestionably material omissions, as they constitute the very essence of christian doctrine. We should also have been gratified to have seen a more frequent reference to Jesus Christ as the only ground of a sinner's hope, and the only source of spiritual blessings; for though there is an explicit acknowledgment of him in these capacities, yet he does not sufficiently appear as the sun of the author's system.

We have observed several inaccuracies in the author's statements of doctrinal subjects, but as they seem to us either to arise from, or to be closely connected with that partial exposition of the leading truths of religion, which has been already adverted to, we shall not think it necessary to particularize them.

The morality of these discourses is, in general, very pure; but we question whether it be sufficiently extensive. The seat of christian morality is in the heart, and Christianity, as a justly celebrated writer has well observed, is "a religion of motives:" but in the questions, for example, which this writer advises his hearers, (p. 33) to put to themselves every evening, we observe that the state of the heart, and the current of the affections, is scarcely attended to. He will better comprehend the object of the present remark, if he compare with the passage just mentioned the form of self-examination prescribed by Dr. Doddridge in his "Rise and Progress of Religion in the Soul," or the resolutions of the pious Bishop Beveridge, contained in his "Private Thoughts."

In the commendation, however, which we have given to this author's morality, we doubt whether the Sermon on the Observance of the Sabbath can be included. The author speaks of *sanctifying the innocent pleasures of life by uniting them with religion*; but he has not said any thing which is calculated to inform the reader, what he means by this vague language. Many will deem those things to be innocent pleasures, which tend to the violation of an excellent rule given by our author in one part of the same sermon, viz. that "when the service of the church is over, the remainder of the day should be spent in such a manner, as not to lose the advantages we have gained." (p. 74.)

But these advantages are often lost by appropriating the "remainder of the day" to what are called *the innocent pleasures of life*. It seems to be a master stroke of the enemy of our souls, to draw many who attend the church in the morning into such amusements afterwards, as efface the serious impressions that may have been made on their minds in the early part of the day. The author has, indeed, excepted "gaming and excessive drinking" from the allowed indulgences of the Lord's day; but he should have gone much further, and he certainly might have done so without prescribing the strictness of a Jewish sabbath.

After animadverting on this lax passage, it is but justice to say, that the author has, in the conclusion of the discourse, proposed not only an unexceptionable, but a laudable method of filling up the remainder of the day; a method moreover, which perfectly harmonizes with the intention of the sabbath.

"The leisure which Sunday affords, can never be filled up more delightfully than in practising the lessons we have learnt at church, and in giving to others what God has given to us. If a poor sick neighbour cannot go to church, a kind friend may read the lessons, or say a prayer to him at home; or may tell him the text, and what he can recollect of the sermon. If he is in affliction, a kind friend may share with him the religious consolation he has himself received. If he is in poverty, and that friend has neither silver nor gold to bestow, he perhaps may spare him a little of his Sunday's meal; or if not, he may at least speak comfort to his soul. He may tell him what he has just heard of him who for our sakes became poor; who suffered more than ever man did, and who calls us to take up the cross, and follow him through the sorrows of this life, to the everlasting happiness of the next. Those who have children should spend some part of the day in teaching them their duty, and should gladly accept every assistance that is offered by the clergy, or by Sunday schools. Those who have performed these duties to the best of their power, will sit down with double pleasure to their cheerful meal, and bless God for it with a joyful heart. If there is service in the afternoon, they will not need any exhortation to go there, for it will be their delight. In the evenings, I would recommend, what is practised in some places, that there should be a friendly society of those who fear God; who may meet together in order that some one of them may read the Bible, or some good book, to the rest; that those who cannot read themselves, may have the comfort of hearing the word of God, and spending the evening like Christians." (p. 75—77.)

The 11th sermon, which is on the duties of the married state, we think would make a very instructive small tract to give away; and we should, therefore, be glad to see it in the catalogue of those useful pieces which are published by the Society for the Promotion of Christian Knowledge. The following extract on the subject of education deserves particular attention.

"On this subject I wish to address myself particularly to the mothers; for they are commonly intrusted with the most important part of education. The temper and disposition, the habit of obedience, and the first principles of religion, should all be formed during the first six or seven years, when the child is chiefly under the care of the mother. Women, if they are what they ought to be, seem particularly suited to this task, from the gentleness and tenderness of their dispositions, and the happy art which they possess of gaining affection, and softening authority by kindness. But they are apt to fall into some errors from which I wish to guard them. They do not always consider the absolute necessity of teaching a child obedience from the very first. Before he can speak, he should learn this lesson, which sooner or later must be learnt by every created being. From infancy he should be taught that nothing is to be gained by passion and crying. This is attended with very little difficulty, if it be done before any bad habits are formed, and custom will soon make it easy to the child: but we often see mothers, and especially amongst the poor, who never attempt to govern their children till their little passions have gained so much strength that they know not how to conquer them, except by methods which would never have been necessary if they had been taught obedience from the very first. If a child has been accustomed from infancy to do what he is bid; and if his little heart has been gained by the kindness of a prudent mother, her displeasure will be his punishment, her praise will be his reward. Rough language and blows are almost always proofs that the parent did not know how to govern. It is observed of one sect of Christians, who have a remarkable command over their passions, that they never raise their voices in speaking to their children, or ever permit them to speak loud to each other. The good effects of this rule will be evident to all who steadily pursue it. The child will attend to the mean-

ing of your words, instead of being frightened with the sound of them, and will soon know that he is governed like a reasonable creature, and not like a brute beast, which has no understanding.

"This point being once gained, and the child being accustomed to immediate and ready obedience, without dispute or murmur, it remains that you use this power for his real good. Carefully watch the very first appearance of any thing wrong in his disposition, and check it immediately. Carefully guard against deceit. Teach him to own his faults; and when he does so, forgive them; but convince him that they are faults, and must be rooted out. Above all, give him early impressions of religion; teach him to fear God, and to tremble at the punishments prepared for the wicked in the next world. This is what we all *ought* to fear." (p. 143—146.)

LIV. *Sacred Literature, or Remarks upon the Book of Genesis, collected and arranged, to promote the Knowledge, and evince the Excellence of the Holy Scriptures.* By John Franks, A. M. of Halifax, Chaplain to the Right Hon. the Earl of Hopetown. pp. 480. Price 8s. in boards. Rivington, 1802.

Mr. Franks here communicates to us the fruit of much reading, in which he seems to have employed himself, not as a devourer of books, but as a man of business: whenever he met with a passage explanatory or illustrative of the Holy Scriptures, he seized it for future use; and has now given to the public the treasures which he has been years in collecting.

In laying before our readers an account of a work of this kind, nothing can be attempted but a general report. We can give no extracts as specimens of the performance, inasmuch as being a compilation from different writers, the manner is almost as various as the original authors are numerous. Of the general design, however, of the work, we can speak favourably. We think that Mr. Franks, by his selections, has added considerably to the helps for explaining the Sacred Writings; and that his book may be very serviceable to those whose office it is to inculcate the knowledge of the Holy Scriptures; not only as it may assist them to surmount some difficulties, but likewise as it may serve to point out to them useful topics of instruction, to be drawn from different texts. It should be noticed here, that Mr. Franks has had in view the improvement of his reader's heart, as well as the information of his mind.

In many of the extracts contained in this volume, the cause of piety, and not merely that of criticism, is served; whereas, in former publications of this sort, though we may have had no reason to complain of the want of literature, there has often been a miserable dearth of every thing which has a moral or religious tendency.

As the book we are now considering is likely to be used chiefly as a book of reference, we conceive that an index, comprehending at least all subjects of importance, such as The Fall of Man, the Origin of Sacrifice, the Colour of Negroes, Polygamy, &c. would be a considerable improvement.

The work might also, we apprehend, be improved in some places, by an annotation on the original author. An extract which, taken in toto, may deserve a place in the collection, may yet contain an obscure expression, or a position not strictly defensible. In either case, a note from the compiler seems to be requisite. The object of the work being not so much to tell the world what certain authors have written, as to assist the person who is endeavouring to discover the true sense of the Holy Scriptures.

A few more notes like that which the reader will find on the 92nd remark, in which Mr. Franks points out to the enquiring student such writers as have entered particularly into an investigation of the subject of it, would likewise be useful.

To save the time, and avoid the perplexity of reading what is not conclusively written, it is much to be desired that great readers would point out to those who come after them, such authors as have best succeeded in prosecuting those great and important enquiries, which are of general interest, and from whom much valuable information on the points in question may be obtained. We hope to see this done, should Mr. Franks's book reach a second edition.

LV. *The Necessity of future Gratitude and Circumspection, to prove a due Sense of past Mercies. A Sermon, preached on Tuesday, the First of June, 1802; being the Day appointed by Royal Authority for a General Thanksgiving to Almighty God for the Return of Peace.* By the Rev. Sir Adam Gordon, Bart. M. A, &c. London, Rivingtons and Hatchard, p. 41.

The Rev. Baronet's text "*This is the day which the Lord hath made, we will rejoice and be glad therein,* is taken from the cxviii. Psalm, the main scope of which he conceives to be peculiarly applicable to the occasion of his sermon, and at the same time calculated to raise the thoughts of his hearers to *things above*, and to remind them of their everlasting peace; a peace, he adds, of far higher value than the mere cessation of hostilities with any earthly foes.

"We shall do well, my brethren," he observes, "to advert to the prodigious blessings of a Redeemer; by whom the pledge of our *everlasting* peace was established with the Father, and visibly confirmed by *our Lord's ascending up on high to procure gifts for men*; to plead the efficacy of his sufferings for us; and through the influence of his Holy Spirit, to prepare us for a place in his *heavenly rest*. The fashion of this world passeth away,—all that it inherit shall dissolve;—peace, in the duration of time, shall succeed war, and war peace; but the pious Christian's peace shall *never be broken*. In a strictly spiritual sense, therefore, it may be said, that *the Lord is become our salvation, that the voice of joy and health is in the dwellings of the righteous.*' On all who rely only on their Saviour for redemption." (p. 14.)

We perfectly agree with the author in thinking that the deliverance we have experienced from threatened persecution, and the interval of quiet with which the long-suffering of the Almighty has now favoured us, "should remind the *chief* and all inferior ministers of our excellent establishment to review the errors of their respective conduct; to endeavour to correct the prevailing languor in the cause of religion, and the abuses that have crept in through indolence and neglect; and to emulate each other in an arduous zeal to promote the worship of God."

"It is," he continues, "in shunning truths recommended in it, that all the direct misfortunes of his appointed servants have originated, from the ungracious fall of old Eli's sons, to the punished heterodoxy, licentiousness, and profaneness of the corrupted Church of Rome. And all who slight the genuine, and only saving doctrine of the scriptures, viz. the Divinity of Christ, the Unity of the Trinity; implicit faith in the efficacious atonement of the Redeemer; and constant prayer for sanctification by his Holy Spirit: Every one, I say, who thinks lightly of these primary principles of his belief, of these essential weapons of his warfare, and neglects to recommend and enforce them, will be found guilty of the foulest rebellion and ingratitude against the Divine Master, in whose service he is enlisted, and increase the number of those graceless apostates, who, from a disaffected, or licentious conduct, will finally provoke the Lord to deliver the ark of his covenant into the hand of the enemy, as he did that of his transgressing people of old; for a season of woeful trial, and as a punishment for their obstinate disobedience, and numerous backslidings." (p. 10.)

To this passage a note is subjoined, the whole of which we think it may be useful to transcribe.

"These are the orthodox tenets, so hard for the inbred pride of a fallen nature to submit to; but of such moment to our eternal interest, that the great enemy of souls avails himself of the vain wisdom of philosophy (or opposition of science falsely so called) to arraign the justice, and doubt the mercy of the Creator towards his offending creatures. It is this spirit of unbelief that possessed the heterodox contenders, in the earliest ages of the Church, and still actuates every inveterate opposer of the genuine doctrine of the cross, which is founded on the inscrutable mystery of the incarnation of God the Son, and the infinite nature of his atonement. Not being able (like Nicodemus) to discover how this can be, by the rush-light of corrupted reason, these men (wise in their own conceits) and puffed up with their intellectual attainments, called in the most malignant of the human passions, to revile and degrade the supporters of the truth, as recorded in God's holy word:—that hell-born spirit which discovered itself in the rebellion and fall of our first parents, striving hard to resist the wisdom and goodness of God, in the mode of man's redemption. It is the highest interest of the enemy, to promote this unbelief, because he knows there neither is nor can be any other way of salvation for the creature he first tempted to rebel, and still labours to ruin. But when the mind, by the

receive the truth, as it is in Jesus Christ, it then appears so far from a difficulty, that it becomes the easiest thing to reconcile to our feelings, that we are in a lost condition, without infinite interference. Thus is fulfilled the promise of God's revealing unto babes, what he hides from the wise and prudent (in their own esteem.) It is this happy faith, this glorious and eternal truth, that exposes the real Christian to the scoffs of the wicked, and the taunts of a vain philosophy, because he has happily found that the stone which the builders refused, is become the head stone of the corner, and it is truly marvellous in his eyes: humility and gratitude unite to render it so; for what so natural and plain to unprejudiced reason, as the utter impossibility of a creature who had forfeited and lost its original power of acting right, by transgressing the counsel of its Maker, either to recover itself by its own diminished ability, or to make ample satisfaction to a being of infinite purity, without renewed power (from that source whence any can be derived) in one case, or free pardon from him in the other. No; the remedy, in the very nature of things, could only proceed from the divine author of the original degree of perfection conferred on the creature, and who being infinite in wisdom, power, and goodness, could alone devise the means of reconciliation: this was done through the mysterious union of the divine and human nature, in God's dearly beloved Son, and herein consists the mystery of redemption, which if it exceeds the wisdom of angels to investigate, it cannot be surprising that it should baffle the shallow understanding of mere mortals. Man is not sensible himself of his extreme depravity in an unregenerate state, and therefore not competent to judge of the danger he is in, without an interest in the Redeemer's merits; but he who knew what was in man, foresaw and foretold the necessary exertion of divine power for his salvation, and in mercy infinite, vouchsafed to accomplish it." (p. 28—30.)

In his application, the Baronet dwells at some length on the sin of schism, and strongly exhorts his hearers to guard against its seductions; but we will not follow him through this part of his discourse, in which he attacks, with more discrimination than is usual, those whom he conceives, by their enthusiasm and party zeal, to be injuring the cause of real religion.

"The hackneyed term of methodism," he observes, "(the simple origin of which is not understood by a fourth part of those who inveigh against it) is usually intended as a term of reproach. But from the too prevailing unconcern respecting religious matters, it is now to be considered rather as an honourable distinction; for it is only requisite, in these our knowing days, to make a becoming shew of regularity, as to sacred things; to cultivate the religious interests of children and servants; to be exact in honouring the Lord's day; exemplary in a grateful sense of our returning supplies of food, and worldly comforts; cautious of being infected by profane society, and dissipating amusements; conscientious in abiding by the charge of our appointed stations, and faithful in declaring the whole counsel of God, and the only possible ground and hope of salvation. In short, it is sufficient only to be resolute in delivering the truth as it is in Jesus Christ, and the most discreet and orthodox Christian shall not fail being branded with the indiscriminate, opprobrious denomination of methodist; but this will not deter the faithful servant from fulfilling his most solemn engagements, and exalting the Saviour's praise: he knows that the master himself endureth terms of the most slanderous reproach; "The servant is not greater than his Lord." He has foretold, that his true disciples must expect the same usage from the ignorant and wicked that he received; that those that live godly in Christ Jesus, shall "suffer persecution, and that in the world they shall have tribulation;" but all these things they esteem as nought, nay, rather glory in them, knowing that their Lord hath overcome the world for them." (p. 36, 37.)

We find ourselves compelled to dissent from the Reverend Baronet's remarks on the causes of the late scarcity. We scruple not to profess our disbelief of the existence, to any material extent, of those evils of monopoly and combination which have been so clamorously charged against the dealers in corn, and which is here strenuously maintained. On this subject, the paper signed B. T. in our number for April last, page 226, has already expressed our sentiments.

LVI. *Christian Zeal: a Sermon preached at the Scots' Church, London-Wall, May* 30, 1802, *before the Corresponding Board in London of the Society in Scotland, incorporated by Royal Charter, for propagating Christian Knowledge in the Highlands and Islands.* By JOSEPH HUGHES, A. M. London, Williams, 1802. pp. 52.

IN this Sermon, the Author, aiming too much at fine writing, has frequent-

ly obscured his meaning by the glare of his metaphors, and the unnecessary multiplication of his words. The discourse indicates, it is true, considerable ability; but it shews a defective judgment with respect to the true standard of literary excellence, and a taste which requires much correction. The style is florid and declamatory, and the ingenuity of the writer seems to have been employed in crowding as many splendid images as he could collect into the narrow compass of a sermon. It bears, therefore, but a faint resemblance to the simplicity of those models of evangelical instruction, with which the Scriptures have furnished us. We give the following passage as a specimen of the author's manner:

"False zeal is uncertain and mortal; it must be fanned by the gale of adventitious circumstances; it is merely occasional; it intermits; it is a meteor which streams through the sky with momentary beauty; now it sparkles; now it expires. Not so pure and undefiled zeal: this is permanent; kindled by the breath of the Almighty, it shines like the glory of the day, and is destined to shine when that glory is turned into gloom; destined to soar above pyramids, and hills, and clouds, and stars; destined to survive the catastrophe of the earth, and the visible heavens, and then to mingle with the flames of devotion, which blaze eternally around the throne of God." (p. 14.)

But notwithstanding the faults of style here noticed, we have derived much pleasure from the sentiments contained in the Sermon, which are in general just, and frequently striking. We were, however, a good deal surprised, that when the preacher had occasion in a mixed assembly to condemn the vice of censoriousness, the only instance he produced of it should have been one as remote as possible from the consciences of those whom he addressed; one, therefore, which, even if it were allowed to be just, could serve no practical purpose whatever. "The zeal of censoriousness," he observes, "is a theological sycophant, publishing tales, credible and incredible, of FOREIGN ATHEISM; that a licentious patron, perhaps a licentious kingdom, may be first soothed into self-satisfaction, and afterwards stirred up to the exercise of that cardinal virtue, generosity to the heralds of their excellence." (p. 12.) Does the Author mean to insinuate that foreign atheism had no existence, or that the exposure of it, in any case was justly liable to the imputation of censoriousness? If not, he must mean to accuse those who actually held it up to the abhorrence and detestation of the public, of having been instigated by the base motive of wishing to soothe the licentious into self-satisfaction, with a view to their own pecuniary advantage. But is this, we would ask, putting "the most favourable construction on dubious conduct?" (p. 12.) On the contrary, we think it affords an apt illustration of that very evil, *the zeal of censoriousness*, which Mr. Hughes reprobates.

Dr. Doddridge certainly merits all the praise which Mr. Hughes has bestowed upon him.

We are happy to learn that the funds of the Society, for which Mr. Hughes pleads, are in a healthful state. It appears from the Appendix, that more than 300,000 souls, once ready to perish for lack of knowledge, have been indebted to this institution for religious instruction; that in May, 1801, the schools belonging to it contained 15,719 scholars of both sexes, training up to habits of industry, as well as to the faith and practice of Christianity: and that many thousands of Catechisms, Testaments, and Bibles, translated into Gaelic, the language of the Highlands of Scotland, had been dispersed by the Society. The institution, from its commencement, has been supported by private beneficence.

LVII. *Materials for Thinking.* By WILLIAM BURDON, A. M. No. I. London, Hurst, 1801. 1s.

THIS is the introductory number of a set of tracts, intended "to lessen the effect of prejudice, and diffuse the comforts of society."

We should scarcely have thought it deserving of notice, had not the continuation of the work afforded ground for apprehending that the ambiguity of its title, and the apparent modesty of its pretensions, may have procured for it a circulation, to which neither its tendency, its originality, nor its ability, give it the smallest claim.

The Tract before us contains two Essays, the first of which is on Liberality of Sentiment. This liberality,

the boast of modern philosophers, and their substitute for the morality of the Gospel, has been so painted as to resemble Christian charity in some of its most amiable features. Under this guise, at one time it deceived many; but the tree has since been ascertained by its fruits.

Before the events of the last fifteen years had afforded the decisive evidence of facts, Christianity and philosophy might be thought by many to stand in some respects on equal ground; but the superiority of the former, in promoting the happiness of mankind, is now no longer a question, even with the infidel legislators of France. It will not, therefore, be necessary to spend much time in pointing out the discriminating features of the "liberality of true philosophy," which boasts of being "more extensive than that of Christianity." (p. 6.) More extensive indeed it is in some respects. The author of Christianity delighted in exposing wickedness, and unmasking hypocrisy, even at the hazard of his own life. One province of philosophical liberality is to "soften the deformity of vice." (p. 13.) Christianity requires, that "whatsoever we do, we should do all to the glory of God." Philosophy despises such narrow-mindedness; provided we do what is pleasing to *her*, she cares not whether we act from obedience to the will of God, conformity to the fitness of things, or self-interest*. (p. 9.) Yet we are not left to suppose that the influence of philosophic liberality is omnipotent, or its sphere of action unbounded. This "godlike virtue" confesses that it cannot love those who hate us; (p. 11.) it cannot cry out under persecution, "Lord, lay not this sin to their charge!" nor, like Christianity, can it do good to the unthankful and unholy. Liberality is "lost" upon "meanness, selfishness, cruelty," &c. These vices "deserve no quarter," and "must be treated as they treat others," (p. 13.) i. e. with meanness, selfishness, and cruelty.

We may easily judge from all this what the Author's sentiments will be when an occasion is afforded for exercising his liberality. Liberality, it is said, will teach a "benevolent attention to the failings and ignorances of our fellow-creatures in all ranks and stations: for a man of true liberality never judges harshly of the conduct of others." (p. 10.) But when the failing is pride, and the fellow-creature a Churchman, these *liberal* sentiments are allowed by Mr. Burdon to have no place. The laughter of the haughty Churchman at the "tattered coat and humble dwelling" of the patient Dissenter, (p. 22.) we might contend to be altogether imaginary: but be this as it may, we can discover no traces in the picture, of "allowance for the defects of education, and the errors of judgment;" (p. 10.) "no unwillingness to impute that conduct to a bad motive on which a favourable construction can be put; (p. 10.) no equal tenderness for the failings of all men; (p. 23.) no slowness in believing evil reports, even of our enemies." (p. 24.)

The Second Essay is on Human Inconsistencies; and, like the former, has for its ultimate object the discredit of Christianity; which it attempts principally by observations on the conduct of its professors. Abler writers have failed to prove some things inconsistent which the Author has assumed to be so, without attempting the proof. He commonly takes for granted, that what he opposes is the result not of reflexion and conviction, but of custom, prejudice, or interest; after which, any farther evidence of its falsehood, inconsistency, &c. is of course unnecessary. Indeed this trick of assuming the truth of what an author wishes to impress on his reader's mind, (often something very different from what he *professes* to have in view); of talking about it as if it were too clear for argument, as if it were established on the common consent of all the intelligent and unprejudiced part of mankind, and only needed to be explained and enforced, is not peculiar to Mr. Burdon. It has bee frequently pointed out as a commo

* To inculcate this doctrine seems to be the Author's main object. It appears from this Essay, as if the essence of liberality consisted in thinking ill of no man on account of his principles, whether they be right or wrong, virtuous or vicious: his actions being all with which we have to do. In other words, till we have actually felt its claws, we ought to caress a tyger as we would a spaniel. Yet, in many passages, especially in the second Essay, the Author *indirectly* admits opinions to be of the greatest consequence.

practice among the later infidel writers.

Both these Essays are written with great affectation of coolness and indifference to party; but their drift is too obvious to escape detection. They betray a rooted hostility in their Author to Christianity, and even to sound morality; and we can regard them in no other light than as one of those effusions of modern philosophism, by which of late years the minds of many, in almost every part of Europe, have been vitiated, and which it is the duty of every friend of Christianity, and every lover of his country, as far as he can, to discourage and repress.

REVIEW OF REVIEWS, &c. &c.

ALTHOUGH the following paper cannot be considered as a full or direct reply to the question put in our last number; *What are the most safe, and, at the same time, the most effectual means, in the present circumstances of the world, of counteracting in a work like ours, the influence of those publications which are employed in disseminating infidelity and irreligion:* yet, as the remarks contained in it may be of use, not only to reviewers, but to our readers in general, we willingly insert it.

To the Editor of the Christian Observer.

SIR,

THE question you have proposed for discussion, in page 600 of the last number of your miscellany, is certainly a very important one. The impression it made on me, has induced me to send you the following contribution on the subject. I shall be glad, however, to see my reply superseded by a more satisfactory answer to the question.

As you have pledged yourself to produce only a select review of books, you are happily exempted from the necessity of reporting *every thing* which vanity, virulence, or impiety, may bring forth. In the class, however, of books "connected with religion, morals, and education," there are some compositions, of which, on the whole, it may be adviseable to take no notice. They are so contagious, that, like a putrid body, they cannot be touched without imminent peril. The only hope in such a case is, that some do not know that there is such a book: it lies out of their walk; and they are the safer for not passing within the sphere of its infection. I do not apprehend that the Christian Observer would defile his page, by a quotation from a publication of so bad a quality; but I beg leave to recommend to him to refrain from quoting likewise from works, whose hurtful tendency may not be quite so great. If it be at all necessary to take notice of a mischievous publication, the most eligible way seems to be to produce only a general report of its design and tendency: give it its character according to your judgment of it; but let it not speak for itself; for that which ought not to be *written*, ought not to be *read**.

In the perusal of some popular reviews, I have observed a fault which may be mentioned here by way of caution to the Christian Observer. I have found these critics passing sentence of condemnation on a profligate work; but have observed with grief, that the sentence has been so expressed, as to tend rather to the propagation than to the extinction of the mischief which the book was likely to produce. The design has been reprobated, the manner applauded. The reader has been very gravely cautioned not to look into the book, because vice is therein set forth with such fascinations of description, such strokes of wit, such effusions of genius, as may be too much for his virtue; and the mention of these attractions makes him a purchaser. If a book be bad in its tendency, let no inducement to peruse it be held out.

In the review of such books as deserve more particular notice, it seems of great consequence that you should always remember, that your miscellany is a family book. In drawing

* Does not this recommendation admit of some qualification? Did not the Bishop of Llandaff, Mr. Scott, &c. render a real service to the community by exposing the fibaldry, profaneness, and blasphemy of Thomas Paine? Ed.

up, therefore, a critique on any publication, you should not think merely of a few men of extensive information who may read the review, and who can, without any hazard to themselves, peruse what is written against the truth, as persons used to attend dissections can bear the exposure of what would shock others. Let me intreat you, Sir, not to think of these gentlemen only, but of our sons and daughters; and to consider, when you insert a quotation, how that passage is likely to affect *them*.

It may possibly serve to guide you in the review of those books, from which it is necessary to make extracts, to bear in mind two existing evils; the corruption of human nature, and the revolutionary spirit of the times. In consequence of the first, we are naturally in a state of recipiency for that which proceeds from the spirit of error. It needs no effort of argument to introduce or to fix it in the mind. It is congenial with the propensities of our fallen nature, and when bad and good are presented on the same page, the unrenewed mind seizes, as by a kind of elective attraction, the former, and leaves the latter. This danger, perhaps, it is not possible entirely to avoid; but it may be lessened, by great caution, in the introduction of what is wrong, and is, therefore, likely to assimilate with the state of a distempered mind.

Among the particular evils of the present times, there seems to be none much more likely to spread than the spirit of insubordination. I would have the Christian Observer keep a vigilant eye on this tendency, and strenuously withstand those who labour at the degradation of constituted authorities. While young people are incapable of judging for themselves, it seems to be the incumbent duty of all serious minds, to nourish in them a reverence of every authoritative appointment, both civil and sacred.

I beg leave further to observe, that I would have the Christian Observer set an example to his readers of a Christian Spirit in the exposure of errors. It is devoutly to be wished, that this entertaining work may diffuse a spirit and temper worthy of the truths it is designed to support. The influence of its language on those families in which it is read, will, without doubt, be considerable. It will generate a violent, a supercilious, or a gentle manner of treating an adversary, according to the language it uses towards those whose sentiments are at variance with its own. Such being the probable effect of its language, it will, I trust, be the care of its Editor, that it be highly exemplary in this point. It ill becomes one who engages in the cause of God and truth, to put on the airs and manners of worldly disputants. Leave to such antagonists the contemptuous and the sarcastic style. Some of your readers will probably look into other reviews, and they will see and acknowledge a marked superiority in your work, if a christian spirit be as conspicuous as a zeal for christian doctrine. You will not be recognized merely as the abettor of a particular system, but as an example to the advocates of every system; and if in contending for truth you make no impression on your opponent, you will, at least, hold out to those who look on, during the contest, a pattern of that temperance of spirit and language which will render it safe to put the more disputatious part of your work into the hands of young persons: inasmuch as, while it guards them against errors, it will also teach them to maintain their principles with the "meekness of wisdom."

Your correspondent C. C. has given us a good quotation, in which "a clear and full exposition of the truth" is recommended as one of the means of obviating error. This is a rule of prime importance. But here give me leave to observe, that some, while professing to proceed by this rule, go beyond it. To say *all* which can be said on the contrary side, is not, I apprehend, what the writer meant by "a clear and full exposition of the truth." To keep within these limits, every thing that does not exactly meet the question must be omitted; as must, likewise, all consequences not fairly deducible from the premises. He who aims not to keep up a controversy b to settle it, will find it of use to hi to remember the words of Terenc "Ne quid nimis."

Let me in conclusion observe, th some publications resemble those bal of rich goods; which are sometim imported from the Levant: th contain useful and valuable article but we run the hazard of catchi the plague by opening them: th come from an infected quarter, a

they bring morbid matter combined with that which is good in itself. If in any work, whatever be its professed object, or however ably it be executed, there be found but one grain of heterodox or seditious matter, you will, I hope, apprize your readers of that circumstance. In the perusal of some of our elementary books for young people, I have met with this latent poison*. The same case will probably occur in the course of your labours as a reviewer, and you will, I doubt not, remember on the occasion, your duty to God and your country.

I am, Sir, &c.

VIATOR.

To the Editor of the Christian Observer.

SIR,

HAPPENING to cast my eye over the British Critic for the month of September last, my attention was engaged by the following passage which stands at the 300th page.

"It is here (viz. in the work under Review) clearly demonstrated, that the injunction (Mat. xix.) to sell all a man's property, and bestow it on the poor, cannot, in its primary meaning, relate to Christians of the present time, nor indeed, properly speaking, to Christians at all; but to those who, in the time of Jesus Christ, were desirous of becoming our Lord's actual disciples. It teaches also to Christians of every age, the important lesson, not to rely too much upon their own merits for acceptance and salvation, but on the merits of their Redeemer. It is moreover clearly demonstrated, that those rich men are alone represented, who trust too much in their riches; and who make them, not what God intended, the means of diffusing happiness to others, but the instruments of pleasure, luxury, and vice." Not having the work which forms the subject of the above critique before me, I must here confine my remarks to the sentiments which the Reviewer, by his method of exhibiting them, has adopted as his own; and these have suggested to me the following topics of enquiry:

1. Although it is allowed that the command (Matt. xix.) to sell all and give to the poor, cannot, in its *literal* meaning, be applied to Christians of the present or of any age; yet are not Christians of every age absolutely bound by its *spirit*, to employ all their property in the service of God, and to regard themselves as no other than stewards of his bounty, who are obliged entirely to regulate their appropriation of it according to the will of God, made known in his word?

2. Does not the language, that Christians are "not to rely *too much* upon their own merits for acceptance and salvation," imply that in the Reviewer's estimation, *some* degree of reliance may be safely placed on them? But is this orthodox? Is it the language of scripture or of our church? Is it not rather a-kin to that doctrine of human merit which our reformers objected to the Romish Church, and which is condemned in our articles and homilies?

3. When it is said, that those rich men alone are represented as entering with difficulty into the Kingdom of Heaven, "who trust *too much* in their riches," is it not difficult to affix any very safe meaning to those words; for how can a trust in riches be in any way conducive to salvation? Besides, is it not dangerous to seem to admit, that a certain degree of confidence, though perhaps a very minute one, may be placed in wealth, without its proving an obstacle to our salvation?

4. Can we rely *too much* or *too exclusively* on the merits of our Redeemer for acceptance and salvation? If we cannot, why should language be used which would imply that there are other grounds of reliance, and that the only danger we have to fear is an undue distribution of our confidence, or trusting *too much*, when, in fact, we are bound not to trust *at all*, in other objects?

My only motive for these remarks is, to prevent the ill effects which guarded language on a subject of such moment, especially when it proceeds from so respectable a quarter as the British Critic, is calculated to produce on inconsiderate minds.

S. L.

* We think it an object which well merits the attention of our correspondent, to point out the poison to which he alludes, so as to guard unsuspecting parents against its pernicious effects. Ed.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

A *Bibliographical Catalogue*, forming 2 or 3 vols. 12mo. is in the press. It will include De Bure, Osmont, Bayer, De la Caille, Maittaire, and selections from the Harleian Catalogue.

Mr. CAVALLO's *Elements of Natural and Experimental Philosophy*, in 3 vols. 8vo. are nearly ready for publication.

Mr. LYSONS is engaged upon a large and magnificent work on the *Via Romana*.

Mr. MUIRHEAD, Librarian to the University of Glasgow, will speedily publish his *Travels in Parts of the Austrian Low Countries, France, the Pays de Vaud, and Tuscany*, in the years 1787 and 1789.

Professor ROBISON is about to publish a *Chemical Lecture of the late Dr. Jos. Black*, from the author's manuscript, with notes, philosophical and historical, by the Editor, partly to illustrate the text, and partly to ascertain the claims of Dr. Black, Dr. Priestley, and others, to the great discoveries which have been made in Chemistry since the year 1756.

A new edition of that venerable record, *Domesday Book*, with an introduction and notes, is now in preparation for the press, in pursuance of the Address of the House of Commons for the publication of records, &c.

A new *Translation of Appollonius Rhodius*, by Mr. WILLIAM PRESTON, of Dublin, will shortly appear.

A Society of Gentlemen at Edinburgh have announced their intention of publishing a *Critical Review*, which is to commence on the 1st of November, and to appear quarterly.

The *Annals of Philosophy*, begun by the late Dr. GARNETT, are to be continued. The second volume will soon appear.

Dr. EDWARD STEVENS is compiling a *Natural History of St. Domingo*. The materials of this work were chiefly collected during his residence in that island as Consul-general of the United States of America. It will contain descriptions of more than 1600 indigenous plants, accompanied with engravings by the best American artists.

A Course of Lectures on Zoonomia; or, the Laws of the Animal Life, by the late Dr. GARNETT, will be printed at the press of the Royal Institution, for the benefit of his family.

A complete and improved translation of PASCAL's *Thoughts on Religion*, with Memoirs of his Life and Writings, recently obtained from authentic sources, is an-

Coloured Figures, to elucidate the Mineralogy of Great Britain, will shortly be published by Mr. JAMES SOWERBY.

A new edition, in 6 vols. 8vo. of the *Prose Works of* MILTON, is in the press, to match the edition of his poetical works, lately published by Mr. Todd, in 6 vols.

Dr. ALDERSON, of Hull, has issued proposals for establishing a Commercial College in that town; the objects of which are—1. To obtain for men of business precise information on the nature and value of every article of commerce, whether crude or manufactured. 2. To point out to them the quarter from which such articles may be best procured. 3. To render such persons acquainted with the various processes by which these commodities are rendered marketable; and 4. To instruct them in the languages of the different countries, to which the objects of commercial intercourse may lead them.

The subscribers to Lloyd's Coffee-house have voted the sum of £2000, for the purpose of encouraging the building of Life Boats on different parts of the coasts of the United Kingdom. Mr. Greathead, of South Shields, is now engaged in building them for various places.

The skeleton of the Mammoth, which we mentioned p. 127, is sent over to this kingdom, and is now exhibited in London.

A late Gazette contains a notice from the Corporation of London of their intention to apply to Parliament for five acts:—the first, to remove Bethlem Hospital, and on its scite to build a new square, with two new streets, the one leading into Throgmorton-street and the Royal Exchange, and the other from Moorgate to Mansion-house-street, and to widen, improve, &c. the intermediate lanes, &c. The second, for taking down London Bridge, and rebuilding another Bridge across the Thames instead of it. The third, for enlarging Smithfield-market, and for the better regulation of it. The fourth, for enlarging and amending the powers in the Act for improving the Port of London. And the fifth, for establishing a free market for the sale of coals in the wards of Billingsgate and the Tower, or one of them, and to prevent imposition in the sale of that article.

Six new calico printing presses, on an improved plan, are said to have lately been erected at Woodbank Print-field, near Carlisle, by which there is an immense saving of expence. They are said to be carried on by water, to require the attendance of only one man each, and yet to turn off as much work as 27 men can do in the ordi-

nary way, and each of these men earning from one guinea to two guineas per week.

A new island was discovered in the Pacific Ocean, on the 22d of December, 1801, by Mr. Sharp, late Surgeon of the Cornwallis, in his passage from Port Jackson to China, on board the Hope, lat. 28 miles S. long. 165 deg. E. Mr. Sharp named it "Schank's Island," in honour of Captain Schank, of the Royal Navy. Its length is above five or six leagues, its breadth a little less.

FRANCE.

M. De Luc has ably demonstrated in different works, in opposition to the fond notions of some infidel writers, that the continents we inhabit have no older date than that fixed by the chronology of Moses, since the flood. The same author, ever watchful in defence of the evidences of revelation, observes, in No. 154 of the Bibliotheque Britannique, that "the project, long ago formed, of destroying the credit due to the revelation announced by the sacred historian, prevails, with some, over evidence. No attention is paid by infidels to the proofs which confirm it; and, without having been able to destroy them, and even without having tried it, they return to the charge as soon as an opportunity offers." In proof of this remark he observes, that "the *Moniteur*, or French *Gazette Nationale*, of the 25th of Pluviose last, (Feb. 14, 1802), contains a long article, in which are announced discoveries made in Upper Egypt, and among these is that of two zodiacs; from which it is 'certain,' says the writer, 'that the present division of the zodiac, such as we are acquainted with, was established among the Egyptians 15,000 years before the Christian æra, and that it has been preserved without alteration, and transmitted to all other nations.' "This conclusion," continues Mr. De Luc, "given with a tone of assurance, may easily impose, and make it be believed, that it is well founded, though it can rest only on conjectures or mistakes in the application of astronomical calculations; but in such speculations, as they are restrained by no religious persuasions, they follow their own ideas, without ever inquiring whether they can be reconciled with what is pointed out to us by nature." He then observes, that the Memoirs of the Academy of Sciences for 1708, contain an engraving of a large fragment of an Egyptian zodiac, which consisted of six concentric circles, but which was thought, by the learned Frenchmen of that day, to be worthy of little attention, being rather astrological than astronomical. "But," he adds, "Voltaire and his school had not yet appeared *seated in the scorner's chair*, throwing out their sophisms and their sarcasms against the account given by Moses. These arms made their usual impression on inattentive men. They reject, as fabulous, the chronology of the sacred historian, and, by a very remarkable, but not novel, inconsistency, they give more faith to the uncertain interpretations of these combined arrangements of the Egyptian signs and hieroglyphics, the date of which, as well as the meaning, is unknown, than to a chronology established through an uninterrupted series of generations. Fortunately, without going far from the place where these zodiacs were found, a very remarkable fact of the philosophy of the earth bears testimony against the antiquity ascribed to them. We know, from the accounts of enlightened travellers, that the coast of Arabia, on the Red Sea, is incumbered with vaults or reefs of coral, which render access to them difficult and dangerous. These reefs are the work and habitation of polypes, which, in proportion as they labour, abandon their first habitations, on which they continue to build. In warm climates these polypes are always in activity; they never cease to multiply and to labour; the result of which is, that in a short time they augment in a sensible manner the mass of their habitations, which are not destroyed by age." He quotes Niebuhr to prove that Ghaleska, once a flourishing town on that coast, is reduced, by the growth of those coral banks, to a miserable village; and adds, "if only a few centuries then were required to render a port and the neighbouring coasts inaccessible, this rigorous consequence results, that all these shores must, many ages since, have been inaccessible to ships, had the Red Sea, and the coasts by which it is bordered, existed 15,000 years before the Christian æra." See more in Tilloch's *Phil. Mag. Vol.* xiii. *Art.* 62.

M. Parmentier has furnished some useful domestic hints, in a Memoir on Vinegar, lately published. The principal requisite in the formation of good vinegar he states to be, contact with atmospheric air, a temperature not exceeding 18 or 20 of Reaumur's thermometer, the addition of some extraneous vegetable matter to promote the acetous fermentation, and wine abounding in alcohol. The most simple and least costly method of preserving vinegar, for common domestic purposes, is to cork it up in glass bottles, and to allow them to remain for a quarter of an hour in boiling water; after which it may be exposed to the air without injury, and will keep sound for some years. That portion of vinegar, which, in an unsophisticated state, would require 60 grains of alkali to saturate it, will be saturated with 24 grains of pot-ash when it is adulterated with pimento, or other hot vegetables. The presence of sulphuric acid may be detected by the smell, when the liquor is poured on live coal; and a white precipitate of silver will discover an addition of the muriatic acid. Meat of all kinds

fresh for several days, during the extreme heat of summer, by allowing it to steep well in curdled milk; and, at the same time it acquires a superior delicacy of flavour, and is rendered more easy of digestion. The sprinkling of vinegar on the floor will remove infectious odours from a room more effectually than burning it on a heated shovel, as is the common practice.

From the reports of the French Minister of the interior, it appears, that the greatest attention is paid to the improvement of those manufactures which resemble the English.

The exhibition of specimens of the manufactures of France at Paris, which annually takes place during the five complimentary days of the French year, which are the days intervening in our calendar between the 17th and 24th of September, has not, for the present year, produced any thing to shew that the manufactures of France are at all in a state to wage any alarming competition with those of Britain.

The minister of the interior, by a letter, has announced to the Administrators of the Museum of the Arts, that the Venus de Medicis, the Pallas, and the precious Manuscripts from Herculaneum, are arrived at Marseilles. A rich collection of Etruscan vases are on their way to the same port.

Among the many grand projects in which the French Government is now employed, the most gigantic, and, at the same time, the most useful, is stated to be an attempt to make the Rhine communicate with Paris by the rivers Zorr, Saare, Seille, Meurthe, Moselle, Meuse, Ornain, and Marne. This canal would be 140 leagues in length, 121 of which would consist of rivers navigable by nature; 16 leagues of rivers and rivulets to be made navigable, and three leagues only which would require to be dug. It would be from 60 to 72 feet in breadth, and 10 or 12 feet deep.

ITALY.

The Library of St. Mark, at Venice, is said to contain a curious Marine Chart of the American Seas, by Bianchi, finished before the Voyages and Discoveries of Americus Vesputius, and on which the Islands called Antilles are marked. This chart, which, if genuine, would seem to prove that the Europeans had some knowledge before the discoveries of Americus, will be shortly published by Morelli, the Librarian.

GERMANY.

During the last 20 years, the reading propensity has so increased amongst every class of people in Germany, that in the protestant part only there are from 800 to 1000 circulating libraries, in most of which, however, novels and plays are principally read. Hence the incredible number of novels that every year, make their appearance at the Leipsic Book Fairs; as the publishers calculate that, be the production good or bad, they will be able to dispose of a copy to each circulating library. The larger cities, however, seem to vie with each other in the establishing of well-planned and well-conducted Reading Institutions. One of the most celebrated of these is that of Beygang, in Leipsic, which contains more than 60,000 volumes.

From a geographico-statistical *View of the German Empire, before and after the Peace of Luneville*, by M. Von Hoff, it appears that France acquired, by that peace, from 1200 to 1260 square German miles, or nearly one-ninth of the whole empire, which, before the French Revolution, comprehended 11,500 square German miles, 2,500 cities, 3,000 market towns, 95,000 villages, and 23 millions of inhabitants. By the peace, Germany gains the Venetian territory, but loses on the side of France 3,900,000 of inhabitants, that is, nearly one-seventh of her whole population. The dismembered portion produces cattle, venison, flax, grain, wine, (the most esteemed sorts, however, grow on the right bank of the Rhine,) gold, silver, copper, tin, quicksilver, iron, marble, pit-coal, salt, &c. By the cession of the provinces on the left bank of the Rhine, Germany has likewise given up some of her most considerable rivers, the Scheldt, the Maese, Moselle, and Saar; the mineral waters of Aix-la-Chapelle, Spa, and Chaufontaine; and the important manufactures of linen, laces, cloth, and leather, in the Low Countries.

DENMARK.

Professor Munter, of Copenhagen, has lately published, in a small volume, *Observations on the Antiquities, Inscriptions, &c. found among the Ruins of Babylon*, with a Dissertation on the Carthaginian and Vandalic Medals.

RUSSIA.

The Emperor of Russia is said to be fitting out two ships to make a voyage of trade and discovery round the world, and to establish on an island, contiguous to Japan, a factory or colony which may open a trade with the Japanese.

NORTH AMERICA.

The *Life of* Washington, from materials collected by himself, is shortly expected to make its appearance in America.

The first Book Fair held at New York, similar to the famous Fairs of Leipsic and Franckfort, exceeded every hope that was formed of its success; 520,000 volumes being sold. A fair of the same kind is about to be established at Philadelphia.

LIST OF NEW PUBLICATIONS.

SERMONS.

A Sermon on the Death of the Earl of Clare. By W. Magee, D. D.

Sermons. Vol. I. By W. Jay, of Bath. Second Edition, corrected.

Mutual Duties of Husbands and Wives. A Marriage Sermon. By W. Jay. Third Edition.

THEOLOGY.

Bean's Family Worship. Third Edition.

The Revealed Will of God the sufficient Rule of Man. By W. Knox, Esq.

Sermons, (with a Portrait of the Author.) By the late William Stevens, D. D. Rector of Great Snoring, 3 vols. 8vo.

Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England. In Two Letters to the Rev. John Overton, A. B. By E. Pearson, B. D. Rector of Rempston, Nottinghamshire, 8vo.

The Epistle of Paul to the Romans analysed, from a Developement of those Circumstances in the Romish Church by which it was occasioned. By J. Jones, 8vo.

Misericordia. By Dr. Hawker.

Hints for Religious Conversation with the Afflicted, with Children, &c. By the late Rev. Mr. Richards.

MISCELLANEOUS.

Considerations on the late Elections for Westminster and Middlesex.

An Examination of the Report of the Committee of the House of Commons on the Claims of the Remuneration for the Vaccine Pock Inoculation. By George Pearson, M. D. F. R. S.

Remarks on Modern Female Manners.

Three Discourses on Books.—I. On the Use of Books.—II. On the Result and Effects of Study.—III. On the Elements of Literary Taste. Delivered at the Anniversary Meeting of the Library Society at Chichester. Small 8vo.

Poems by Francis Wrangham, M. A. Member of Trinity College, Cambridge, 12mo.

Egypt: a Poem, descriptive of that Country. Written during the late Campaign. By M. M. Clifford, Esq.

A Picture of Monmouthshire; or, an Abridgement of Mr. Coxe's Historical Tour in Monmouthshire. By a Lady.

A Tour, performed in the Years 1795-6, through the Taurida, the ancient Kingdom of Bosphorus, &c. By Maria Guthrie, described in Letters to her Husband, M. Guthrie, M. D. F. R. S. &c.

Statistical Survey of the County of Dublin; with Observations on the Means of Improvement. Drawn up for the Consideration, and by Order, of the Dublin Society. By Lieutenant Joseph Archer. 8vo.

Philosophical Transactions of the Royal Society of London, for the Year 1802. Part I. 4to.

Eighth Volume of the Transactions of the Royal Irish Academy.

The Celestial Companion. By R. Woolsey, folio.

Brief Memoirs of the late Rev. S. Wilton, D. D. Minister at the Weigh-house, Eastcheap, 8vo.

Nereis Britannica; containing all the Species of Fuci, Natives of the British Coasts: with a Description in English and Latin, and Plates coloured from Nature. By John Stackhouse, Esq. F. L. S. Fasciculus III. folio, with 5 coloured Plates.

Spence's Polymetis abridged; or, a Guide to Classical Learning. By N. Tindal, A. M. Sixth Edition, with 28 Plates.

Geography, for the Use of Schools, on a Plan so practical to Teachers, and so highly fascinating to Pupils, that it cannot fail to recommend itself to universal Adoption the Moment it is seen. By the Rev. J. Goldsmith, A. M. Embellished with near 50 Plates.

A new System of English Grammar; or English so illustrated as to facilitate the Acquisition of other Languages: with a complete System of Parsing. By R. S. Shillem, A. M. 12mo.

A General Pronouncing and Explanatory Dictionary of the English Language. To which is added, A complete Vocabulary of Scripture Proper Names. By G. Fulton and G. Knight, Teachers of English, 12mo.

An Historical Account of the British Expedition into Egypt. By Robert Wilson.

History of France. By Alexander Ranken, D. D.

The History and Antiquities of Reading. By the Rev. Charles Coates, LL. B. Vicar of Osmington, &c. F. A. S. and Chaplain to the Prince of Wales, royal 4to.

The State of Europe before and after the French Revolution. By Frederic Gentz, Counsellor at War to his Prussian Majesty. Translated from the German. By John Charles Herries, Esq. 8vo.

The History of the Anglo-Saxons, Vol. II. Part I. containing a View of the Kingdoms and Piracy of the North, the Expedi-

tions of Ragnar Lodbrog, and the Life of Alfred the Great. Part II. continuing the History to its Conclusion at the Norman Conquest. By S. H. Turner, F. A. S. 2 vols. 8vo.

Also, by the same Author, The History of the Anglo-Saxons, from their first Appearance above the Elbe, to the Death of Egbert; with a Map of their Ancient Territory, 8vo.

The Asiatic Annual Register; or, a View of the History of Hindostan, and of the Politics, Commerce, and Literature of Asia, for the Year 1801. Vol. III. 8vo.

The History of Ilium, or Troy, including the adjacent Country, and the opposite Coast of the Chersonesus of Thrace. By the Author of Travels in Asia Minor and Greece. With a Map, 4to.

FRENCH BOOKS IMPORTED.

Voyage en Islande, fait par ordre de Sa Majesté Danoise, contenant des Observations sur les Mœurs, les Usages des Habitants, une Description des Lacs, Rivières, Glacières, Sources chaudes, &c. &c. traduit du Danois, par Gauthier-de-la-Peyronie, traducteur des Voyages de Pallas, 5 vols. 8vo. avec un Atlas, 1 vol. 4to.

Dialogues Chrétiens sur la Religion, les Commandemens de Dieu et les Sacremens, 3 vols. gr. 8vo.

Entretiens sur le Suicide, ou Courage philosophique opposé au Courage religieux, et Réfutation des Principes de Rousseau, Montesquieu, &c. &c. par Marie-Nicolas Silvestre Guillon, 1 vol. large 18mo.

Le Paradis de l'Ame Chrétienne, contenant divers Exercices de Piété, traduit du Latin de Horstius, 2 vols. gr. 18mo.

Mémoires sur le Commerce des Negres au Caire, et sur les Maladies auxquelles ils sont sujets en y arrivant, par Louis Frank, ex-médecin de l'Armée d'Egypte, 1 vol. 8vo.

Sermons sur le Prix des Choses les plus importantes de ce Monde, suivis d'Exercices de Piété, par M. Zollikoffer, Pasteur de l'Eglise Reformée de Leipsic, traduit de l'Allemand, par M. le Professeur de la Veaux, 2 vols. 8vo.

Sermons sur divers Textes de l'Ecriture Sainte, par Henri Chatelain, Pasteur de l'Eglise Walonne d'Amsterdam, 6 vols. 8vo.

Sermons sur divers Textes de l'Ecriture Sainte, par M. Romilly, Pasteur à Génève, nouvelle édition, 3 vols. 8vo.

Sermons de feu J. J. Juventin, Pasteur de l'Eglise de Chesne près Génève, 1 vol. 8vo.

Sermons prononcés à Génève, par M. le Pasteur Vernes, nouvelle édition augmenté d'un volume, et de son Eloge par son Fils, 2 vols. 8vo.

Sermons choisis de feu M. le Cointe, Pasteur et Professeur de l'Eglise, et de l'Académie de Génève, 1 vol. 8vo.

Sermons sur différens Textes de l'Ecriture Sainte, par feu M. Daniel de Rochemont, 1 vol. 8vo.

Sermons Nouveaux, par F. J. Durand. 2 vols. 8vo.

Sermons sur divers Sujets importans, par feu M. G. Laget, Pasteur de l'Eglise de Génève, 2 vols. 8vo.

Sermons, par M. D. Levade, 1 vol. 8vo.

Sermons, par feu M. Frédéric-Louis Petitpierre, Pasteur à Neufchatel, 2 vols. 8vo.

Abrégé de l'Histoire Ecclésiastique, depuis la Naissance de Jésus Christ jusqu'à l'an, 1700, par J. Alphonso Turretin, Pasteur à Génève, 2 vols. 8vo.

Le Nouveau Testament de Notre Seigneur Jésus Christ, traduction nouvelle, revue et approuvée par les Pasteurs et Professeurs de l'Eglise, et de l'Académie de Génève, 1 vol. 4to.

Du Culte des Dieux Fétiches, ou Parallèle de l'Ancienne Religion de l'Ægypte avec la Religion actuelle de Nigritie, 1 vol, 12mo.

Des Services, que les Femmes peuvent rendre à la Religion, suivi de la Vie des Dames Françaises les plus illustres en ce genre dans le 17me Siècle, 1 vol. 12mo.

Histoire Générale de la Naissance et des Progrès de la Compagnie de Jésus, et Analyse de ses Constitutions et Privileges, 6 vols. 12mo.

RELIGIOUS INTELLIGENCE.

AMERICA.

An account has lately been published of "A Revival of Religion" in the State of Kentucky, attended with circumstances which render it peculiarly entitled to notice. A letter of the Rev. G. Baxter, Principal of Washington College, dated the 1st of January, 1802, states, that a year before, the whole of that country was remarkable for vice and dissipation, and a majority of its inhabitants were professed infidels; but that, in the course of the spring and summer of 1801, such salutary effects were produced by the

preaching of the Baptist and Presbyterian Ministers, that Kentucky became an uncommonly moral place. "A profane expression, it is said, was scarcely heard; a religious awe seemed to pervade the country; and some deistical characters confessed, that, from whatever cause the revival might originate, it certainly made the people better. Its influence was no less visible in promoting a friendly temper," whilst a spirit of lively and fervent devotion was universally prevalent.

Thus far we rejoice, with every true Christian, in the effects which appear to have been produced: they are the proper fruits of Christianity. It is, therefore, with regret that we find the account to contain some things which are open to objection.

Assemblages having met for social worship in the open air, consisting, in some cases, of 8, 10, or 12,000, and in one instance of 20,000 people, it became necessary for several ministers to officiate at the same time in different parts of the same congregation, and many of the hearers wandering from preacher to preacher, an appearance of confusion and disorder was created.

The length of the worship formed another extraordinary circumstance. "The people," it is said "after they were dismissed, shewed a strange reluctance at leaving the place; they generally continued some time in the meeting-house, in singing or in religious conversation." "At Cane-Ridge they met on Friday and continued till Wednesday evening, night and day, without intermission, either in public or private exercises of devotion, and with such earnestness, that heavy showers of rain were not sufficient to disperse them. On other sacramental occasions, they generally continued on the ground until Monday or Tuesday evening; and had not the preachers been exhausted and obliged to retire, or had they chosen to prolong the worship, they might have kept the people any length of time they pleased."

But by far the most remarkable circumstance was, "that the people began to fall down in great numbers under serious impressions, even during the most solemn parts of divine service," exciting, as might be expected, universal astonishment, and a curiosity which could not be restrained. Many crowded round the individuals who had fallen, in order to see how they were affected, and thus impeded the service; until, at length, "the falling down became so familiar as to excite no disturbance. When persons fell, those who were near took care of them; and every thing continued quiet until the worship was concluded. At Cane-Ridge sacrament, not less than 1000 persons fell prostrate to the ground, among whom," it is added, "were many infidels." At another sacrament, "the number that fell was thought to be more than 300."

The account given by Mr. Baxter of this phænomenon is as follows:—"Immediately before they (viz. the people who fall down) become powerless, they are seized with a general tremor, and sometimes, though not often, they utter one or two piercing shrieks in the moment of falling. Persons in this situation are affected in different degrees; sometimes, when unable to stand or sit, they have the use of their hands, and can converse with perfect composure. In other cases they are unable to speak; the pulse becomes weak, and they draw a difficult breath about once in a minute: in some instances, their extremities become cold, and pulsation, breathing, and all the signs of life forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed, that they felt no bodily pain; that they had the entire use of their reason and reflection; and when recovered, they could relate every thing that had been said or done near them, or which could possibly fall within their observation. Persons have sometimes fallen on their way from public worship, and sometimes after they had arrived at home; and, in some cases, when they were pursuing their common business on their farms, or when retired for secret devotion. Numbers of thoughtless persons have fallen as suddenly as if struck with lightning; many professed infidels, and other vicious characters, have been arrested in this way, and sometimes at the very moment when they were uttering blasphemies against the word. This falling is common to all ages, sexes, and characters."

We have felt considerable reluctance in bringing these strange transactions to the knowledge of our readers, but considering ourselves in

some degree pledged to afford them a correct account of the state of religion, we did not feel at liberty to overlook so material a piece of religious intelligence. We should conceive, however, that we failed in our duty, if, while we exhibited the facts which have taken place, we omitted those comments, which a regard to truth, and to the interests of real religion, seem to us to require. We deem it the more necessary to do this, as the Editors of the Evangelical Magazine have stated that account of Mr. Baxter, from which we have given extracts, and which they have given at length, to be *the most correct, judicious, and satisfactory they have seen*, and have not expressed their disapprobation of any of the circumstances which we have related.

In this representation of Mr. Baxter's account we can by no means concur; for, to say no more, he seems to us to regard some appearances, which are of a very doubtful and suspicious nature, as marks of conversion. The strange occurrence, for instance, of falling down, is spoken of, not merely as a weakness to be tolerated, but as an effect to be rejoiced in of the presence and power of God. No doubt seems to be expressed respecting the real conversion of those who thus fell down; and although the circumstance of falling down is not made the only evidence, yet it is brought forward in such a manner as to imply, that it must be regarded as no very doubtful evidence of the operation of divine grace.

We are too well acquainted with the weakness and inconsistency of man, to argue, that such extravagances may not, in certain cases, attend a real change in a man's religious state; but to regard them with complacency, as probable indications of sincere conversion, is, on the most favourable supposition, to substitute mere animal feeling,—the effect of sympathy or of something worse, in place of the solid and essential graces of the Christian character. If a man is taught to date his conversion from the period of his *falling down*, that strange event will naturally acquire a vast importance in his eyes. He will despise the more slow and ordinary methods of instruction, and he may even be influenced to continue in his former ignorance, by the circumstance of his having a singular and surprising tale to relate, which, whilst it is considered as placing his conversion beyond a doubt, may, notwithstanding, tend to generate conceit, and spiritual pride; and by rendering him high-minded, may lead to a relapse into sin, and, perhaps, to a final apostacy.

Let it be remembered, in confirmation of the view now given, that very violent emotions are generally found to be short-lived. The Rev. Mr. Edwards, Mr. Berridge, Mr. C. Wesley and others, who had an opportunity of narrowly considering the subject, were of a similar opinion, and it has derived considerable support from occurrences which, within the last ten years, have taken place in the West Indies. The writer of these remarks has himself known many who have sustained, in what they were taught to conceive the moment of their conversion, bodily emotions of a similar and no less violent kind; but truth compels him to state, that though some good moral effects accompanied the event, in the end both the religion and the morality entirely disappeared. Such, indeed, may be expected to be the effect of establishing unscriptural tests of conversion.

It may also be remarked, that the appearances spoken of by Mr. Baxter as supernatural, appear to us to be perfectly natural. The sympathetic nature of all violent emotion is well known to those who have studied the moral and physical constitution of man; and, in the case under consideration, there are many things likely to increase its power and prevalence. When men are made to believe that falling down is a sure, or even probable, proof of conversion, they readily yield to the impassioned tones of the preacher, and encourage in themselves a sympathy with those who scream and are falling down around them. This is true, especially of weakly and nervous persons; and the want of sleep, long fastings, protracted attendance on divine worship, as well as crowded audiences, must greatly add to the effect. Ministers, therefore, ought to be very fearful of using language which may lead uninformed or enthusiastic minds to regard such things as a probable indication, and still more as a decisive proof, of conversion.

It is a well known fact, that, in general, these strange emotions are not so involuntary as they appear to be;

for it has usually been found to be very easy for the preachers to repress them, when they are inclined to do so.

Having already extended this article to a great length, we shall now bring it to a close. But let us first request any one, who may doubt the justice of the preceding observations, to weigh well this question, Whether he can ascribe to God, the God of order and wisdom, such wild and disorderly effects as have been described? May they not even be the devices of that enemy, who is emphatically called in scripture "the Deceiver" of the world, who would thus delude men into a false estimate of their spiritual state, and also bring into disrepute the common, but far more valuable, effects produced by the zealous and faithful preaching of the Gospel.

VIEW OF PUBLIC AFFAIRS.

The course of events during the present month, which has eluded the prescient sagacity of the most acute and enlightened politicians, is calculated to furnish many useful topics of reflection to the Christian Observer. Although a year has scarcely passed since it pleased Providence to bless us with the return of peace, apprehensions have already been excited for its continuance. That this peace may prove lasting has been the object of our ardent prayers; but, at the same time, the experience which has been acquired of Bonaparte's thirst for dominion makes it less an object of confident expectation than of earnest desire. Scarcely had Bonaparte affixed his signature to the preliminary treaty, and been thus delivered from the powerful hostility of Great Britain, than he manifested the restlessness of his ambition by assuming the government of a great part of Italy, and thus virtually annexing that rich and populous country to France, already swelled with conquests far beyond her natural size. Indeed, since that period, scarcely one month has passed which has not witnessed the adoption of measures on the part of the French Government, calculated to excite the jealousy and apprehension, and to affect the independence of other nations. But not to dwell on more remote events, which begin to lose their importance in the rapid succession of new and interesting occurrences, we mean at present to advert only to the recent conduct of Bonaparte.

Trusting, perhaps, too much to his good fortune, the weight of his name, and the influence of his superior talents; to the immense resources of France, which are now under his sole and absolute direction; and to the ascendancy over the minds of men, which his past success and his present imposing arrogance of demeanour have given him; he has of late been less careful than formerly in concealing his insatiable love of power, and his desire of dictating the law to Europe. He evidently aspires to be the arbiter of her destinies, and his experience seems to justify the hope of success. He has united all the power of Italy and France in his own person; he has annexed Piedmont, the key of Italy, to France; Liguria and Etruria are but provinces of his empire, completely at his disposal; Holland seems only to wait a proper opportunity of becoming a French presidency; yet Europe has calmly looked on: relying on the continuance of this supineness, and intoxicated with his unexampled success, he has recently ventured to assume the arbitrary regulation of the Germanic empire, and to parcel out at pleasure, and without even consulting the Emperor, its kingdoms, princedoms, and bishopries: he now also meditates the subjugation of Switzerland, the only remaining barrier against his designs on Germany; and as a step to it, that country is commanded, with the voice of a master, to execute his arbitrary mandates. Should he succeed in these instances, his encroachments will probably extend further; but the unexpected firmness of the Emperor in refusing to sanction his unceremonious partition of the empire, and the gallant opposition of the Swiss to his imperious dictation, have, for the pre-

sent, roused a spirit of resistance which, if directed with wisdom and vigour, may still rescue Europe from the despotism of France. The change which has taken place in the policy of the Emperor of Russia seems to favour this hope. Europe saw him, with surprise and concern, made, for a time, a tool in promoting Bonaparte's plans of aggrandisement; and with the immense weight of his influence, united to that of France, overawing not only the diet of Ratisbon, but every other power whose interference might be of use. But he seems now to have opened his eyes, in some measure, to the folly of this line of conduct; and the recent changes which have taken place in his cabinet, are said to be decisive proofs of the decline of the French interest at Petersburgh.

It is the fate of Switzerland, however, which, as being more imminent, is, at this moment, more particularly interesting. No sooner were the people of Switzerland enabled, by the removal of the French troops, to speak their sentiments of the constitution manufactured at Paris, which, without any regard to their customs, prejudices, and feelings, had been forced upon them, than they rose with unexampled unanimity, drove out their mercenary government, and asserted their independence.

After such a strong expression of the national sentiment, France, it might have been hoped, from shame, if not from principle, would not have ventured to interfere. The proclamation of the First Consul has, however, dissipated all such expectations. It is a paper so replete with haughty and insolent assumption, and lofty supercilious arrogance, that it could not fail to cause a great sensation, not only in Switzerland, but in every corner of Europe. What may be its effect in provoking the resistance of the Swiss, or in rousing the great powers of Europe, by powerful interposition, to rescue Switzerland from the tyranny of French protection, and to put a stop to a system of aggression and encroachment, which threatens to destroy their own independence, time only can discover.

The part which our own government may have taken on this occasion is properly concealed from the public. It is, however, generally supposed that the language of spirited remonstrance has been employed to check the further extension of French dominion. That for the present it will be effectual, without the justly dreaded renewal of hostilites, we entertain a strong hope: Bonaparte cannot be willing at the present moment to involve himself in another war, which in such a cause could not but be extremely unpopular in France, and might furnish plausible pretexts of opposition to those who are disaffected to his government. It would be attended also with the complete annihilation of all his commercial and colonial plans. He will, probably, therefore, without relinquishing his ambitious designs, bend to the pressure of present circumstances, and suspend his projects of empire, until an opportunity, more favourable for their execution, shall arrive.

While we feel it to be our duty thus to trace the course and probable consequences of political occurrences, we would do it under a deep conviction of our own shortsightedness and ignorance, and under the constant recollection that all the changes of states, as well as every other event, are under the absolute direction of infinite wisdom, and of infinite goodness. The insatiable ambition of Bonaparte; the power and resources of France; the tame submission, or the resolute resistance of the nations of Europe, are no more than instruments of God's sovereign will: the continuance of peace, or the renewal of war, are no less under his control; and, doubtless, they will all be overruled, however unlikely in human estimation to answer that end, to the accomplishment of *his* promises of the final and universal triumph of the Redeemer's kingdom: a consideration which cannot fail to support and comfort the mind of the true believer in the darkest and most discouraging circumstances, either of private affliction or public calamity.

FRANCE.

The Government of France seems to give great attention to commerce and manufactures; and it is said that unwearied efforts are making to draw from this country the most skilful of our mechanics and manufacturers. The First Consul has regularly attended the exhibitions of the productions of French industry at the Louvre, and endeavoured to excite that emulation which is likely to promote im-

provements. No injury to Great Britain, however, either in her trade or manufactures, is to be apprehended from this policy on the part of France. To supplant her in either, appears in the relative circumstances of both countries impracticable; while the increased activity of commerce in France is only likely to furnish fresh employment to BRITISH industry and capital.

By a Decree, passed so far back as the second of July, the First Consul prohibits the entrance, into the continental territory of the Republic, of all negroes, mulattoes, and persons of colour, unless provided with special passports from the colonial magistrates, or a protection from the minister of the marine and colonies. Whether this decree has proceeded from the fear of some plot among Touissant's adherents, or, as is more probable, from a wish to prevent any correct information respecting West Indian transactions from finding its way into Europe; or whether it be a mere ebullition of consular resentment, for the obstruction of his colonial projects, does not appear; but it clearly shews what absolute and unmodified dominion Bonaparte is enabled to exercise over the persons of all classes of his subjects.

The French official paper has continued for some time to observe a guarded silence with respect to the affairs of Switzerland, a circumstance which seems to indicate the unpopularity in France of the First Consul's attack on the liberties of that country.

And yet, if we may credit the representations of Camille Jordan's celebrated pamphlet, for which he is now suffering a rigorous confinement in the Temple, the general disgust which the very name of liberty now excites in that country, would rather favour the attempt to extinguish it in the vicinity. The remarks of this author, formerly one of the deputies to the legislative body, upon this subject, will probably be interesting to many of our readers.

"At that name of liberty," he observes, "what prejudices arise; what signs of terror are manifested by some; what expressions of ridicule by others. What! can you still pursue so dangerous a chimera? Are you not yet undeceived by the many bloody examples which have been placed before you? Alas, the people, in whose favour you seem to exert yourselves, are willing to dispense with your solicitude. They are no longer duped by the illusive ideas of liberty; they are convinced of its danger; they are sensible they are not formed for it. Let us hasten to convey to our profoundly-skilled statesmen, our learned interpretators of the public opinion, what are our real and undisguised sentiments. The people are disgusted at the name of liberty. Yes! we can but too easily divine the nature of that liberty you seek to give us; that liberty which is founded on the absurd principles of democracy; that liberty which exaggerated the rights of nature; recognizes crime as the medium of success; conferred on executioners the titles of apostles; converted the government into a frightful system of despotism; dictated to the convention and to the directory all those laws, the remembrance of which excites, in the breast of every honest man, execration and horror; filled France with ruin and dismay; Europe with terror; and which presents itself to our imaginations, accompanied with all the dreadful attendants of destruction, despair, and death. Alas! the horror experienced at the name of liberty has but too justly been excited among a people who have been so cruelly deceived. What nation has ever suffered like France? What nation ever combated with such an excess of valour, or more at the risk of annihilation than France has done? What interest have we then in supporting the cause of a guilty party, who are, perhaps, meditating the return of scenes similar to those we have endured? Ah! how many men are there who espoused that party from mistaken notions, who now acknowledge their errors, deplore the arbitrary acts of which they set the example, and shed tears at the idea of the odium and disgrace with which they have sullied the noblest of causes. How imperious is the duty imposed upon them—now they are under the entire protection of the law—to endeavour to efface in the public mind the memory of their errors, and to avoid the revival of an odious opposition, the bare apprehension of which, at all times exaggerated, may perhaps become the surest instrument of an absolute power."

Those mistaken notions of liberty, which the horrors of the revolution gave birth to in France, and which have endeared to the French the return of a worse than their ancient despotism, are then contrasted with the realities of true freedom, as they exist in England and America.

"But there is another species of liberty; a liberty founded on wisdom, whose operations are regular, fixed, and determinate; a liberty, for the maintenance of which every citizen interested in the preservation of order and civil society is called upon to exert himself. It is that liberty which no less restrains the licentiousness of the mass of the people, than the despotism of an individual; which thinks that reforms, even the most useful, are dearly purchased by a drop of human blood, or an act of private injustice; that liberty of which we had a transient glimpse at the dawn of the revolution; which at intervals has re-appeared during its progress; which gave birth to whatever was honourable, and the virtuous organs of which were by turns proscribed; that

liberty which the most enlightened nations of the world enjoy; which flourishes in England, triumphs in America, and in all ages has been the idol of every generous breast, and the principle of the glory and prosperity of nations; it is that liberty which the French disdain and have banished from their country."

We need not wonder at the fate which the author of these sentiments has undergone. It perfectly accords with the policy which still leads Bonaparte to forbid the importation of English Newspapers into any part of France.

It is reported that in the treaty which was lately concluded between France and Algiers, there were some articles of a nature highly advantageous to the former power, which have not been made public. Two of the best harbours belonging to Algiers, are said to have been given up, to be fortified and garrisoned by France; one of them the excellent harbour of Bonna, exactly opposite to the island of Sardinia.

The Chief Consul, it is said, is about to visit the Netherlands.

ITALY.

The Acts passed by Bonaparte, in his quality of President of the Italian Republic, daily tend to shew that this new state has no independent existence, and is considered merely as a province of France. A decree which has lately been issued, places its resources absolutely at the disposal of the First Magistrate of France. Bonaparte here commands all the arms, and warlike ammunition, found in the Italian Republic, to be delivered up to France, excepting as much as may amount in value to 4,000,000 livres. The pretext on which this extraordinary decree is founded, probably is, that these places were once conquered by France. But, it is evident, that the whole resources of the Italian Republic, may, by the same logic, be laid claim to.

SWITZERLAND.

The situation of Switzerland has continued to occupy the attention, and interest the feelings of all Europe; and particularly of this country, where the blessings of rational liberty and national independence are better understood, and more justly appreciated than they are by any other nation. The success which has attended the first efforts of the malcontent party, seems to have consolidated their force to a degree which was scarcely to be looked for. The defeat of the forces of the government under the walls of Berne, and the consequent surrender of that city to the assailants, which took place on the 18th of September, have served to unite such of the Swiss as were before wavering and irresolute, in a determination to assert their freedom; and little doubt can now be entertained, that the cause of the insurgent party, so called, is the cause of a decided majority of the Helvetic Cantons opposed to the mercenary or timid adherents of the government instituted by France. The members of that government, on being driven from Berne, retired to Lausanne, where they still continue. The affairs of Switzerland have since returned to their ancient channel, with a surprising rapidity, and the old federative government seems to be the object of the general choice. An Helvetic Diet, formed agreeable to the ancient regime, has assembled at Schwitz, and has agreed on the plan of a constitution, to be submitted to all the cantons. The substance of this plan is, that Switzerland shall form one federal republic, divided into cantons, each canton governing itself according to its own will, and exercising all the rights which it formerly possessed, and naming a deputy to the Diet, who shall act agreeably to instructions from his constituents; that the Diet shall deliberate on war and peace, repeal cantonal laws prejudicial to the confederation, settle the contingent of troops and money to be furnished by each canton, and appoint generals and envoys; and lastly, that all the Swiss shall be soldiers, no one being even allowed to exercise the rights of citizenship, nor to exercise a profession, nor to marry, who has not a musket, sword, and pouch. Aloys Reding, who may be considered as the author of these changes, has been appointed President of the Diet. The ancient form of government is said to have been established in many of the cantons.

As the First Consul of France had avowed a determination not to meddle in the affairs of Switzerland, some hope was entertained that he would have had the wisdom, if not the magnanimity, to acquiesce in the clear and unequivocal declaration of the public sentiment, which had been made in that country; but this hope has proved completely delusive, for no sooner was he made acquainted with the success of the popular party against the government which he had patronized and in fact created, than a manifesto was issued from the Court of St. Cloud, which speaks more strongly than any comment can, the undisguised and insatiable ambition of Bonaparte, and his total indifference to the estimation in which his character or conduct may be held by the other nations of Europe.

"Inhabitants of Helvetia, for these two years you have held out an afflicting spectacle to the world. Jarring factions have alternately seized on the reins of power, and signalized their fleeting authority by a system of partiality, which at once argued their weakness and their inability.

"In the course of the tenth year, your government wished that the few French

troops which were in Helvetia should be withdrawn. The French government willingly availed itself of the opportunity to pay deference to your independence; but shortly after your various parties began to resume their wrath; the blood of the Swiss was shed by the hands of Swiss.

"You have been quarrelling three years without understanding each other; were you left any longer to yourselves, you would be killing one another for three years more, without knowing for what! Your history, moreover, proves that your intestine divisions have never been terminated, but by the efficacious interference of France!

"It is true, I had adopted the resolution not to meddle, in any manner, with your affairs; I uniformly saw your different governments ask me for advice and never follow it, and now and then to make a bad use of my name, according to their interests or their passions.

"But I neither can, nor ought to be insensible of the evils to which you are a prey; I retract my resolution; I shall be a mediator between you; but my mediation shall be efficacious, such as becomes the Great Nation, in whose name I speak.

"Five days after the notification of the present proclamation, the Senate shall assemble at Berne. Every kind of magistracy which may have been established at Berne, since the capitulation, shall be annulled, and shall cease to act with authority: the prefects shall return to their posts: all the authorities which may have been established, shall cease to assemble: the armed bodies shall disperse: the first and second Helvetic demi-brigades shall form the garrison of Berne. Troops, only such as have been on the establishment upwards of six months, shall continue to serve: in fine, all the disbanded individuals of the belligerent armies, and who are now up in arms, shall lay them down at the Municipality of the Commune to which they belong; the Senate shall send three Deputies to Paris, each Canton may also send one.

"All the citizens who, within these three years have been landammans, senators, and who have successively filled situations in the central authority, may repair to Paris, for the purpose of pointing out the means of restoring union and tranquillity, and reconciling the jarring interests.

"Inhabitants of Helvetia, resume your hopes.

"Your native land is on the brink of the precipice; but it shall immediately be rescued from it; all honest men will second so generous a project.

"But if (which I am far from thinking) there should be among you a great number of individuals, not gifted with sufficient virtue to make a sacrifice of their passions and their prejudices to the love of their country—people of Helvetia, you must have strangely degenerated from your ancestors.

"There is no reasonable man, who does not see that the mediation which I take upon myself, is, with respect to Switzerland, *a blessing of that Providence* which, in the midst of so many, and so great convulsions, has watched over the *existence and independence* of your nation, and that such mediation is the only measure to which you can resort for the purpose of preserving both.

"For it is at length time you should be convinced, that if the patriotism and the union of your forefathers founded your republic, the mischievous intentions of your factions, if they continue, will infallibly ruin it; and it would be painful to think that, at a period when several new republics have been formed, fate should have marked the dissolution of one of the most ancient.

(Signed) "BONAPARTE."

With the above proclamation General Rapp, one of the First Consul's Aid-de-Camp's, was dispatched to Switzerland, but the full effect of his mission is not yet known. At Lausanne, where he was of course welcomed with open arms, he received from the Helvetic Senate every assurance of submission to the will of the First Consul, and of *gratitude* for this fresh testimony he had given of his *benevolence* towards the Helvetic people. The members of the Diet of Schwitz have, however, shewn an evident disinclination to yield to the imperious dictation of Bonaparte; and though they are said to have agreed to a short suspension of arms, yet no definitive answer has yet been given to his proclamation. Their answer will materially involve the destinies of Switzerland, particularly as Bonaparte has threatened, that should it prove unfavourable to his views, an army of 40,000 men will be directed to march in order to reduce the refractory to a compliance.

HOLLAND.

In this country strong apprehensions have been entertained of a counter-revolution, to be effected by the influence of the Generals Daendels and Dumonceau, and one object of which was stated to be, the placing M. Schimmelpenninck at the Head of the Batavian Republic, with the title of Consul. If this plot really had an existence, of which there is considerable doubt, the efficacious interference of the French Government has for the present crushed it. Bonaparte has assured the Dutch Directory of his protection and support.

GERMANY.

We mentioned in our last that the Diet of Ratisbon had accepted the plan of indemnities proposed by the mediating powers. To this *conclusum* the Imperial Delegate entered a cautious but firm protest, in which the incompatibility of the proposed plan, with the Treaty of Luneville, was strongly insisted on, and the Diet required to re-consider its resolution. In reply to this rescript, the French Minister laid a note before the Diet, which furnishes an additional proof of the arrogance of the First Consul, and of his utter disregard of those rules, not only of propriety and decorum, but of mutual confidence and good faith, which ordinarily regulate the conduct of independent states towards each other. He scruples not to make a public disclosure of negotiations which he allows were "entered into under the seal of confidence, and the secret of which ought consequently to have remained sacred;" but he excuses himself by saying, that he has been constrained to it "by the value which he places upon the opinion and esteem of the brave and loyal German people;" a motive which will scarcely be regarded as a compliment to the acuteness of their moral perceptions. The secret which he affects to divulge, is, that the Emperor had made such propositions to him, during the negotiation which preceded the opening of the Diet at Ratisbon, as would have "erased Bavaria from the list of powers." "Justice and generosity," it is added, "which are always first heard in the heart of the Chief Consul, made it a law to him to forget whatsoever offences the Elector might have given to France, and not to suffer the destruction of his enfeebled and menaced state. —The hereditary states of the Elector, as well as the possessions destined to him as indemnities, are naturally and indispensably placed under the protection of the mediating powers; and the *First Consul personally will not suffer* the important place of Passau to remain in the hands of Austria, or that she shall obtain any part of the possessions of Bavaria on the right of the Inn." To this last resolution of the First Consul, as well as to the proposed plan of indemnities, the Russian Minister likewise declared his adherence.

The reply of the Austrian Plenipotentiary to the French Minister's note, denies in the strongest terms, that it ever was the intention of his Imperial Majesty, as the First Consul asserted, to deprive the Elector of Bavaria of his dominions; and concludes with stating, that "his Imperial Majesty has already given every assurance with regard to the city of Passau, which could be expected from his justice and moderation. He is ready to give up that city to whoever, by the final arrangement of the Indemnities, it may appear legitimately to belong."

Not only the French and Russian Ministers, but the majority of the members of the Diet, have been very urgent in their applications to his Imperial Majesty to ratify the *Conclusum*; but he has continued firm in refusing his sanction to it; and according to the latest advices, it would appear that the delay thus interposed, had been particularly well timed; as the Emperor of Russia, who seemed, through some very unaccountable bias, to have lent himself to the ambitious and disorganizing projects of Bonaparte, had begun to perceive the impolicy of his conduct, and to acknowledge the just pretensions of the Emperor of Germany. Thus, contrary to the general expectation, the resistance of the House of Austria to the arbitrary dictation of the mediating powers, is likely to be so far efficacious, as to lead to a considerable modification of the proposed plan of indemnities. The affair, however, is by no means adjusted, and many obstacles are still likely to occur to its final arrangement.

RUSSIA.

Several very important changes have taken place in the Russian Ministry, occasioned partly, it is said, by the cavalier manner in which the French Government, notwithstanding the Emperor's intercession for the restoration of the House of Savoy, has taken possession of Piedmont. But that as it may, the change is likely to be favourable to the peace of Europe, as it is said to have detached Russia in a considerable measure from the interests of France, and to have produced a disposition in her government to support the just claims of the House of Austria, and to set some boundaries to the aspiring pretensions of Bonaparte.

The Emperor has ordered that the loss sustained by British subjects, through the embargo laid on their ships by the Emperor Paul, shall be made good. According to the determination and verification of the Commission of Liquidation, the whole sum amounts to 700,000 rubles.

MALTA.

The delay which has taken place in the evacuation of this island by the British troops, has given rise to various surmises; and it has been rumoured that it was the intention of our government to retain possession of it, as some counterpoise to the preponderating power which, since the ratification of the treaty of Amiens, Bonaparte has acquired in the Mediterranean. The most probable reason, however, is, the refusal of the Emperor of Russia to undertake the guarantee of the new constitution assigned to that island, and the inability of the King of Naples to furnish within the time prescribed by the treaty, the requisite number of troops for its garrison. A new Grand Master has at length been chosen,

and expectations are held out that the Neapolitan troops will shortly be sent to the island.

The whole of the property which the order of Malta possessed in Spain, has been annexed to the domains of that crown.

AMERICA.

We learn with pleasure that the fever which prevailed at Philadelphia and New York had lost so much of its violence, towards the end of August, that the inhabitants thought it unnecessary to remove from their usual places of abode. The city of New York, in particular, was said to be in a state of health.

The Spanish Government in North America, unable to make efficient opposition to the predatory warfare of General Bowles and his Indian followers, is said to be negotiating a treaty of peace with them.

FRENCH WEST INDIA ISLANDS.

It is not easy to ascertain the degree of credit which is due to the accounts received from this quarter of the world. The French official statements have frequently asserted the re-establishment of tranquility and the restoration of industry in the islands of St. Domingo and Guadaloupe; but they have always been contradicted by incidental expressions, which plainly prove the continuance, on the part of the negroes, of a system of predatory nocturnal incursion, which must be more harrassing to European troops than a regular warfare.

Letters received from America, but which seem to require authentication, state, that eight thousand troops, and five sail of men of war, had arrived at the Cape on the 3d of August; and that the day after their arrival the Negroes, headed by Toussaint's sons, who had joined them, stormed a fort not far from the Cape, and killed every Frenchman in it; and, that a few evenings after, an engagement took place so near the town, that the report of the guns was distinctly heard by the people on board the vessels in the harbour. The event was not known. The breach of faith, and arbitrary seizure of Toussaint and some of the Chiefs of his party, are said to have operated differently from what was expected; and that the great mass of the negroes have again taken to the woods for self-defence, and for vindictive purposes.

All accounts agree in representing the mortality which the fever has caused among the European troops in St. Domingo, to be very great. At Guadaloupe it appears to have been no less destructive, the commander in chief Richepanse, and several other general officers, having fallen victims to it; and scarcely an individual having altogether escaped its influence. The following extracts from the last official dispatch of the Governor of that island will throw some light on its present situation, keeping in mind, at the same time, that being the *official*, it is probably the *most favourable* account which can be given.

"The remainder of the rebels, whose flight into the woods prevented the army from reaching them, consists of some hundreds of scattered Negroes, the half of whom only are armed. The number does not exceed that of the Negroes formerly called Maroons in the colony. Their expeditions are in general confined to secret incursions into the level country to carry off a few cattle and manioc.

"I have discovered their retreats, *and hunt them down.* That system of war was adopted by General Richepanse, and executed by General Gobert with the greatest success. To pursue them into the woods, however," it is added, "is useless, when we are not sure of finding them.—These woods are immense and impenetrable. The mornes on which they rise are steep, and form peaks about a great number of rivers and streams that traverse them in every direction. There is no place in the world more proper, in every respect, for concealing Brigands. When, with the certainty of finding them, infinite pains have been taken to arrive at the place where they are, some of them only can be come up with: the band disappears like lightning.

"To escape, they throw themselves down the steepest precipices; they then follow the current of the water through the rocks, so that their traces cannot be discovered, and absolutely become invisible. To all these difficulties is added a reason which ought to render incursions into the woods less frequent. Almost all the soldiers who have undertaken them inconsiderately, have been attacked by the malady. Even the people of the country cannot support them at this season; and a serious illness is generally the consequence of a three days incursion into the woods.

"The unexampled malady which this year has ravaged the American colonies, has been felt at Guadaloupe, but I have the satisfaction of being able to announce to you that it has abated, and we have more convalescents than sick; but the state of convalescence is long and painful; and I cannot dissemble, that in chasing the Maroons, the soldiers too often forgot the orders given them to be careful of their health, and not to abandon themselves entirely to the impetuosity of their courage, which induces them to undergo fatigue beyond their strength.

"At present almost all the blacks belonging to the plantations have returned. They labour as during the most peaceable times. The inhabitant who wishes to remain on his plantation, and does not believe himself exposed, is sheltered from all

uneasiness. The Maroons are never more than three or four together, and are much less numerous than they were at the most flourishing periods. Almost all the chiefs, and particularly those who were most dreaded, are in our hands; and I am fully convinced, that neither this nor any other colony was ever in a safer state. The greatest enemy we have in this country is the malady."

A decree of General Leclerc has been published, establishing at St. Domingo the Catholic, Apostolic, and Romish religion, as *the only one which can be publicly exercised in the colony*, and declaring, that Sunday shall be the day of rest for persons employed in the public service.

Both at Guadaloupe and St. Domingo, very heavy taxes have been imposed by the commanders in chief, and the merchants of the former place are said to have been ordered to pay a forced loan of a million livres; so that, between the exactions of government, the devastations of the negroes, and the ravages of disease, these colonies must be deplorably circumstanced. Their situation, however, seems to have excited no commiseration in the breast of the Consuls, who have recently decreed, that the grants and leases of all plantations, houses, and stores, in the Islands of St. Domingo and Guadaloupe, are void, on the general ground that they had been obtained at a price inferior to their value in cases of emigration and absence. The whole of the colonial property is thus placed at the disposition of the government; and the First Consul and General Leclerc will, no doubt, find, in the administration of it for the public good, a fruitful source of emolument.

GREAT BRITAIN.

The delay which has occurred in the arrival of the French ambassador in this country, the increased activity which has been observed in the departure and arrival of foreign couriers, and the sudden equipment and dispatch of some vessels of war, have contributed, during the present month, to excite many fearful apprehensions respecting the duration of the peace, so lately concluded with France. That there has existed some recent ground of dispute with that country seems probable; but whether it respects the interference of Bonaparte in the affairs of Switzerland, the non-evacuation of Malta, or some other occurrence, is wholly a matter of conjecture. The symptoms of an approaching rupture, we are happy to say, are thought to have considerably abated during the last week, and we very earnestly hope that they will soon entirely disappear. The doubtful state of our political horizon has considerably depressed the price of the public funds, which still continue low. Omnium has sold at a discount of from 9½ to 10½ and 3 per cent. Consuls at from 67⅛ to 68 per cent.

British commerce, after the first shock occasioned by the change in the political relations of Europe, appears at length to revive. The restoration of peace, instead of effecting instantaneously any great increase and improvement of our trade, seemed to produce a momentary pause and derangement of almost all commercial speculations; and many specious reasons were alledged to shew, that, by the ascendancy of France on the continent, and by its jealousy of the success of our traffic, the commercial prosperity of the British empire must immediately and fatally decline. By the following authentic statements, however, it would appear that those reasons were fallacious, and the fears which suggested them vain.

For the first half of the year 1801, the gross amount of our Exports was to the value of	£.11,012,250
For the first half of 1809, the Exports have been of the value of	17,174,231
The gross value of the Imports into the Port of London, for the half year ending on the 5th of July last, was	4,427,776

The produce of the Excise for the months of July and August last, was at the average rate of £270,000 sterling weekly, or *fourteen millions* a year.

The numerous depredations which are daily occurring in the metropolis and its vicinity, and which, in some instances, have been unusually bold and daring, and attended with circumstances of great atrocity, seem to call for the energetic interference of the executive government. An active and vigilant system of police seems to be particularly requisite at

the present moment, when such numbers of soldiers and sailors, unaccustomed to a regular course of industrious exertion, and infected with the vicious habits of a military life, are set loose from the wholesome restraints of discipline, and returned into the bosom of society. It would reflect no credit on our municipal institutions, if it should be in the power of a few lawless desperadoes, to endanger the safety of the peaceable passenger even in the public streets, and to render the customary securities of private dwellings inadequate to their purpose. We trust that the wisdom of government will meet this growing evil with new and efficacious measures of repression.

*** *As the Parliament is soon to meet, we here insert a correct List of the Members returned to the House of Commons, which will probably be acceptable to our Readers.*

THE HOUSE OF COMMONS.

Those printed in *Italics* are New Members.

SPEAKER—Right Hon. C. Abbot.

Abingdon, Thos. Theoph. Metcalfe, Esq.
Agmondesham, T. Drake Tyrwhitt Drake and Charles Drake Garrard, Esqrs.
St. Alban's, W. S. Poyntz and *Hon. James Walter Grimstone*, Esqrs.
Aldeburgh, Sir John Aubrey, Bart. and *John Macmahon*, Esq.
Aldborough, C. Duncombe and *John Sullivan*, Esqrs.
Andover, T. Asheton Smith and *Hon. Newton Fellowes*, Esqrs.
Anglesea, (County of) Hon. Arthur Paget.
Appleby, J. Courtenay and *Philip Francis*, Esqrs.
Arundel, *Lord Andover* and *John Atkins*, Esqrs.
Ashburton, *Sir Hugh Inglis* and Walter Palk, Esq.
Aylesbury, J. Dupre and *R. Bent*, Esqrs.
Banbury, Dudley North, Esq.
Barnstaple, W. Devaynes, Esq. and *Sir Edward Pellew, Bart.*
Bath, Lord J. Thynne and J. Palmer, Esq.
Beaumaris, Lord Newborough.
Bedfordshire, John Osborne, Esq. and Hon. St. Andrew St. John.
Bedford, Samuel Whitbread, and *William Lee Antonie*, Esqrs.
Bedwin, Sir Robert Buxton and *Nath. Holland*, Esq.
Beeralston, Lord Louvain and Col. Mitford
Berkshire, George Vansittart and Charles Dundas, Esqrs.
Berwick, *T. Hall* and John Fordyce, Esqrs.
Beverley, *John Wharton*, Esq. and Gen. Burton.
Bewdley, Miles Peter Andrews, Esq.
Bishop's Castle, William Clive and J. Robinson, Esqrs.
Blechingley, *John Benn Walsh* and *James Milnes*, Esqrs.
Bodmyn, C. S. Lefevre and *J. D. Porcher*, Esqrs.
Boroughbridge, Hon. John Scott & *Edward Berkley Portman*, Esq.
Bossiney, J. Hiley Addington and J. Arch. Stuart-Wortley, Esqrs.
Boston, *W. Alex. Maddocks* and Thomas Fydell, Esqrs.
Brackley, J. W. Egerton and S. Haynes, Esqrs.
Bramber, G. Sutton & H. Joddrell, Esqrs.
Brecon, (County of) Sir C. Morgan, Bart.
Brecon, Sir R. Salisbury, Bart.
Bridgenorth, J. Whitmore and J. H. Browne, Esqrs.
Bridgewater, George Pocock and Jefferys Allen, Esqrs.
Bridport, George Barclay, Esq. and Sir Evan Nepean, Bart.
Bristol, C. Bragge and *Evan Baillie*, Esqrs.
Buckinghamshire, Marquis of Titchfield and Right Hon. Earl Chandos Temple
Buckingham, Right Hon. T. Grenville and *Lord Viscount W. Allen Proby.*
Callington, Paul Orchard and John Inglett Fortescue, Esqrs.
Calne, *Lord Henry Petty* and Joseph Jekyll, Esq.
Cambridgeshire, *Lord Charles Somerset Manners* and Right Hon. C. Yorke.
Cambridge, Major-General Finch and Major-General Manners.
Cambridge University, Right Hon. Wm. Pitt and Lord Euston.
Camelford, Robert Adair and *John Fonblanque*, Esqrs.
Canterbury, Hon. George Watson and *John Baker*, Esq.
Cardiff, Lord Evelyn James Stuart.
Cardiganshire, Thomas Johnes, Esq.
Cardigan, Hon. John Vaughan.
Carlisle, J. Christian Curwen and Walter Spencer Stanhope, Esqrs.
Carmarthenshire, *J. Hamlyn Williams*, Esq.
Carmarthen, John George Phillips, Esq.
Carnarvonshire, Sir Robt. Williams, Bart.
Carnarvon, Hon. Edward Paget.
Castle-Rising, C. Chester and P. J. Thellusson, Esqrs.
Cheshire, Thomas Cholmondeley and Wm. Egerton, Esqrs.
Chester, and Thomas Grosvenor, Esq.
Chichester, Right Hon. T. Steele and Geo. White Thomas, Esq.
Chippenham, J. Dawkins and *C. Brook*, Esqrs.
Christchurch, Right Hon. George Rose and Wm. Sturgus, Esq.
Cirencester, Sir Robert Preston and Michael Hicks Beach, Esq.

Clitheroe, *Hon. John Cust* and Hon. Robert Curzon.
Cockermouth, *R. Ward & J. Graham*, Esqrs.
Colchester, John Denison and Robert Thornton, Esqrs.
Corfe-Castle, Henry Bankes and N. Bond, Esqrs.
Cornwall, Sir Wm. Lemon, Bart. and Francis Gregor, Esq.
Coventry, *F. W. Barlow* and Nathaniel Jefferys, Esqrs.
Cricklade, Lord Porchester and T. Estcourt, Esq.
Cumberland, Sir Henry Fletcher, Bart. and John Lowther, Esq,
Dartmouth, Edmund Bastard and *A. Howe Holdsworth*, Esqrs.
Denbighshire, Sir W. W. Wynn, Bart.
Denbigh, *Hon. Frederick West.*
Derbyshire, Lord Geo. Aug. Cavendish and Edward Miller Mundy, Esq.
Derby, Col. Walpole and E. Coke, Esq.
Devizes, Right Hon. Henry Addington and Joshua Smith, Esq,
Devonshire, Sir Lawrence Palk and J. P. Bastard, Esq.
Dorsetshire, William Morton Pitt and F. J. Brown, Esqrs.
Dorchester, Francis Fane and C. Ashley, Esqrs.
Dover, John Trevannion and *John Spencer Smith*, Esqrs.
Downton, Hon. Edward Bouverie, Esq. and *Hon. John Ward.*
Droitwich, Hon. A. Foley and Sir Edward Winnington, Bart.
Dunwich, Lord Huntingfield and Snowdon Barne, Esq.
Durham, (County of) Sir Ralph Milbanke and Rowland Burdon, Esq.
Durham, Ralph John Lambton and *John Wharton*, Esqrs.
East-Looe, J. Buller and E. Buller, Esqrs.
St. Edmondsbury, Lord Hervey and *Lord C. Fitzroy.*
Essex, J. Bullock and *Eliab Harvey*, Esqrs.
Evesham, Charles Thellusson and *Crawford Bruce*, Esqrs.
Exeter, James Buller, Esq. and Sir Chas. Warwick Bampfylde, Bart.
Eye, Hon. Wm. Cornwallis and Jas. Cornwallis, Esq.
Flintshire, Sir Thomas Mostyn, Bart.
Flint, Watkin Williams, Esq.
Fowey, Reginald Pole Carew, Esq. and Right Hon. Edward Golding.
Gatton, Mark Wood and *James Dashwood*, Esqrs.
St. Germain's, *Right Hon. Lord Binning* and *James Langham*, Esq.
Glamorganshire, Thomas Wyndham, Esq.
Gloucestershire, Hon. Geo. Cranfield Berkeley and the Marquis of Worcester
Gloucester, J. Pitt and H. Howard, Esqrs.
Grampound, Sir Christop. Hawkins, Bart, and Benjamin Hobhouse, Esq.
Grantham, *Thomas Thoroton*, Esq. and *Sir W. E. Welby*, Bart.
Great Grimsby, Ayscoughe Boucherett and John Henry Loft, Esqrs.
East-Grinstead, Sir Henry Strachey, Bart. and Daniel Giles, Esq.
Guildford, Lord Cranley and Hon. General Chapple Norton.
Hampshire, Sir William Heathcote and William Chute, Esq.
Harwich, J. Robinson and *T. Myers*, Esqrs.
Haslemere, R. Penn and G. Wood, Esqrs.
Hastings, Lord Glenbervie and George William Gunning, Esq,
Haverfordwest, Lord Kensington.
Helston, *Right Hon. Lord Viscount Fitzharris* and *John Penn*, Esq.
Herefordshire, *Sir George Cornewall* and *John Geers Cotterell*, Esq.
Hereford, John Scudamore and Thomas Powell Symonds, Esqrs.
Hertfordshire, William Plumer, Esq. and *Hon. P. Lambe.*
Hertford, *Hon. Edward Spencer Cowper* and *Nicolson Calvert*, Esq.
Heydon, Christopher Saville and George Johnston, Esqrs.
Heytesbury, *Lord Viscount Kirkwall* and Right Hon. Charles Abbot.
Higham-Ferrers, *Francis Ferrand Foljambe*, Esq.
Hindon, Right Hon. Thos. Wallace and *James Pedley*, Esq.
Honiton, Sir John Honeywood, Bart. and George Shum, Esq.
Horsham, *Patrick Ross* and *Edward Hilliard*, Esqrs.
Huntingdonshire, Lord Viscount Hinchinbrooke and Lord Frederic Montague.
Huntingdon, John Calvert and William Fellowes, Esqrs.
Hythe, *Matt. White* and *T. Godfrey*, Esqrs.
Ilchester, *William Hunter* and *Thos. Plummer*, Esqrs.
Ipswich, C. A. Crickett, Esq. and Sir. A. S. Hamond.
Saint Ives, William Praed and *Jonathan Raine*, Esqrs.
Kent, *Filmer Honywood*, Esq. and Sir Wm. Geary, Bart.
King's Lynn, Sir Martin Foulkes and Hon. Horatio Walpole.
Kingston-upon-Hull, Samuel Thornton and *John Staniforth*, Esqrs.
Knaresborough, Lord John Townshend and James Hare, Esq.
Lancashire, Thomas Stanley and John Blackburne, Esqrs.
Lancaster, John Dent, Esq. and *Marquis of Douglas.*
Launceston, James Brogden and *Rich. Hen. Alex. Bennett*, Esqrs.
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Leicester, T. Babington and S. Smith, Esqrs.
Leominster, John Lubbock, Esq. and *Hon. C. Kinnaird.*
Liskeard, Hon. John Elliott and Hon. William Elliott.

Lestwithiel, Hans Sloane and Wm. Dickinson, jun. Esqrs.
Lewes, Lord Francis Osborne and *Henry Shelley*, Esq.
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Liverpool, Major-General Gascoyne and Lieutenant-General Tarleton.
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Ludlow, Hon. Robt. Clive and Richard Payne Knight, Esq.
Luggershall, Earl of Dalkeith and Thos. Everett, Esq.
Lyme Regis, Hon. Thos. Fane and Hon. H. Fane.
Lymington, Wm. Manning, Esq. and *Major-General Harry Burrard.*
Maidstone, Sir Matthew Bloxham, Knt. and *John Hodson Durand*, Esq.
Malden, Joseph Holden Strutt and Charles Callis Western, Esqrs.
Malmesbury, *C. Scott* and *S. Scott*, Esqrs.
Malton, Bryan Cooke, Esq. and Hon. C. L. Dundas.
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Marlow, Thos. Williams and Owen Williams, Esqrs.
St. Mawes, Right Hon. Wm. Windham and Sir Wm. Young, Bart.
St. Michael, *Robert Dallas* and *R. S. Ainslie*, Esqrs.
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Midhurst, Geo. Smith and S. Smith, Esqrs.
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Minehead, John Fownes Luttrell and *John Patteson*, Esqrs.
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Monmouth, Lord Charles Somerset.
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Montgomery, Whitshed Keene, Esq.
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Newport, (Hants) John Blackburn and *Richard Clarke Kerr*, Esqrs.
Newtown, (Lancashire) Thomas Brooke and Peter Patten, Esq.
Newtown, (Hants) *Sir Robert Barclay*, Bart. and *Charles Chapman*, Esq.
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Reigate, Hon. J. Somers Cocks and Hon. J. Sydney Yorke.
Salop, Sir R. Hill, Bart. and J. Kynaston Powell, Esq.
Saltash, *M. Russell* and *R. Deverell*, Esqrs.
Sandwich, Sir H. Mann, Bart. and Sir P. Stephens, Bart.
New Shoreham, Lord Folkestone and W. Hussey, Esq.

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Shrewsbury, Sir W. Pulteney, Bart. and Hon. W. Hill.
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Southampton, G. H. Rose and J. Amyatt, Esqrs.
Southwark, H. Thornton and T. Gierney, Esqrs.
Staffordshire, Lord Grenville Leveson Gower and Sir E. Littleton, Bart.
Stafford, R. B. Sheridan, Esq. and Hon. E. Monckton.
Stamford, General J. Leland and Lieutenant-General Albemarle Bertie.
Steyning, J.M. Lloyd and *R. Hurst*, Esqrs.
Stockbridge, J. Foster Barham and G. Porter, Esqrs.
Sudbury, *Sir J. Cox Hippesley, Bart.* and *J. Pytches*, Esq.
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Surrey, Lord W. Russel & Sir J. Frederick.
Sussex, General Lenox and J. Fuller, Esq.
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Tewkesbury, J. Martin and Christ. Codrington, Esqrs.
Thetford, *T. Creevey* & J. Harrison, Esqrs.
Thirsk, Sir G. P. Turner, Bart. and *W. Frankland*, Esq.
Tiverton, Rt. Hon. Dudley Ryder and Hon. R. Ryder.
Totness, W. Adams and *J. Barkley Burland*, Esq.
Tregony, *C. Cockerell*, Esq. and *Marq. of Blandford.*
Truro, Capt. Leveson Gower and J. Lemon, Esq.
Wallingford, Sir F. Sykes, Bart. and *W. Lewis Hughes*, Esq.
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Warwick, *Lord Brooke* and *C. Mills*, Esq.
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Wenlock, C. Forrester Esq. and Hon. J. Simpson,
Weobly, Lord G. Thynne & — *Steele*, Esq.
Westbury, *W. Bulawin* & C. Smith, Esqrs.
West Looe, J. Buller and T. Smith, Esqrs.
Westminster, Hon. C. J. Fox and Lord Gardner
Westmoreland, Sir Michael le Fleming and James Lowther, Esq.
Weymouth and Melcombe Regis, Gabriel T. Steward, Esq. Sir J. Pulteney, Bart. W. Garthshore and C. Adams, Esqrs.
Whitchurch, Hon. W. Augustus Townshend and Hon. W. Broderick.
Wigan, *R. Holt Leigh* & *J. Hodson*, Esqrs.
Wiltshire, A. Goddard and H. P. Wyndham, Esqrs.
Wilton, Lord Viscount Fitzwilliam and Hon. J. Spencer.
Winchester, Sir H. Paulet St. J. Mildmay, Bart. and Sir R. Gamon, Bart.
Winchelsea, *R. Ladbroke* and *W. Moffat*, Esqrs.
Windsor, Hon. R. F. Greville and *J. Williams*, Esq.
Woodstock, Sir H. Dashwood and Rt. Hon. C. Abbot.
Wootton Basset, *Hon. H. St. John* and *R. Williams*, jun. Esq.
Worcestershire, E. Foley and W. Lygon, Esqrs.
Worcester, A. Robarts and *J. Scott*, Esqrs.
Chipping-Wycombe, Sir J. Dashwood King, Bart. and Sir Francis Baring, Bart.
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Yarmouth, Hants, Jervoise Clarke Jervoise and James Patrick Murray, Esqrs.
Yorkshire, W. Wilberforce, Esq. and Hon. Henry Lascelles.
York, Sir W. Milner and Hon. L. Dundas,

SCOTLAND.

Aberdeenshire, James Ferguson, Esq.
Argyleshire, Lord J. D. Ed. H. Campbell.
Ayrshire, Colonel Fullarton.
Banffshire, Rt. Hon. Sir William Grant.
Berwickshire, George Baillis, Esq.
Bute and Caithness, Sir J. Sinclair, Bart.
Clackmannan and Kinross, *William Douglas M'Lean Cleophane*, Esq.
Dumbartonshire, J. Colquhoun, jun. Esq.
Dumfrieshire, Sir Robert Laurie, Bart.
Edinburgh, Robert Dundas, Esq.
Elginshire, James Brodie, Esq.
Fifeshire, Sir William Erskine, Bart.
Forfarshire, Sir David Carnegie, Bart.
Haddingtonshire, Hon. Col. Charles Hope, of Waughton.
Inverness-shire, *Charles Grant*, Esq.
Kincardineshire, Sir John Stuart, Bart.
Kirkcudbright Stewartry, Pat. Heron, Esq.
Lanarkshire, Lord Archibald Hamilton.
Linlithgowshire, Hon. Col. Alex. Hope.
Nairn and Cromarty, Major-General Alexander Mackenzie.
Orkney and Shetlandshire, Captain Robert Honyman.
Perthshire, Colonel Thomas Graham.
Renfrewshire, William Macdowall, Esq.
Ross-shire, Sir Charles Ross, Bart.

Roxburghshire, Sir George Douglas, Bart.
Selkirkshire, *John Rutherford*, Esq.
Stirlingshire, Hon. Capt. Charles Elphinstone Fleming.
Sutherlandshire, Rt. Hon. William Dundas
Tweedaleshire, J. Montgomery, jun. Esq.
Wigtownshire, Andrew M'Dowal, Esq.

ROYAL BOROUGHS.

Edinburgh City, Rt. Hon. Henry Dundas
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Fortrose, Inverness, Nairn, and Forres, *Alexander Penrose Cumming Gordon*, Esq.
Elgin, Banff, Cullen, Kintore, and Inverourie, *Lieut.-Col. Fran. William Grant.*
Aberdeen, Aberbrothic, Montrose, Brechin, and Inverbeevie, James Farquhar, Esq.
Perth, Dundee, St. Andrew's, Forfar, and Cupar, David Scott, Esq.
Anstruther, East and West, Pittenween, Crail, and Kilreny, General Alexander Campbell.
Dysart, Kirkaldy, Bruntisland, and Kinghorn, Sir James St. Clair Erskine.
Stirling, Innerkeithin, Dunfermlin, Queensferry, and Culross, A double return of the Hon. A. Cockrane and Sir John Henderson, Bart.
Glasgow, Dunbarton, Renfrew, and Rutherglen, *Alexander Houstoun*, Esq.
Jedburgh, Haddington, Dunbar, N. Berwick, and Lauder, Hon. Tho. Maitland.
Peebles, Lanerk, Linlithgow, and Selkirk, *Lieutenant-Colonel William Dickson*, 42d.
Dumfries, Sanquhar, Kirkcudbright, Lockmaben, and Annah, Right Hon. Charles Hope (Lord Advocate.)
Wigtown, Whithorn, New Galloway, and Stranraer, John Spalding, Esq.
Ayr, Irvine, Rothsay, Inverary, and Campbel-town, John Campbell, Esq.

IRELAND.

Antrim, Edw. Alex. M'Naughten and Hon. J. O'Neile, Esqrs.
Belfast, Edward May, Esq.
Carrickfergus, Lord Spencer Chichester.
Lisburne, The Earl of Yarmouth.
County of Armagh, Hon. Col. Arch. Acheson and Hon. Henry Caulfield.
Borough of Armagh, Pat. Duigenan, Esq.
County of Catherlogh, David Latouche, jun. and Walter Bagonel, Esqrs.
Borough of Catherlogh, Charles Montague Ormsby, Esq.
Cavan, Fr. Saunderson & N. Sneyd, Esqrs.
Clare, Sir Edward O'Brien, Bart. and Hon. Col. Nathaniel Burton.
Ennis, Right Hon. James Fitzgerald.
Enniskillen, Hon. Arthur Cole Hamilton.
County of Cork, Right Hon. Lord Viscount Boyle and R. Uniacke Fitzgerald, Esq.
City of Cork, Lieut.-Col. Mountifort Longfield & Christ. Hely Hutchinson, Esq.
Yougball, John Keane, Esq.
Bandon-Bridge, Sir Broderick Chinnery, Bt.
Mallow, Denham Jephson, Esq.
Donegal, Lord Sudley and Sir Jas. Stewart.
Down, Lord Viscount Castlereagh and F. Savage, Esq.
Downpatrick, *Counsellor Haythorn.*
Dungannon, Hon. John Knox.
Newry, The Right Hon. Isaac Corry.
Drogheda, Edward Hardman, Esq.
County of Dublin, Hans Hamilton and Frederick Faulkner, Esqrs.
City of Dublin, John Claudius Beresford and *John Latouche*, Esq.
College of the Holy Trinity of Dublin, Hon. George Knox.
Fermanagh, Right Hon. Lord Cole and Col. Mervyn Archdall.
County of Galway, Hon. Richard Trench and Richard Martin, Esq.
Town of Galway, John Brabazon Ponsonby, Esq.
Kerry, *Right Hon. Maurice Fitzgerald* and Col. James Crosbie.
Tralee, Right Hon. George Canning.
Kildare, Lord Robert Fitzgerald and Robert Latouche, Esq.
County of Kilkenny, Right Hon. W. B. Ponsonby and Major James Butler.
City of Kilkenny, *Hon. Charles Butler.*
Kinsale, *James* C. Rowley, Esq.
King's County, Thomas Bernard, Esq. and Lawrence Parsons, Bart.
Leitrim, Lord Viscount Clements and Peter Latouche, jun. Esq.
County of Limerick, *Charles Silver Oliver* and William O'Dell, Esqrs.
City of Limerick, Charles Vereker, Esq.
County of Londonderry, Rt. Hon. Lord G. Beresford and Hon. Charles Stewart.
City of Londonderry, Sir George Fitzgerald Hill, Bart.
Coleraine, Walter Jones, Esq.
Longford, Hon. Thomas Newcomen and Sir Thomas Fetherstone, Bart.
Louth, Rt. Hon. John Foster and William Charles Fortescue, Esq.
Dundalk, Richard Archdall, Esq.
Mayo, Hon. Henry Augustus Dillon and Right Hon. Denis Brown
Meath, Sir Marcus Somerville and Thomas Bligh, Esq.
Monaghan, Richard Dawson and Charles Powell Leslie, Esqrs.
Queen's County, Hon. William Wesley Pole and Sir Eyre Coote, Bart.
Portarlington, Henry Parnell, Esq.
Roscommon, Hon. Capt. Edward King and Arthur Trench, Esq.
Sligo, J. E. Cooper and C. O'Hara, Esqrs.
Tipperary, Right Hon. Lord Francis Mathew and John Bagwell, Esq.
Clonmell, William Bagwell, Esq.
Cashel, Right Hon. William Wickham.
Tyrone, James Stewart, Esq. and Right Hon. John Stewart.

County of Waterford, Right Hon. John Beresford and Edward Lee, Esq.
City of Waterford, W. C. Alcock, Esq.
Dungarvon. William Green, Esq.
Westmeath, Gustavus Rochfort and William Smith, Esqrs.
Athlone, Right Hon. William Handcock.
County of Wexford, Lord Loftus and Abel Ram, Esq.
Town of Wexford, Richard Neville Furness, Esq.
New Ross, Charles Tottenham, jun. Esq.
Wicklow, W. H. Hume and George Ponsonby, Esq.

The King has been pleased to appoint Colonel Prevost to be governor of Dominica.

Alderman Price has been elected Lord Mayor of London for the ensuing year.

An unusual number of fires has taken place, not only in the metropolis, but in different parts of the kingdom, during the present month. Of these the most considerable happened at Liverpool, where seventeen warehouses, adjoining to St. George's Dock, of thirteen stories high, with all their contents of West India produce and grain, have been completely destroyed. The loss is estimated at from two to three hundred thousand pounds. A similar misfortune, though not equal in extent, was experienced about the same time at Hull.

An accident has occurred to the south wall of the Limehouse Bason of the New Docks, by which a great part of it having been broken entirely down, forced itself over that side of the bason, in a torrent which alarmed all the people in the neighbourhood for the safety of their cattle, sheep, &c. which were grazing in the marshes; and which, had the inundation continued, must have inevitably been destroyed. The accident was caused by inadvertently drawing one of the sluices of the outer-gate. The pressure of the water upon the wall, by which it was overset, was not less than 1,100,000. The only inconvenience resulting from the accident, it seems, will be the cost of re-building the wall.

A plan is on foot for a Canal from Inverness to Fort William, in the North of Scotland. Mr. Telford, the engineer, has been for these two last summers employed, by order of the treasury, in taking the elevation and soundings of the lakes. From his opinion, the probable expence of the undertaking is estimated at £345,000. Loch Ness and Loch Nocky, are completely navigable in respect to depth for vessels of any burthen; and in the event of contrary winds, there are secure anchorages every three or four miles. The benefit of such a navigation, from sea to sea, is incalculable. To the mercantile world, it will save the immense and dangerous round of the Western Isles, or their Sounds, as well as the Pentland Firth, or going round the Orkneys; and in like manner the additional dangers to which they might be subjected in case of a rupture with the Northern powers.

A singular and extensive confederacy of depredators upon private property, is said to have been lately discovered at Coggleshall, in Essex, by the conscientious compunction of one of the gang upon his death-bed. He has impeached all his accomplices, and has disclosed the various systematic frauds which have been for some time past practised on the farmers, maltsters, &c. in that neighbourhood. One of the gang hung himself a few days ago, on being detected, and sixteen others are apprehended and committed for trial.

Application is to be made to Parliament in the next Sessions, for an Act to make a Navigable Canal, from the River Thames at Shadwell, to Waltham Abbey, and from thence, at some future period, to open a communication with Lynn, in Norfolk, by a cut from Bishops Stortford, into the navigable part of the River Cam. This canal is to commence between Bell Wharf and the Saltpetre Warehouse, Shadwell; and with a collateral branch to Spa-fields, it proceeds through the parishes of St. Paul and St. George in the East, through the Tower Hamlets, Ratcliffe, Mile End Old Town, Limehouse, Whitechapel, Bethnal Green, Shoreditch, St. Luke's, St. Mary Islington, St. John and James Clerkenwell, Pancras, Hackney, Hornsey, Tottenham, Edmonton, Enfield, Cheshunt, Waltham Cross, and to Waltham Abbey.

The application to Parliament by the Subscribers to the intended London, Portsmouth, and Southampton Canal, is, in the first instance to extend the cut no farther than Guildford, branching from the Croydon Canal, near Mitcham, and continuing thence through the parishes of Merton, Kingston, Malden, Long Ditton, Ewell, Epsom, Asted, Leatherhead, Meckleham, Dorking, Stoke, Dabernon, Fetcham, Bookham, Cobham, Effingham, Horsley, Clarendon, Stoke, and to Guildford. The navigation is intended hereafter to be continued to Portsmouth and Southampton water.

A Canal is about to be made from Bakewell, to join the Cromford Cut, at the aqueduct which crosses the Derwent between Wirksworth and Lea; another from Rotherham to Sheffield; a third from the river Wear, near Picktree, to the Tyne, near Redhugh; and a fourth from Taunton to the river Parret.

POSTCRIPT.

*** Since the VIEW OF PUBLIC AFFAIRS went to Press, the Answer of the Swiss Cantons to Bonaparte has reached us, and it will be found to justify the general expectation which was formed of their firmness and moderation. It is as follows:

" CITIZEN FIRST CONSUL,

" THE Proclamation which you did us the honour to send to us on the 30th of September, by Citizen RAPP, your Adjutant-General, arrived at Schwitz on the 6th of October.

" We could have wished that the letter we took the liberty of sending you, General First Consul, on the 30th of September, could have reached you sooner, it contains a faithful exposition of the present state of Switzerland. Permit us to send you inclosed a duplicate of it, and to entreat you to receive it favourably. It will prove to you, that the movements which have taken place in Switzerland, are not the result of a spirit of party, and that the Swiss nation has no other object in view than to make use of the right which she claims of giving herself a central and cantonal constitution, founded on her position and her wants—a sacred and precious right, which you deigned yourself to ensure her, by the Treaty of Luneville.

" Switzerland would long since have been tranquil, if the members of the Helvetic government, those obscure metaphysicians, had consulted the real state of affairs, instead of obstinately attaching themselves to theoretic attempts, as erroneous as they are expensive.

" The violence with which they have tried to impose their system upon the Democratic Cantons; the civil war they have organized to attain their end, directed at first against those Cantons, then against all Switzerland; the unexampled severity with which they have done it, have produced a discontent equally general and just, and a determined and avowed will to shake off this unsupportable yoke.

" It is not then, General First Consul, an affair of party, it is the sacred cause of humanity; it is the general wish of a whole nation, which has given us our power and our instructions; of a nation which you yourself wished to free, and which has been ill-treated and irritated, contrary to your intentions.

" Yet that nation, we render ourselves guarantees, will never abuse the liberty it claims. The Swiss have nothing more at heart than to attain a state of repose, in which, under the shield of a mild and just government, each inhabitant may enjoy his property and existence. We are convinced that we shall arrive at that essential object of all social order, from the moment our will and our efforts shall be no longer fettered.

" General First Consul, all Europe admires in you the supreme head of an immense power and empire, which, without doubt, according to your own views, will be directed to the good of humanity; your magnanimity assures us, that you will not make use of it against a people who only desire what you have made them hope, and who only wish what they believe themselves authorised to do by yourself.

" Penetrated with eternal gratitude, the Swiss nation will do its endeavour to deserve the good will of the French government; and will fulfil all the duties which are imposed upon it by the desire of cultivating good neighbourhood.

" It is with the most distinguished respect that we remain, General First Consul,

" THE DEPUTIES OF THE HELVETIC DIET.

" *Schwitz, Oct.* 8, 1802."

The State Commission at Schwitz also published a Proclamation, declaring that Switzerland neither is, nor wishes to be at war with France; but that she would do all that honour permitted her to do, to preserve her antient relations with that power.

OBITUARY.

For the Christian Observer.

BIOGRAPHICAL anecdotes of persons deceased, who have exemplified the power of religion, though their lives have not been marked with any uncommon events, are acknowledged to have a beneficial tendency. The utility is increased, when the subjects of these anecdotes have manifested the influence of divine grace during the season of youth. When the service of God is then preferred to the gratifications of sense, and the love of Christ predominates amidst scenes of temptation, we cannot doubt that the heart is truly renewed after the image of him that created us.

The following narratives may not, therefore, be thought unworthy of a place in your useful Miscellany. It must be remembered, however, that they are the narratives of a father, whom it has pleased the all-wise God to deprive of four children in the bloom of youth. He wishes to divest himself of parental partiality, and to give a faithful account of those whose conduct he describes. He is aware, that true religion is not to be estimated by sudden transports, or rapturous expressions; yet when it pleases God to afford comfort and holy joy, under trying circumstances, to those who have fled to Christ for refuge under a deep sense of their own sinfulness, and who have dedicated themselves to the service of God, we ought with thankfulness to adore the divine goodness.

My eldest son, of whom I now purpose to give you a short account, had not manifested any remarkable religious impressions in his childhood, though there was often evident in him a strong contest between a sense of duty, and the natural corrupt temper of his heart. This he expressed to me at one time in striking terms, when I was reasoning with him on the impropriety of his frequent relapses into a fault of which he had often been warned. He replied to my remonstrances by saying, "Indeed, papa, I would be good, but the devil will not let me."

During the time which he passed at a public school, a circumstance occurred, which I shall briefly relate, as it may afford some instruction to parents, and others employed in the education of youth. A theft had been committed at the school, which was laid to his charge by one of his schoolfellows. He declared that he was innocent of the crime; but some things relative to the affair casting a suspicion upon him, though no proof of his guilt could be adduced, his declarations were disregarded, and he was considered as guilty. As soon as I heard of this affair, I desired a serious friend of mine to make a strict inquiry into it, and report to me his opinion. He concurred with the master in thinking it proper to urge my son, by the most powerful arguments they could devise, to make a confession of his guilt. He still denied the charge. But at last, being urged with the assurance, that nothing but a confession would ward off my displeasure, the effect of which was represented to him in the strongest manner, he confessed the fault laid to his charge. In his last illness, amongst other things, in which he opened his mind with great freedom, he solemnly declared, that he was wholly ignorant of the theft which he had confessed, and that he was induced to make this criminal confession, by the terror which the apprehension of my displeasure excited in his mind, and which he was assured could not be avoided but by a confession. He added, with great apparent humility, that it was right he should suffer by the false accusation of one, whose sinful example in another instance, he had followed.

If a digression on this subject will not be thought tedious, I would beg leave to remark, that I conceive it to be, in general, an imprudent step, eagerly to solicit a confession of guilt from young persons, accused of any crime which they deny, and which cannot be proved. If they are guilty, they are often hereby led to enhance their guilt by strong asseverations of innocence. If they are innocent, their minds are hurt by a disregard to their declarations. It seems to them of less consequence to obey, when obedience cannot insure the good opinion of their friends, nor prevent them from being classed with the guilty. In such cases, it may be the most prudent method, to remind them of the all-seeing eye of God, and of the righteous unerring

judgment which will soon take place; and at the same time to manifest a readiness to believe them free from that falsehood, which could only increase their condemnation.

But to return.—Soon after my son had completed his fifteenth year, he returned home, and remained at my house till he arrived at adult age. In this period the happy change took place, which was followed, after a few years, by a triumphant death. I observed, when he was about nineteen, a manifest alteration in his deportment.

A growing attention to the concerns of his salvation was then very apparent; and his whole conduct soon became decidedly religious. In his last illness, he attributed, in a considerable degree, the powerful impressions made upon his mind at this period, to the perusal of Adam's *Evangelical Sermons*, of which a pious friend had made him a present.

When he was twenty-one, he made a solemn dedication of himself to God, in the manner, and agreeable to the form proposed by Dr. Doddridge in his Rise and Progress of Religion, a book which he read with great attention, and which cannot be too strongly recommended. This transaction was, however, unknown to me, and to every one in my family, till after his death, which did not happen till four years afterwards. The form of self-dedication was then found in a small port-folio, which had been observed to be often in his hands during his sickness. It contained the following postscript after the signature.—"At my father's house.—Signed and sealed this——day of——(on which day I am twenty-one years of age) after full consideration and serious reflection, I do purpose to read over and renew this covenant every return of this day, as also every Christmas-day, and every Good-friday or Easter-day."

From the age of twenty-one to twenty-three he spent his time in London, in a diligent pursuit of those studies to which his profession called him. The great quantity of manuscript observations which he made there, afforded me a clear proof of his industry. At the same time he was diligent in his attendance on the means of grace. I found in his port-folio, after his death, a scrap of paper, on which he had written a set of rules for regulating the manner of spending his time while in London. The following extract of a letter which he wrote to me from thence, will manifest the temper of mind, which at that time happily influenced his conduct. It was written on the occasion of a disappointment, which he had just experienced, relative to his future prospects in life:

—"No doubt our merciful God, whose most darling attribute, if I may so speak, is love, has seen perfectly wise reasons for ordering it. We may perhaps come to see how merciful a dispensation it is. But be that as it will, I know I am his creature, and therefore he may with strict propriety do with me whatsoever he pleases. But, dear father, I have solemnly given up myself to serve him, and to be disposed of as he sees fit; and he has graciously promised, that if I seek first the kingdom of God and his righteousness, all other needful things shall be added. Must I not then rest contented? Shall I not rather rejoice that he condescends to order any of the circumstances of my life? Yes, father, and blessed be his love, he does at this moment enable me to admire his goodness."—

After his return home, he continued to enjoy a good state of health, till he caught cold by being exposed in the duties of his profession. The disease which proved fatal to him, came on in the most gentle manner, so that it was probably confirmed before he seemed to have any serious ailment. His physician assured me, that he never before saw such a case; that is, where the distemper proved fatal when accompanied with such mild and favourable symptoms. I first learned that he had a cough, by inquiring why he left off the use of animal food, which I had observed him to do. After the disease was fully confirmed, he was frequently out of bed for seven or eight hours without coughing at all; his pulse, at that time, being frequently as calm as in health: yet under the existence of these mild symptoms, a fatal abscess was formed in his lungs.

During a considerable time in the disease, he spake little, as speaking was judged to be an improper exercise; but when it appeared that no rational hope of his recovery could be maintained, I informed him of his situation, and we then talked freely together. He received my information of his danger with perfect composure, as far as I could judge. No expressions dropped from him, but of submission to God's will. He arranged

his little affairs and divided his books amongst his nearest friends. He seemed sensible of the goodness of God to him, in granting him so much ease in his disorder, and, indeed, he had little to complain of but his emaciation. This proceeded to such a degree, that he could some times scarcely bear the pressure of his bed. Yet he sat up about eight hours daily in his chair, till within two days of his death.

When confined to his chamber, he spent his time chiefly in reading the word of God, unless when conversing with us. He requested me to pray with him night and morning, as he could not attend our family worship. When reading by himself became too fatiguing to him, he requested his sisters to read to him select passages of the Bible. He addressed his younger brothers, and other young friends who visited him, with great seriousness. He begged that I would contrive, if possible, to sit with him a little every day, that he might open his heart to me; and that I might instruct, and comfort him in his affliction. No communion I had ever before had with him was so pleasing, as were these private conversations. When his departure approached, the tranquillity of mind which he before possessed, (without much sensible joy) rose up to a state of great consolation. On the two last days preceding that on which he died, his mind seemed more strongly comforted, and his hope was full of immortality. I wrote down, as soon as I had left his chamber, some of the things which he then said to me.

Wednesday. He told me he had long since dedicated himself to God's service; and that although his heart had too often grown cold, he trusted he had never relinquished his purpose. He said "I have sinned greatly against God, but I trust I have sincerely repented of all my transgressions." He lamented the depravity of his heart in strong terms, and said, "O this *foul* heart!" adding, "But it is the grace of God that reigns." He said, "he hoped he did not deceive himself; but he looked forward with joy, trusting that he should shortly see God in his kingdom." He begged of me to read to him that passage in the Epistle to the Philippians—*To me to live is Christ; and to die is gain. I am in a strait between two, having a desire to depart, and to be with Christ, which is far better.* He seemed much delighted with these words. He begged I would tell him, if I thought he deceived himself. He spoke with great feeling of the sufferings of our Redeemer, as described in the 53d chapter of Isaiah, and said, "*That* was his joy, that the blood of Christ cleanseth from all sin."

Thursday. Upon my asking him in the morning how he did, he replied, "I grow weaker; perhaps my departure is not far off; and I trust to enjoy a glorious immortality." Looking round upon his relations who were in the room, he said, "God bless you all!" and farther expressed his strong hope of approaching bliss.

After a little rest he broke out in these words, "He was wounded for our transgressions, and I have wounded him by my sins; but now he comforts me." After lying still for some time, he repeated those words in our Saviour's prayer, (John xvii.) *Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me;* and added, "This prayer, I trust, Christ is now making for me."

Before I left him he said, "Father, I could like once more to receive the cup of salvation, and call on the name of the Lord," alluding to the sacrament of the Lord's Supper, which he had before received in his chamber.

In the evening we joined with him in that holy ordinance, and as soon as his friends had left the room, he said to me, "with respect to the state of my mind I cannot now say much, I am so *very* weak; but I trust I am going to sing the song of Moses and the Lamb." Then reposing himself a while, he uttered these words with great emphasis, *Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, to conceive the goodness* —— his weakness prevented him from proceeding.

To his cousin J. S. who came up to see him, he said, "Farewell, I shall see you no more. God bless you. May we meet in heaven."

Friday. In the morning he found himself extremely weak. Having usually prayed with him morning and evening, I desired him, as I sat by his bed, to tell me if he found any interval in which he could wish me to pray with him. He answered, "I cannot attend." Upon my saying, "then we will pray *for* you; he replied eagerly, "Aye, do." He was not for-

gotten at our family worship, and the Rev. Mr. ——, who happened to be with us, recommended him to the protection of our heavenly Father in that affecting form of worship in our Liturgy, called the *commendatory prayer*. (Visitation of the sick.)

I sat by his bed the greatest part of the day; but his weakness did not permit him to hold any conversation. At one time, after lying still for about half an hour, he lifted up his eyes as in an act of devotion, and cried out—"*When I wake up after thy likeness, I shall be satisfied.*" After this he spoke no more, except in asking for a little refreshment, or the like; and in the evening, when he seemed to be asleep, he expired without the least emotion. SENEX.

DEATHS.

Aug. 21, the Rev. CHARLES SMITH, Rector of South Repps, Norfolk.

Lately, the Rev. JOHN ROBERTS, Archdeacon of Merioneth.

A few days ago, aged 85, LEADER COX, Esq. of Brixton Causeway, Surrey.

Last week, at Bath, aged 71, GRANADO PIGOTT, Esq.

Oct. 2, in his 83d year, W. TOOKE, Esq. of Thompson, near Watton, in Norfolk, and of the Temple, London.

Lately, at Brighton, Mrs. PETT, wife of Phineas Pett, D. D. Oxford.

Oct. 6, at Tottenham, in his 74th year, THOMAS GIBSON, Esq. late of White-Lion-court, Cornhill.

Oct. 12, at Bath, the Rev. Mr. PENTON, of Brinkworth, Wilts.

Last week, aged 78, the Rev. THOMAS KNOWLES, D. D. Lecturer of St. Mary's church, in Bury St. Edmunds.

Oct. 9, in Weymouth-street, Portland-place, the Rev. ROBERT SKINNER, Vicar of Kenilworth and Stoneley, in Warwickshire.

Oct. 12, the Rev. THOMAS LANE, Rector of Handsworth.

Oct. 18, at Clifton, in her 32d year, Mrs. G. HEINEKEN, wife of the Rev. N. T. Heineken, of Brentford, Middlesex.

Oct. 19, at Stamford-Hill, in the 77th year of his age, Mr. DANIEL BELL.

At St. Lucie, Jamaica, Mr. ANGUS KENNEDY; at Philadelphia, Mr. HUGH KENNEDY; and at Norfolk, Virginia, Mr. ARCHIBALD KENNEDY, sons of Mr. Daniel Kennedy, of Glasgow.

Mrs. HOLT, of Whitstable, aged 101.

At Wherwel, Mrs. IREMONGER, wife of the Rev. B. Iremonger.

At Glasgow, after only two or three days illness, GEORGE GIBBS, a pauper, aged 103 years.

ANSWERS TO CORRESPONDENTS.

CLERICUS LONDINENSIS we think ought not to make the Alteration he proposes in the Version of Scripture, appointed to be read in Churches: the precedent would be dangerous.

We must apologize to J. G. D. for not inserting the notice he has transmitted. It was overlooked till too late.

BIBLICUS, JUVENIS, CLERICUS SUNIENSIS, and S. O. BUSH will appear.

J. W.; W. Y.; B.; J. H. C.; J. F. H.; are under consideration.

L. R.'s Answer to the Enquiry of a Candidate for Holy Orders, will appear in our next. Since it came to hand, we have been indebted for another Answer to CLERICUS. In the mean time we advise the enquirer to read a letter printed at the end of Mr. Walker of Truro's tracts.

ONATRAMA's useful Remarks will obtain an early insertion; as well as L. R.'s interesting Narrative.

MARTHA is a shrewd correspondent, and displays some dexterity in selecting her test of our spirit; but her verses are not very poetical, nor very correct, though certainly the sentiments are good.

The Notice respecting Foreign Divinity Books, came too late for the Literary Intelligence; but we readily announce, that an assortment of those articles has been received by a Bookseller in town; containing, among others, the works of Saurin, Abbadie, Vernede, Witsius, Lampe, Vitringa, Venema, &c.

We are sorry that EVANGELICUS should have taken so much offence at the non-insertion of his Paper. We think that the forbearance and candour which belong to the title he has assumed, might have somewhat moderated the heat of his displeasure; and that a very slight knowledge of the human character might have taught him, that one's own approbation, or that of one's particular friends, is no necessary passport to general acceptance. If he really wishes well to our work, he ought to be satisfied with what we have done; since we have declined to insert his Paper, not from any motives of disrespect, but because we judged it to be unsuitable to the plan of our work. Rather than that our friends should thus be converted into enemies, we heartily wish, that only those would favour us with their contributions, who are armed with sufficient patience and humility to endure the misfortune of seeing them rejected.

S. N.; BIBLIOTHE; H. O. A.; and D. BOGUE, have just come to hand.

THE

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Religious Communications.

AN ACCOUNT OF CLEMENS ROMANUS.

THERE is a general analogy between the operations of nature and of grace, for, as in the former one species is shaded off into another, so that the gradation is sometimes hardly perceptible, so, in the latter, the first miraculous effusion of the spirit was closed by no abrupt and violent termination, but passed on by a gentle transition to its more ordinary though still powerful work. The Apostles are to be regarded as a singular order in the Church: in point of inspiration and of miraculous powers it is not, perhaps, too much to say, that they had no successors; for neither was the conduct of those who followed them, regulated by directions from heaven equally specific, and their preaching ordinarily attended with the same attestations from above, nor were their writings dictated by the same unerring spirit of wisdom and truth; yet there appears to have been, at least there was once understood to have been, something like a connecting link between these two situations of the Church.

Of Clemens, afterwards Bishop of Rome, who received that singular attestation that his name was written in the Book of Life, we learn from the same authority that he was the companion and fellow-labourer of St. Paul; and his first Epistle to the Corinthians, probably the only genuine composition of his hand which hath come to modern time, was anciently admitted into the Canon of Scripture. The parentage and country of this holy man are alike unknown: the language, however, and style of his epistle lead us to conclude that he was a native Greek. The labours which he underwent, and the countries which he traversed, can only be conjectured from his connexion with the indefatigable apostle of the Gentiles, and of his later history nothing more has been recorded, than that he was ordained Bishop of Rome, according to some accounts immediately after St. Peter, but more probably with the intervention of Anacletus. The precise time and manner of his death are equally uncertain with his birth, for what is called the martyrdom of Clemens, in which these and many other circumstances concerning him have been very confidently told, is a modern fabrication of some idle and superstitious Greek, and no authentic or even ancient acts of his martyrdom exist.

In such a penury of facts with respect to this apostolical man, it is happy, however, for the Church of Christ, that, what is of much more importance, his temper, opinions, and principles, may now be learned from himself: for his first Epistle to the Church of Corinth, which had been cited by Irenæus, Clemens of Alexandria, and Origen, and of the genuineness of which no doubts were entertained by antiquity, after being enquired for in vain from the revival of letters, was retrieved by the learned Patrick Young, from a manuscript supposed to be as old as the first Council of Nice, and printed at Oxford A. D. 1633.

The antiquity and authority of this work, the importance of the doctrines it contains, and their peculiar suitableness to the divided state of the Church in the present day, all entitle it to an abstract, to which the remainder of this article will therefore be devoted.

> The Church of God which is at Rome, to the Church which is

at Corinth, called and sanctified by the will of God through Jesus Christ, grace and peace be multiplied.

Our own distresses, beloved brethren, have prevented us for a season from attending to your enquiries, and to an horrible and wicked schism which hath taken place among you, unworthy of the elect of God. This flame appears to have been kindled by a few rash and presumptuous men, who have brought a great scandal upon your Church, and caused the venerable name, to which you had attained among Christians, to be much traduced. For who ever conversed with you or had any intercourse among you, without admiring your faith which was productive of every other grace; your simplicity, piety, hospitality, knowledge, and impartial uprightness? Walking in the commandments of God, subject and submissive to your "rulers*," and giving due honour to the Presbyters, ye taught the young moderation and reverence to their superiors; ye required of women to walk in all holy and chaste conversation, to love their husbands in all dutiful subjection, to attend to their domestic concerns in all gravity, and to be modest in their whole conversation; for then ye were all humble-minded, more disposed to obey than govern, to give than to receive, contented with the gifts of God†, diligently hearkening to his word, and having his sufferings continually before your eyes: thus a blessed peace was multiplied upon you, an insatiable desire of well-doing was excited, and an abundant measure of the Holy Ghost was poured out upon you all. Day and night was your solicitude awake for the whole brotherhood, that through mercy and a good conscience the whole number of the elect might be saved. Seditions and schisms were an abomination in your eyes. Ye mourned over the failings of your brethren, regarded their infirmities as your own, repented not of any good work, did every thing in the fear of God, and manifested his commandments written upon the tables of your hearts.

But worldly prosperity and honour increased. The scripture was fulfilled, which saith, "Jeshurun waxed fat and kicked:" and hence came envyings, discord, tumults, and persecution. The mean rose up against the honourable, the foolish against the wise, the young against the aged: now, therefore, righteousness and peace are fled, the fear of God is cast away, faith is become blind; no one walketh any longer in the fear of God, or labours to conform himself to the example of Christ, but every one gives himself up to his own corruptions and lusts, to pride and envy, by which sin entered into the world. Remember what is written of Cain. Ye perceive, brethren, that wrath and envy produced the slaughter of a brother; by the same evil passions was Joseph brought nigh unto death, and reduced to slavery; by the same was Moses driven from the face of Pharaoh, and from the presence of his own people; by the same were Dathan and Abiram cast down quick into hell, because they rebelled against Moses the servant of God.

But not to insist on ancient examples: it was by strife and envy ‡ that the blessed Apostles were persecuted unto death; that Peter, after many trials, having received the crown of martyrdom, departed unto glory; that Paul, at length, received the reward of his patience after having been seven times in chains, been beaten and stoned, after having taught the world righteousness from the east to the extremity of the west.

To these are to be added a great multitude of the elect, who having lived the life of faith, and after having endured many insults, and undergone many torments through envy, have been brought to exhibit a glorious example in their deaths.

These things, brethren, we write not only for your admonition but our own, knowing that we ourselves are now running the same race, and engaged in the same conflict. Let us, therefore, leave these vain and hurt-

* Προηγουμενοις.

† The literal meaning and construction of the sentence is here preserved, because a most important conclusion may be derived from the expression παθηματα του Θεου.

‡ Does not the general tenor of the argument seem to imply a fact which has been recorded by no historian, that the sufferings and deaths of the two apostles were, in part at least, occasioned by divisions in the Church, and that probably they were betrayed by false brethren of the adverse party?

ful contests, and return to the rule of our high and holy calling; let us regard what is good and acceptable in the sight of him who made us; let us fix our eyes upon the blood of Christ, and endeavour to discern how precious, in the sight of God, is that blood, which having been shed for our salvation hath purchased the grace of repentance for the whole world*.

Let us look back upon former ages even to the beginning, and learn by many examples, that the Lord never denied a place for repentance to those who desired to be converted, and to return to him. Noe preached repentance, and as many as believed his words were saved. Jonah foretold the destruction of Nineveh, but the people of the city repented of their sins, appeased the wrath of God by their supplications, and, though strangers to him, were delivered.

They only have Christ, who think humbly of themselves, not those who exalt themselves over his fold. Christ himself, the sceptre of the majesty of God, came not in pomp and haughtiness, but was clothed with humility.

Let us be imitators of those who walked in sheep skins and goat skins, preaching the coming of Christ†; we mean Elias, Elisha, and Ezechiel, whose praise is in the scriptures. Abraham was called the friend of God, yet when he regarded the divine glory he cried in humility—"I am dust and ashes." Job was called a just and blameless man, yet he accuseth himself, saying, "No man is free from pollution, though his life be but a day." Moses was faithful in all his house, and though highly honoured of God magnified not himself; but when the voice spake unto him out of the bush, he said, "Who am I that thou sendest me?"

These examples of humility have been written not only for the improvement of former ages but of our own: with these, therefore, before our eyes, let us direct all our views to that peace with which we set out; above all let us contemplate the conduct of the great Creator himself, his gentleness and long-suffering, remembering that he is kind, and easy to be entreated towards all his creatures.

But he is also a God of order: the heavenly bodies at first impelled by his hand are subject unto him in peace: day and night perform their stated revolutions without encroaching on one another: the earth, according to his will, yields in due season an abundant supply of nutriment for men and beasts, not contending with him nor struggling to change the times and laws which he hath appointed unto it. The ocean, circumscribed by his power, breaks not the bounds which he hath prescribed, but obeys the word of its Maker "Hitherto shalt thou go and no farther." Spring and summer, autumn and winter, succeed each other in peace. The fountains flow uninterrupted for the use of man. The inferior tribes of animals live in harmony with their own kind, fulfilling the law of their nature. All these works of the great author of the universe are constituted in peace and harmony.

Let them not, beloved brethren, be turned to our condemnation. "The spirit of God is a lantern that searcheth the hearts." Let us dread, therefore, to revolt from his obedience. Let us be willing to offend foolish and vain glorious men rather than God. Let us reverence our "rulers," honour our elders (Presbyters), and discipline the young in the fear of God. Let us form our wives to that which is good; to chastity, simplicity of manners, gentleness and government of the tongue, and let them not direct their charity by their inclination, but by an impartial regard to all who truly fear God. Let our children be taught in the school of Christ, learn what is true humility towards God, and what that holy and reverend fear of him, which saveth all that walk with him in a pure heart; for he is the searcher of hearts and guide of the counsels of men. He gives his holy spirit, and when he willeth takes it away. By this spirit he speaketh unto us. Come, my sons, hearken unto me, and I will teach you the fear of the Lord: what man is he that desireth life, and loveth many days that he may see good? keep thy tongue from evil and thy lips that they speak no guile: depart from evil and do good: seek peace and pursue it: for the eyes of the Lord are over the righteous, and his ears are open to their cry; but the face of the Lord is

* This is literally rendered, as it conveys a very great truth, that repentance itself is only rendered available through the blood of Christ.

† This shews in what sense the first Christians understood Heb. xi. 37.

against them that do evil, to cut off the remembrance of them from the earth.

(To be continued.)

To the Editor of the Christian Observer.

SIR,

HAVING seen in the last number of your publication, some remarks upon that passage in the book of Exodus which introduces God declaring that he had raised up Pharaoh for an especial purpose of his providence, I beg leave, in corroboration of what was there advanced, to point out some very important passages in Mr. Maurice's Ancient History of Hindostan, the substance of which I will endeavour to give as briefly as I am able.

We know that God had determined for wise, but to us without revelation inscrutable, purposes, that the Israelites should be in a state of slavery in the land of Egypt; that this slavery, and their deliverance from it, should serve as the basis of a stupendous scheme of sublime theology, to be treasured up till the time should arrive when it was to be unfolded in all its purity and splendour. To fulfil these decrees it was necessary that providence should make the proper arrangements. Now it is worthy our notice, that to the native inhabitants of Egypt, both in the early and late stages of their empire, shepherds, as were the Israelites, were an abomination; and that, from their feeding upon the very animals which Egyptian superstition worshipped as gods. To introduce the Israelites into the country, it seemed requisite that there must be a great alteration in the government, which we find actually to have taken place; for it appears, that when the Israelites went into Egypt, they found a race of kings who were disposed to favour them, and had themselves exercised a pastoral employment. This revolution was produced by the invasion of Egypt, undertaken by a body of men who had emigrated from Hindostan, and who were denominated pallis or shepherds. They secured possession of the country, and then set one of their number upon the throne. May we not, without the imputation of superstition, conclude that God ordained, and brought about the subjugation of the native sovereigns to facilitate the introduction of the Israelites, and their settlement in the land of Goshen? We may be better inclined to acknowledge this divine interposition, when we read, that as soon as the object intended was fully accomplished, and it became necessary that they should remove, the shepherd kings themselves were expelled by a general insurrection of the native princes. It was under this new dynasty of Egyptian kings, who knew not Joseph, and to whom shepherds were an abomination, that the Israelites were so grievously oppressed, from a spirit of revenge and jealousy of their numbers; and it was on one of the Pharaohs who constituted it, that God got himself glory by overwhelming him and his mighty host in the Red Sea.

Mr. Maurice remarks, that the existence of this shepherd dynasty has been much doubted by the learned, as depending only on a solitary passage in Josephus against Apion, and that extracted from Manetho. But he adds, that all suspicion must vanish, as there has been discovered, in some Sanscrit book, an indisputable account of the conquest of Egypt by the pallis; and it is remarkable, that in Josephus's account, the invaders are called men from the eastern regions. This fact, of the restoration of a deposed race of monarchs to the throne of Egypt, will also, I think, help us to elucidate the meaning of the Hebrew word rendered by the translators of our Bible, "I have set thee up," and in the margin, "I have made thee stand," and by the Seventy, "preserved." Why the Apostle St. Paul, whom our translators have followed in the text, rendered the word, by "I have set thee up," which sense, I confess, will not make for my hypothesis, seems to have happened from the design of his argument, which was to point out the comprehensive plans of providence, and his power to put them into execution. But the translations, I have made thee stand, I have preserved, seem to point manifestly at the historical fact, of a change of circumstances in that race, of which this king, the object of the declaration, was one. As if God had said, for this purpose have I made thee stand, or suffered thy family to remain without being extinct; and thus also, for this purpose have I preserved thee; or chose that thy family should remain, &c. It may not be superfluous to add, that one of the mean-

ngs of the Hebrew is stated by Buxtorf to be *restituit*, which, in a peculiar manner, marks the restoration of some ancient race of princes to the throne, and, consequently, there will be implied, the *preservation* of that family from being extinct during the government of the invaders.

I am, Sir,
Your very humble servant,
B.

To the Editor of the Christian Observer.

SIR,

I HAVE always felt the same surprise as is expressed by your correspondent, in page 563, respecting the word *fornication* in Acts xv. 20. "That they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." I have, with him, found myself "incompetent to judge, why the breach of one commandment only of the moral law is interdicted in this place." Consulting the improved and useful edition of the Bible lately published by Mr. Reeves, I find the following note upon this word. "Some conjecture that it should be read *swine's-flesh*; this seems better suited to the context, and the two Greek words very much resemble. The question was of the ceremonial, not the moral law." He seems, therefore, to suppose, that πορνειας should be read χοιρειας; this conjecture appears to me much more reasonable than the present reading, and I shall always consider it as the true meaning of the passage, which evidently relates to the observance of the ceremonial law, and not to the moral law of fornication, about which there could be no difference of opinion among the Apostles.

Yours, &c.
BIBLICUS.

To the Editor of the Christian Observer.

SIR,

ACCORDING to my promise I send you some farther instances of self-deception in continuation of my former Letter (See No. 10, p. 635.)

8thly. We often deceive ourselves by comparing our actual with our former character and conduct, and, perhaps, too easily ascribing to the extirpation of vicious, or the implantation of virtuous habits, that apparent improvement which is owing merely to the lapse of time, to our advancing age, to our altered circumstances, to our sense of what is due to public opinion, or to our desire of worldly estimation, which no longer allows to maturer age those follies and vices of which the loose morality current in the world leaves the flush of youth in undisturbed possession.

9thly. Another general and fertile source of self-deception, of a nature not dissimilar to the last, is our readiness to excuse, or at least extenuate, the vices of our particular station, or profession, or situation, or circumstances, while we congratulate ourselves on the absence of other vices, which we are under no temptation to commit. It is a delusion much of the same nature, to feel and exaggerate the amount of the difficulties and temptations to which we are actually liable, and thence to excuse our slow and small progress in the christian road; "but if we were in such or "such other situations, how resolutely "would we advance in the path of "duty: our natural temper renders "it particularly difficult for us, circum-"stanced as we are, to stand our "ground; but were we in almost any "other situation, we should not exhibit "such melancholy marks of weakness." Thus we hide from ourselves the wholesome humiliation of real defeats, in the fallacious complacency of imaginary victories. The man of action excuses to himself that worldly mindedness which he cannot deny. But he is not slothful in business: he does not hide his talent in a napkin. Avarice again is a passion of sober and domestic habits: its votary may felicitate himself on his freedom from the licentiousness of a dissipated age. And does not many an one derive a secret self-complacency from having quitted the haunts of gaiety, the public places and amusements of fashionable life;—while censoriousness, while spiritual pride, while anger, while indolence, too fatally betray the important truth, that every situation has its own appropriate temptations and dangers, and that it is by our conquest over these, over "the sin that most easily besets us," that our religious proficiency may best be measured.

10thly. A still more deep and subtle fraud, often, it is to be feared, maintains a lasting influence. We are seduced into vice. We are filled

with remorse. We renew our applications for pardoning mercy. The balm of Scripture promises is poured into our wounds. We gradually obtain comfort. All this is as it should be, if the result be a growing power to resist the force of temptation and quell the risings of appetite; if opposite habits by degrees are formed, and if, in the language of Scripture, the fruits of the spirit appear instead of the lusts of the flesh. But are there not many who carry on an habitual practice of sinning and repenting, who confound their constant subjection to some besetting sin, which is victorious as often as it renews its attacks, with those occasional falls which may, perhaps, occur in the walk of even the real Christian, filling his heart with sorrow and his eyes with tears, while they urge him to more diligent watchfulness and more steady self-denial? I would not grieve the heart or damp the spirits of any real, though weak, follower of that meek and lowly master whose very character it is not to break even the bruised reed; but let every Christian watch himself with special care on the point we have now before us. It is, in truth, the very turning point on which rests all the validity of his claim to the elevated character of a real believer. An entire victory over the power of sin is not granted to the Christian in this probationary state. So long as he remains in the body, he is beset by enemies without and within. His vigilance must continue, for his warfare is not at an end. But amid all his fears and sorrows, the real Christian feels his graces strengthening, and his lusts becoming weaker. While a hatred of sin and a love of holiness attest the renewed nature he has received, that love of God, which the divine spirit has shed abroad in his heart, renders it more and more his meat and drink to do the will of his heavenly father; and while he gratefully, but humbly, experiences a growing conformity to the image of his Divine Saviour, that peace of God which passeth all understanding, and that hope which is full of immortality, are a blessed earnest of the fulness of joy which awaits him, when, his victory being completely and for ever established over sin and Satan, the armour of the militant shall be exchanged for the crown of the triumphant Christian, and he shall be admitted to the enjoyment of those pleasures which are at God's right hand for ever more.

11thly. A long catalogue of frauds might be specified, which we render others the instruments of practising on ourselves. We are apt to compare ourselves with our neighbours, and to indulge satisfaction and encouragement from the comparison, not taking into the account, perhaps, that they have never had the advantages we have enjoyed, while they have been exposed to far greater temptations; and that what is with them only accidental and occasional, is in us a growing or an established habit of vice. Again, we see the vice into which they have been betrayed; but we see not their habitual contest against some constitutional infirmity, their sincere contrition, their gradual improvement, their final victory. How clearly does our blessed Saviour's command not to judge our neighbour, forbid these comparisons; and how plainly are we warned, that we shall be apt to overlook the beam in our own eye, while the mote in that of our brother is seen with such acuteness of discernment and such fulness of dimensions. We render others again the innocent instruments of deceiving ourselves, when we accept their flattering testimony against our own knowledge, and suffer ourselves to derive complacency from that approbation and applause of our principles and conduct, which we know to be founded on false facts and mistaken suppositions, or which we are conscious would be changed into disapprobation and censure, if our judges were aware of the true affections of our hearts and the real springs of our actions. How gross is this delusion! yet who is there that has not recognised it in himself? How open must we be to the frauds of self-deception, when we thus become the willing dupes of a known imposture, and suffer our feelings to be gratified by commendations, which, at the very moment we are receiving them, we see and feel to be unjustly bestowed?

12thly. Long would be the catalogue, if I were to endeavour to enumerate all those various frauds which may be assigned to the second of the two great classes into which the deceits of the human heart may, per-

haps, not improperly be distributed. I mean those deceits which our hearts impose on us in making us promises which are not kept, and contracting engagements which are never performed. I feel myself trespassing on the patience of your readers, and shall merely point out their general character and properties.

They render us the slaves of procrastination. They lead us to overrate our moral powers. They flatter us with a persuasion, that we can at any time break our chains. What though from indolence, from indecision, from procrastination, from irresolution, we have hitherto forborne to exert ourselves, yet it shall not be so always; we will soon shake off our sloth; we will resolutely commence and vigorously prosecute the contest. The divine strength is promised to our prayer, and we may justly assure to ourselves the victory. Meanwhile year after year steals away. Evil habits are strengthened. Our moral sensibility is impaired. The awful warnings of religion are heard with less and less emotion. "The spirit of God will not always strive with man," at last perhaps He withdraws his quickening influence. Even at the eleventh hour the divine power may still move the obdurate sinner, but too often he chides his impotent delay more and more faintly: he "resolves and re-resolves, yet dies the same." Of these, and all other modes of human deceitfulness, self-love is the fertile parent, and pride the nurse which fosters and cherishes them. But I must reserve for a future communication a few of those practical reflections which the preceding statement may properly suggest; meanwhile let me close my present letter, by remarking, how justly does the wise man's counsel lead us to watch against our own deceitfulness with jealousy. How truly does he warn us, "He that trusteth his own heart is a fool."

I am, Sir,
Your faithful servant,
SCRUTATOR.

To the Editor of the Christian Observer.

SIR,

THE Queries subscribed C. C. in the Ninth Number of the Christian Observer (page 573) relate to a subject of the greatest imporance; and I hope will receive a full and satisfactory answer from some of your correspondents; in the mean while the following thoughts are at your service, if you deem them worthy of insertion.

Q. 1. "Are not justification, absolution from guilt, forgiveness of sins, and being accounted righteous, *synonimous terms* for the same blessing?"

It appears to me unscriptural to consider *justification* as synonymous with *absolution from guilt*, &c. These are two distinct benefits, precisely answerable to the pardon granted a criminal, and an estate bestowed on him at the same time: but as they always, in the gracious dispensations of God to his people accompany each other, this distinction is not exactly marked in the language of scripture, except where the argument requires it.

When St. Paul refers to the words of David, "Blessed is the man to whom the Lord imputeth not iniquity," as proving his doctrine, that "God imputeth righteousness without works;" his whole argument leads us to this interpretation, that David's words, rightly understood, denote more than they express, and not that the Apostle only gave David's meaning in other language, and in language suited to obscure the sense, if nothing further than pardon was intended. "The blessedness of the man, to whom God imputeth not iniquity," is secured by this, that to him he likewise "imputeth righteousness without works." This David intimated, and this the Apostle establishes.

Pardon of sin exempts a man from all punishment for past transgressions, (for the sufferings of believers are the chastisements of a father for their good, and not punishments in the strict sense of the word;) but it gives him no title to the reward of righteousness. If, when the believing penitent receives absolution from guilt, the depravity of his nature were also destroyed and the divine image entirely restored, and if the world were no more ensnaring than it was before the entrance of sin, he might be nearly in as favourable a situation, in respect of justification, as our first parents were immediately after they were created. He would be *innocent* but not *righteous*; deserving neither punishment nor re-

ward; and therefore to be continued in a state of probation for an appointed season, at the close of which he would either be justified or condemned, according as he had, or had not, kept his Maker's law perfectly in all its extensive requirements. Thus the confounding of the distinct blessings of pardon and justification with each other, necessarily introduces the doctrine of *justification by works*, yea, by *the merit of works*: and, as no man, in the present lapsed state of human nature, can be willing to have his eternal happiness or misery suspended, on the condition of his future perfect obedience to the divine law; this first made way for the scholastic distinction between the *merit of condignity* and *the merit of congruity*, which the Papists have so much insisted on, but which all the reformed churches have strenuously protested against.

Nor is this all; for we may trace the unscriptural sentiment of a new and mitigated law by our sincere obedience to which we are to be justified through the merits of Christ, to the same source; a sentiment which at once makes void both the law and the gospel, by exceedingly lowering the scriptural standard of obedience, and altering the scriptural way of acceptance. On these accounts, we must continue strenuously to insist on the distinction between pardon and the "gift of righteousness by faith," even "the righteousness of God, which is *upon* and *unto* all that believe," if we would maintain uncorrupted the doctrine of scripture and of our established church.

When the believer is not only absolved from guilt, but "made the righteousness of God in Christ" "the Lord our righteousness," there is no condemnation for him; but he is by grace entitled to the reward of righteousness; and his subsequent good works, the fruits of the spirit of Christ, are not intended to constitute, even in part, his title to the heavenly inheritance: but they evidence that his faith is living and his love sincere; they adorn the gospel, glorify God, and prove useful to mankind. The believer is then no longer "under the law," (as to justification,) "but under grace:" the standard of duty, however, remains the same; but that which is good in his services is graciously accepted, while the defects and evils attending them, as well as his other failures, are mercifully pardoned for Christ's sake. "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by its fruits." Art. xii.

2. "Does not this justification attach *solely* to *true conversion*?"

Is it not manifest, that the venerable martyrs and confessors who framed our articles, compiled our liturgy, and indeed founded our church; considered justification, not "as attaching solely to true conversion," (a very ambiguous expression, which may be true or false according as it is interpreted,) but as by faith alone? "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely expressed in the Homily of Justification." Art. xi.

3. "Does not *true conversion* include in its essence, faith, repentance, supreme regard to God, and therein a disposition of heart to every good word and work?"

Is it not equally clear, that the scriptures connect justification with faith, not only more frequently than they even seem to do with any other Christian grace, but in quite another manner? Conversion, in the days of the Apostles, was so striking a change, that if your Querist's expression would have conveyed clearly their ideas, they would, on some occasions at least, have adopted it: yet we never read of being justified by true conversion. "But," say some, "revolving ages, have changed almost every thing, and, among the rest, men's way of expressing themselves." Let it however be remembered, that Christianity introduced so many new ideas into the world, at least among the Gentiles, that the Apostles were under the necessity of using many words in almost an entirely new sense, and even of naturalizing terms or modes of ex-

pression from the Hebrew, in order to convey their meaning; now if they did this by divine inspiration, who shall presume, without inspiration, to modernize their language, according to the reasonings or taste of men, now called Christians?

4. "*Why* continually recur to the ambiguous phrase of being justified by faith *only*, which may be well meant and ill understood, since no true convert is possessed of faith *only*, and none *but a true convert* is justified?"

St. Paul does not, it is allowed, use the word *only* or *alone*, when treating on the subject of justification: but he always ascribes it to faith, and never to repentance, love, &c.; and he carefully excludes every thing which at that time he supposed any one would be tempted to join with it. It is not indeed worth while to contend about a word, without which the Apostle maintained his doctrine; yet, circumstanced as our reformers were, (and perhaps the present defenders of their doctrine may add, circumstanced as we are) the use of it formed the most compendious and explicit way of distinguishing between their doctrine and that of their opponents; and, I cannot but think they acted wisely, in adding the word *only*, not to prove their doctrine, but to shew their precise meaning.

But neither the Apostle, nor our reformers, intended to say, that faith subsists alone in any justified person; for such a solitary faith is dead, and cannot justify. As, however, in a living man, there are many members, senses, and faculties, and each has its proper function, which none of the rest can perform; so, in the true Christian, there are many co-existent graces, but each has its proper office, to which all others are entirely unsuited. Love is greater than either faith or hope, being the image of God, the essence of holiness, and eternal in its duration; yet it cannot justify a sinner. Now the reason of this is very plain and simple. "Therefore it is of faith, that it might be by grace." The free mercy of God, contrary to our deservings, is the source of our justification. "We are justified freely by his grace." The righteousness and atonement of Emmanuel are the meritorious cause of our justification. "We are made the righteousness of God in him." "For the wages of sin is death; but the *gift of God* is eternal life, through Jesus Christ our Lord." This gift of God is reported and proposed in the Gospel; now, faith alone can receive the report, credit the testimony, apply for the gift, place confidence in the faithfulness of God the giver, and renouncing all self-dependence, entrust the soul and its eternal interests, into the hands of Christ. And as this is the case, we are justified by faith, and not by any other Christian grace, or all others compendiously considered.

I would just observe, that if St. Paul had admitted of the way of settling this most important controversy, for the sake of peace, which many now adopt, and which your querist seems rather to approve, it would have been unnecessary for him to argue the point so largely and earnestly, as he does in his Epistles to the Romans and the Galatians. What, on this ground, could he mean by the vehement language, in the opening of the latter Epistle, which he repeatedly uses? what, by the strong assertion in the beginning of the fifth chapter? Circumcision, and observing the legal ceremonies, if considered as matters of expediency, excluded no man from the grace of the Gospel; but when any one joined them with faith, and depended on them in any degree for justification, he virtually renounced the covenant of grace, and became a debtor to do the whole law. I would also ask your querist, if he still hesitate, what was the precise point at issue between the Reformers and the Church of Rome, on justification, but that which constitutes the subject of his inquiry? I shall conclude with a passage from the judicious Hooker, the most conceding of those who opposed the Papists in the age in which he lived, as containing in itself a short but striking statement of this controverted subject. "It is a childish cavil wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing of Christians but faith; because we teach that faith alone justifieth. Whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified, or works from being added as neces-

sary duties required at the hands of every justified person: but to show that faith is the only hand that putteth on Christ unto justification; and Christ the only garment which, being so put on, covereth the shame of our defiled natures, hideth the imperfections of our works, preserveth us blameless in the sight of God; before whom, otherwise, the weakness of our faith alone were cause sufficient to make us culpable, yea, to shut us out of the kingdom of heaven, where nothing that is not absolute can enter."—*Hooker, Folio Edition, 1682, p. 509, 509.*

T. S.

To the Editor of the Christian Observer.

SIR,

It is not without satisfaction that I observe the anxiety expressed by "A Candidate for Holy Orders," in the Ninth Number of your Magazine, (p. 574.) to satisfy his conscience upon the subject of the awfully important questions proposed by the Bishop to the Deacons, in the service appointed by our Church for their ordination. I sincerely wish that the same solicitude was more frequently felt and declared by those who are designed for the ministry of the Gospel: many a melancholy thought will force itself on the mind of every well-wisher to the Church of England, when he observes, how many young men obtrude themselves on this sacred function, without evidencing any thing of that conscientious discretion which appears to actuate your correspondent. If the following remarks on the subject of his query should prove of any utility either to him, or any other of your readers, I shall be repaid for this trifling contribution to a Miscellany, which, I am happy to find, is daily rising in the estimation of the religious members of the Church of England, and which is likely to afford most important services to the cause of orthodox piety, and the established Church.

Your correspondent is probably aware, that in declaring our belief in "the Holy Catholic Church," we, in common with the soundest theologians of every age, consider the Church in a two fold point of view, which perhaps cannot be better expressed than in the clear and comprehensive language of Lord Bacon, in his well known Confession of Faith:

"I believe," says that eminently Christian philosopher, "that there is an universal or Catholic church of God, dispersed over the face of the earth, which is Christ's spouse and Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is *also* a visible church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name. That there is *also* an holy succession in the prophets of the New Testament and fathers of the Church, from the time of the Apostles and disciples which saw our Saviour in the flesh unto the consummation of the work of the ministry; which persons are *called* from God by gift or *inward anointing*; and the *vocation* of God followed by an *outward calling* and ordination of the Church."

It may be also useful to direct your correspondent's attention to that particular office of the Holy Ghost, so intimately connected with and essential to the welfare of that Church, to which he is "the Lord and Giver of Life," I mean, as the excellent Bishop Pearson expresses it, "The office of sanctifying and setting apart persons for the duty of the ministry, ordaining them to intercede between God and his people, to send up prayers to God for them, to bless them in the name of God, to teach the doctrine of the Gospel, to administer the sacraments instituted by Christ, to perform all things necessary for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. The same spirit which illuminated the Apostles, and endued them with power from above to perform personally their apostolical functions, fitted them also for the ordination of others, and the committing of a standing power to a successive ministry unto the end of the world; who are thereby obliged to take heed unto themselves, and to all the flock over which the Holy Ghost hath made them overseers to feed the Church of God."—*On the Creed, p. 330.*

In conformity to these principles, the Church of England having required the Bishop to be thoroughly sa-

tisfied, both by public inquiry and private investigation, as to the religious and moral character, as well as the literary and scriptural attainments of the candidate for holy orders, puts the following questions, with the view of discovering, as far as may be done, the real state of his heart on this momentous point.

"*B.* Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory and the edifying of his people?

"*A.* I trust so.

"*B.* Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the Church?

"*A.* I think so."

These questions comprehend both the inward and outward call to the holy ministry; and it is not possible to read them, without being ready to say, in the words of good old Latimer, "Therefore I would wish of God, that all they that should choose holy officers, would give themselves most earnestly to prayer; desiring of God that they may choose such men as may do good amongst the flock of God. And so likewise clergymen, they must not run themselves, they must tarry till they be called; they must not flatter for benefices; and, therefore, the king and his most honourable council must look heed, and not set up those which call themselves; for, no doubt, they that call themselves intend not to do good, nor to profit the people, but they only seek to feed themselves, and to fill their coffers; and so likewise all patrons that have benefices to give, they should take heed and beware of such men which seek for benefices, and come before they be called; for such intend not to feed the people with the wholesome doctrine of the Word of God; but rather they seek to be fed of the people, to have their ease, for that they look for; if they were minded to do good unto the people of God, they would tarry till God did call them; and then, when they be called, would do their duties; but to run without the calling of God, is a manifest token that they have another end, and that they are worldly minded; and therefore God complaineth by the Prophet, saying, 'I here were many that ran before I sent them, which were not sent by me."

In considering the first of those questions which your Correspondent has not expressly quoted, but which is essential as a foundation to the other, it is necessary to steer a mean between the dangerous presumption of enthusiastic imaginations on one hand, and the frigid explanations of mere moralists on the other. To avoid the former evil, we must not look upon the being inwardly moved by the Holy Ghost, as alluding to any special, personal, miraculous *revelation* from God to the individual: such calls were nearly confined to the apostolical times, nor have we any good reason to conclude, that any such have been vouchsafed, since the primitive establishment of the Church of Christ. False pretences to such a miraculous kind of calling have, in various ages, given birth to monstrous impieties and fanatical impositions. But, on the other hand, we must beware how we admit the cold and unscriptural expositions of the doctrine of divine influences, by which modern rationalists are striving to rob us of that inward consolation, joy, and peace, which no other system ever did or can supply. Now the operations of the Spirit of God are to be known by the existence of the fruits of that spirit. Those which are common to every real believer, are well known to the scriptural reader: but in addition to that "love, joy, peace, long-suffering, gentleness, goodness, faith," and all that lovely train of graces which the Apostle describes as inhabiting the heart of every true Christian, the Holy Spirit excites, in particular persons, an anxiety to separate themselves from the works and callings of the world, and to dedicate their talents, labours, and lives, to the express glory of God, and the edifying of his people in the discharge of the ministerial duties. Such persons feel a peculiar zeal for the good of the Church of Christ, and the welfare of souls. It is their hearts desire and prayer to God, that Israel may be saved; they feel truly thankful to the Lord for any gifts and graces more especially adapted to the exercise of the pastoral vocation, with which, in his distinguishing goodness, he may have endowed them; and are very solicitous in humble and cheerful dependance on divine aid, to consecrate them all to the service of the sanctuary. Convinced by their own

experience of the necessity of fleeing from the wrath to come, and of the blessedness which is the portion of those only who seek the Lord and walk in his love and fear, they earnestly desire to unfold and explain the mysteries of the kingdom of heaven to those who yet remain in ignorance of the things which belong to their everlasting peace. To comfort the afflicted, instruct the unenlightened, support the weak, encourage the strong, and bring the knowledge of salvation to such as are immersed in iniquity, darkness, and error, are the grand objects which occupy the attention and desires of such candidates for the holy office. They seek to serve before the altar, because their hearts are warmed by those hallowed fires of piety and zeal, which unceasingly burn in the presence of that God whose ministers they aspire to become. They are furnished by the same good spirit, with an holy courage to resist the temptations and difficulties which the world, the flesh, and the devil, will continually throw in their way; and being strong in the Lord, they will stedfastly resolve to brave all opposition in the way of duty; and although of all men the most sensible of their own weakness and frailty by nature, yet by a full reliance on the will and power of the Redeemer to furnish them with every requisite for their arduous task, they are thereby enabled to evidence the sincerity of their profession by the superior sanctity and usefulness of their lives and conversation. Whosoever to a well-grounded knowledge of the scriptural scheme of salvation, and an influencial application of its truths to his own heart, unites this holy anxiety to work as a spiritual labourer in his Lord's vineyard, and regardless of every vain, worldly, and mercenary consideration, "clearly determines by God's grace to give himself wholly to this office," may, with satisfactory assurance, "trust that he is inwardly moved by the Holy Ghost to take upon him this office and ministration." I consider such a state of mind and inclination as impossible to be produced by any power except that which "cleanseth the thoughts of our hearts by the inspiration of his Holy Spirit;" it is the only safe and solid testimony of a real call from God to a ministration of holy things; and wherever such a disposition and desire exist, to him alone, who could have planted them in the heart, be all the glory ascribed. Such appears to me to be the true and most unequivocal method of ascertaining the reality of *the inward call* to the holy ministry.

With respect to the *outward call* to the ministry in the visible Church of Christ, the concurrent testimony of the Apostles and the succeeding fathers clearly prove, that for the better edifying of his people, our blessed Saviour appointed officers in the Church, entrusted with power to ordain successors in the ministry even to the end of the world. An appeal to the word of Scripture, confirmed by a comparative review of ecclesiastical writers, will satisfy every candid and unprejudiced inquirer after truth, that it was "the will of our Lord Jesus Christ," that certain forms of church discipline and government should be preserved amongst his members, in order that the faith might be held in the unity of the spirit, and in the bond of peace. A wish, therefore, to conform as much as possible to that outward and visible form of government which Christ established as a means of cherishing and preserving the inward and spiritual grace of the Gospel, will necessarily accompany the good impressions which have already been described as essential to constitute *the inward call*. If upon an impartial examination of the subject, assisted by fervent prayer to God for direction in so important a choice, the candidate for holy orders should, in common with our venerable reformers, be of opinion that, although the word of the New Testament may not be decisively explicit on the matter, yet that sufficient testimony of a most weighty description is not wanting to prove that the established discipline of the English Church resembles that of the apostolical times as or more nearly than any other of which he knows; and if the more closely he examines the ecclesiastical records, the more evident that correspondence should appear; he will feel no scruple, but rather a warm desire to enter upon his holy functions under that form, which is not only the due and legally established "order of this realm," but which from appearing to carry with such abundant proof of antiquity and primitive adoption, may reasonably be supposed to be "according to the

will of our Lord Jesus Christ." Such considerations will make him feel a becoming confidence in saying, that "he thinks he is truly called according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the Church."

Admitting therefore the positive existence of such an inward call, and a strong presumption in favour of the genuineness of the outward call to subsist in the mind of any candidate for holy orders in the Church of England, I think he may, with a safe conscience and a good "assurance of hope," enter upon his office: such a minister of the Gospel may expect the blessing of God upon his labours, and will, most assuredly, have the prayers of all good Christians for his prosperity and success.

Allow me, Mr. Editor, to recommend the insertion in your Miscellany of the questions proposed to, and the answers made by the priests and deacons at their ordination, and very particularly the admirable and awful exhortation given by the bishop to the priests; they are not sufficiently known to the laity, and may possibly be again brought forward by this means, to the recollection of some of your clerical readers with propriety and useful effect: the subject cannot be too seriously dwelt upon by either.

Believe me, with much anxiety for the welfare of the Church of England, of which your publication appears to be so sound and able a supporter,

Your friend and well-wisher,

L. R.

To the Christian Observer.

SIR,

I AM an old widow lady, and I live with my five daughters in the country. They are all of them, I assure you, very well disposed girls, though one of them, who by the way is the sharpest of all, is a little less religious than the rest. We have all agreed, however, to take in your Christian Observer, and we exercise our wits in criticising you, as well as we poor women are able. Now, sir, I have a remark to make to you, which is of some importance. I find that my daughter Anne, for that is the name of the very clever girl I have spoken of, is more of an adept in certain parts of your divinity than either my girl Jane or Mary, who are clearly the most pious of the sisterhood. How is this Mr. Editor? I have declared to them all, that I would take up my pen and write to you on the subject, for Anne is getting rather above her sisters, and is in danger, I perceive, of bearing the bell even in matters of religion.

I learn, Sir, from a letter addressed to you on the subject of the Preston Guild, (a scene, by the way, from which, though we live at no great distance, I kept my daughters,) that you are an old gentleman of seventy, and I presume, therefore, that there is no harm in writing this letter to you. I have thought it fair to tell my daughters what I am doing. We are little known in the world; and as I conceal my name, no harm can be done by this intrusion.

The divinity points to which I allude, and on which Anne seems to beat us all, seem to me to require a great deal of sense and understanding. They chiefly relate to what is called, I believe, the Calvinistic and Arminian Controversy. You have, indeed, declined going far into it, and most heartily do I thank you for having done so; for Anne would have been the mistress of the house in a short time, if your divinity had gone any great length in that kind of direction. I pray you, sir, to furnish us with some thing that may tend to cure the sort of spirit which I complain of.

I beg leave, at the same time, myself to submit to you some thing which I have found in a very old book of my dear grandmother's on the very point in question, and which I have insisted that Anne herself should copy out for you. I know not whether you will approve of it: the passage certainly gave me much comfort; and if you are of my judgment, you will, perhaps, publish it in some of your future numbers.

Excuse this hint from one who, both on account of your age and piety, deems you quite an oracle in divinity, a sentiment, indeed, in which all my dear children seem to concur, and believe me,

SIR,

Your constant reader and well-wisher,

MARGERY.

"The Lord Jesus, in wisdom and tender mercy, establisheth a method of grace and rule of life, pure and perfect, but simple and plain; making the way of man's salvation to lie more in the honesty of the believing heart, than in the strength of wit, and subtilty of a knowing head. He comprised the truths which were of necessity to salvation in a narrow room: so that the Christian faith was a matter of great plainness and simplicity. As long as Christians were such, and held to this, the Gospel rode in triumph through the world, and an omnipotency of the Spirit accompanied it, bearing down all before it. The Serpent envying this happiness of the Church, hath no way to undo us, but by drawing us from our Christian simplicity. By the occasion of quarrels and errors of speculative men, the Serpent steps in, and will needs be a spirit of zeal in the Church: and he will so over do it against heretics, that he persuades them they must enlarge their creed, and add this clause against one, and that against another, and all for the perfecting and preserving of the Christian faith: and so he brings it to be a matter of so much wit to be a Christian, that ordinary heads are not able to reach it. He got them, with a religious zealous cruelty to their own and others souls, to lay all their salvation and the peace of the Church, upon some unsearchable mysteries, which God either never revealed, or never clearly revealed, or never laid so great a stress upon. Yet he persuaded them, that there was Scripture proof enough for those; only the Scripture spoke it but in the premises, or in darker terms, and they must but gather into their creed the consequences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert, or evade. Was not this reverend zeal? But where modesty restrains men from putting all their inventions and explications into their creed, the devil persuades men, that they being the judgments of godly reverend divines, it is almost as much as if it were in the creed, and, therefore, whoever dissenteth must be noted with a black coal, and you must disgrace him, and avoid communion with him as a heretic. Hence, is our union, communion, and the peace of the Church, laid upon certain unsearchable mysteries about predestination, the order and objects of God's decrees, the manner of the Holy Spirit's secret operations on the soul, the nature of the will's essential liberty, and its power of self-determining, &c. and he is scarcely to be accounted a fit member for fraternal communion, who differs from them herein. Had it not been for this one plot, the Christian faith had been kept pure; religion had been one; the Church had been one; and the hearts of Christians had been more one than they now are. Had not the devil turned orthodox, he had not made so many true Christians heretics, as Epiphanius and others have enrolled in the black list. Had not the enemy of truth and peace got into the chair, and made so pathetic an oration as to inflame the minds of the lovers of truth to be over zealous for it, and to do too much, we might have had truth and peace to this day. Yea, still, if he see any man of experience and moderation to stand up, to reduce men to the ancient simplicity, he presently seems the most zealous for Christ, and tells the inexperienced leaders of the flocks, that it is in favour of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconcilement of Christ and Belial: he is tainted with Popery, or Calvinism, or Arminianism, or whatever may make him odious with those he speaks to. O! what the devil hath got by over-doing!"

AN ENQUIRY INTO THE NATURE AND TENDENCY OF THE EDUCATION WHICH THE CLERGY RECEIVE IN THE ENGLISH UNIVERSITIES.

The clerical office is of such high importance to the welfare of mankind, that the minds of those who undertake it ought to be formed with distinguished attention, lest even the means of doing good, which they possess in an eminent degree, should be perverted, either by ignorance or depravity, to the propagation of error or vice. For the ministers of religion cannot remain negative characters: the absence of christian knowledge and christian virtue in those who are ordained to teach both, becomes a public calamity, which allows a rapid

increase of evil, by not opposing to it those powerful principles of the Gospel which are alone able effectually to check its progress.

So much responsibility being attached to the situation of all entrusted with the care of souls, their education ought to bear a constant reference to their future employ. Were the interval, indeed, between leaving an university and receiving ordination, longer, any peculiarity of tuition might seem less requisite, time being allowed for plain theological studies, and the acquisition of that knowledge which might render the discharge of clerical duties most beneficial. But in whatever way it be acquired, an acquaintance with divinity is indispensable in a clergyman; no other acquirements, however valuable in themselves, can supply its place, nor ought they to be deemed any apology for its want.

The numerous advantages, which the universities afford to the studious, for acquiring variety of knowledge, render them places peculiarly eligible for those who are designed for learned professions. Extensive libraries filled with the stores of every science; tutors capable of instructing in all departments of useful literature; and the substantial rewards appropriated to industry and regularity of conduct, form such an assemblage of motives, inciting youth to energetic study, as is not to be found, except among collegiate bodies.

The concourse also of persons from every part of the kingdom, whose modes of thinking and acting are probably much diversified, is very favourable to the eradication of local prejudices and peculiar habits, which are seldom spared by the freedom of juvenile reproof; and the collision of different sentiments has a tendency to enlarge the mind, enure it to docility, and prepare it for the business of the world.

But in a numerous society of young men there will be found great diversity of character. Industry will not animate all, and universal correctness of conduct cannot be expected, unless where there is a total absence of temptation to vice. Frequently reason is sacrificed to ebriety, and the imagination permanently contaminated by vicious pleasure, far beyond the power of any ordinary means of purification. And, in general, those passions which fill the world with confusion display the wantonness of gratuitous mischief amidst the cloisters of instruction, whenever the laxity of college discipline yields to the outrages of newly acquired liberty. Happily the moderate income of the greater part of students, who are destined to the Church, will not allow them to pursue the joyous ruin of the more wealthy collegians, and riot in the extravagance of habitual dissipation. Yet so attractive is a life of gaiety to the corruption of human nature, that too many, when solicited by strong temptation, persuade themselves that there is little hazard in trying the experiment of a single deviation from the line of rectitude, unsuspicious that one indulgence facilitates the way of another, and that sensual pleasure is the direct enemy to intellectual labour. Deceived in estimating their power over the depraved propensities of the heart, they gradually acquiesce in habits of vice, silencing the admonitions of conscience, and forgetting the precepts of religion, till, removed from the scene of their folly, solitude possibly may bring sobriety of thought, and reflection produce repentance. But in this favourable issue of a bad beginning, generally serious memorials of former misconduct long remain: debts, contracted without adverting to the time of payment, often burden the produce of a scanty curacy or small benefice for many years, and subtract from the power of devoting any thing to charity, or even of supporting the appearance commonly expected from the clergy.

Such evils, it may be asserted, are incidental to all academic societies, and cannot be remedied without reviving a more rigid discipline than is likely to be endured in these days, when youths are distinguished by a premature ripeness, and early claim the privileges of manhood.

But allowing that it would not be feasible to new model some of the university statutes, regulating manners, which are now obsolete, the most timid policy alone can suggest that idleness, dissipation, and profligacy are too firmly seated to admit of cure, or at least of palliation. For the government of every college is almost arbitrary, and the tutors, with the approbation of the master and other resident fellows, may prescribe any line of study, any mode of conduct, with-

out one of those in a state of pupilage daring to oppose their authority. By regularly requiring the presence of all the students at lectures, making no exception in favour of any order, the effrontery of idleness would probably be abashed; and by appointing one of the lectures at the usual time of bacchanalian revelry, the courses of dissipation might be successfully traversed. Were constant attendance at chapel enforced with the greatest strictness, and the delinquency of repeated absence followed by public censure, or even, in case of inveterate transgression, by refusal of testimonials for ordination; were the gates closed at an early hour, and neither ingress nor egress afterwards permitted, religion might receive more exterior reverence, and regularity of conduct, at the hours now marked by greatest licentiousness, become indispensable, when neglect of public prayers was branded with the punishment of profaneness, and nightly rambles were invariably construed into the projects of lewdness. Such requirements and restraints ought not to be thought hardships by those who profess an intention of becoming the ministers of that religion, which uniformly inculcates self-denial and mortification of every carnal propensity. Some discipline is certainly necessary to prevent those who are marked out for preachers of righteousness from early devoting themselves to the pursuit of worldly pleasure, which they profess to have renounced, or from falling into those snares of temptation laid by the subtle enemy of mankind, against which it is their duty to guard others. Many indeed have loudly praised those of the clergy, who have divested themselves of all professional peculiarity, and appeared in no way distinguished, except by their garb, from other men; but the praise should be contemned as insidious, since it would take from instruction its authority, and from example its influence; for it would render acquiescence in received opinions the test of Christian charity, and conformity to fashion the practice of virtue. But it should be the business of education early to implant in stability of Christian principle, which cannot be moved by the pleas of self-indulgence, or perverted by the plausibilities of irreligion; then might be expected a just knowledge of the clerical character, and an efficient discharge of its holy functions.

There are colleges, which, by pursuing a spirited line of conduct, and disregarding all petty obstructions to their schemes of improvement, even the want of co-operation from parents, have risen into deserved reputation for sobriety, order, and studiousness. The steady exertions of the tutors to preserve pure manners, and instil Christian principles, have proved eminently successful; and, under their direction, the acquisition of knowledge, and the advantages of society, have not been countervailed by the pride of learning or the loss of piety. Their labours have redounded to the unspeakable benefit of numerous parishes; their names will be had in honour by the generation of the righteous; and their praise is in heaven.

But objections may be justly raised, not only against the discipline and government of the universities, but their studies. In one of them, to which the following observations more particularly apply, from the days of Sir Isaac Newton, mathematics have continually increased in estimation. That they deserve attention, will readily be granted, without recurring to their eulogium by Plato, or their dispraise by Swift. Those who fully comprehend the elements of Euclid, need not the precepts of logic; they must acquire some precision of thought, and a clear mode of arranging ideas. Dissipation of mind, or vagrancy of imagination, those banes of juvenile study, are better remedied by moderate attention to mathematics, than by any artificial schemes proposed by the ingenious for fixing the thoughts.

By that part of mixed mathematics which relates to the laws and operations of nature, the mind is expanded, and taught to discover order and beauty amidst seeming confusion and deformity. The utility of natural philosophy, in every department of life, is too well known at this time, when it claims at least its proper share of attention, to require any elucidation. Yet if this part of science, explaining the wisdom and power of the Creator, be studied, must young men, designed for the ministration of the Gospel, dive into the very depths of pure mathematics? What is their use almost in any case; and in particular, what relation have they to theologi-

cal pursuits? Is the midnight oil to be consumed over De Moivre, that the chance of an ancient manuscript of an epistle being authentic may be calculated? Does all Waring's most recondite, laboriously generalising works, contain a solitary discovery, nay an idea, which a clergyman may turn to an useful purpose? If not, surely the time consumed in such studies is wasted.

To reply that classics and divinity are not neglected, is scarcely admissible; for generally a person earnestly engaged in the deeper parts of mathematics seldom turns to other studies, or if he do, it is with a relaxed mind and a divided attention. Were lectures indeed given on Quintilian instead of Tacitus, on Demosthenes instead of Sophocles, there would be some reasonable expectation that the utility of an acquaintance with the best canons of composition, and the finest models of pulpit eloquence, might interest for a short time even the most eager candidate for university honour and college emolument. Beausobre's Introduction to the New Testament demands not by depth of research any severe study; it is therefore read in haste, and having answered the purpose of a college examination is hastily forgotten. Lectures on the Greek Testament *might* be rendered interesting and highly useful.

Even on the supposition that a competent knowledge of divinity has been obtained by the student to qualify him for his clerical office, yet from having allotted so large a portion of his time to mathematics and natural philosophy, he generally acquires an inordinate love of reasoning, which is apt to pervade sermons addressed to the most illiterate and ignorant congregations. Of what advantage can it be pertinaciously to argue on controverted points of doctrine, and to deduce moral duties from metaphysical origin, when neither information can be given to the understanding, nor warmth imparted to the best affections of the human heart? Such sermons insult the wants of a common audience, and betray the weakness of youthful knowledge.

It may however be urged, that although close reasoning be not adapted to the capacity of the multitude, yet in many cases, subjects of primary consequence to Christianity being assailed by infidels, require discussion and proof for the satisfaction of the more intelligent frequenters of the church.

When the opinions of free-thinkers are so generally disseminated, not to expose, on every proper occasion, their futility, or not to prove that his own religion is founded on a rock, and cannot be moved by the idle blasts of scepticism, would be unpardonable negligence in a clergyman. His arguments may be understood by a few only; but those few may retail the knowledge they have gained, and satisfy the inquiries, or dissipate the doubts of the less informed. And whether the people be convinced immediately from the pulpit, or through the intercourses of society, matters not; but it is of great importance, that they should have clear notions of their religion, and that their conversion should proceed from conviction; for if that grand source be wanting, the stream may ebb and flow obedient to the influence of the animal spirits only.

To blame one mode of education and its consequences is not to recommend another; yet it may be supposed, that if mathematics be degraded from their supremacy, classics must be exalted. Both deserve praise; but neither ought to occupy a considerable portion of life, after reason has attained maturity. The classical authors justly employ the studies of boys at all public schools. Should they be neglected in the universities, the labour of years would be thrown away; for unless knowledge be progressive, it must be retrograde. If the most finished models of classical literature were not studied for the laws of composition and the formation of taste, yet collateral advantages should recommend them to every clergyman. Whence is to be derived the higher evidences of the authenticity of the Christian religion? How are all the arguments and cavils of a long line of sceptics, from Celsus to Gibbon, to be answered? Without an intimate acquaintance with the languages of Greece and Rome, the champions of the church would fight with weapons which had not been proved, and retire confounded to repair their fault. It is not creditable to the clergy to neglect the fathers of the

church. Although these venerable men be not free from tediousness, obscurity, and error; yet their piety and zeal, their knowledge of apostles and apostolical persons, and their acquaintance with the usages of the early Christians, should entitle them to marked respect and high authority. But now, the gloomy Tertullian and the lively Augustine are, in general, alike condemned to the obscure shelves of a bookseller's shop, or an all-receiving library: even scandal rakes not into the monkish reveries of the vehement Montanist, and curiosity slumbers over the confessions of Hippo's communicative bishop. Original works should claim the chief regard of the student in divinity; knowledge which has flowed through many channels is apt to be polluted, and is liable to receive a tinge from the varying hues of fashion.

W. B.

For the Christian Observer.

REMARKS ON A PREVAILING ERROR.

AMONG the unscriptural practices with which popery has been reproached, is that of *auricular confession*. It is to be feared, that the members of the Romish Church might find, in some Protestant professors, good ground for revenging the censure, by charging them with what is still worse—*mere auricular Christianity*.

Philosophers have disputed concerning the residence of the soul, whether it be the pineal gland, or the brain—anatomists have differed respecting the seat of life; some placing it in the brain, others in the heart—and divines have laboured hard to ascertain the share which the understanding, the affections, and the will, respectively possess in the cultivation and exercise of religious principles.

The persons, however, who are above alluded to, and who deserve to be made the subject of a few observations, appear to have determined for themselves, and as far as respects themselves, that the life and soul of religion dwell in the *ear*; and that the preaching of the word of God, which some have supposed to be calculated to inform the understanding, interest the affections, and regulate the will, concerns no other part of the man, than the two little auditory organs, which are situated on each side of his head.

An idea so strange might be ridiculed as fanciful, or rejected as uncharitable, did not experience continually multiply the proofs, which convince a Christian Observer, that such an idea is at least implied in the habitual conduct of many who bear the Christian name, and attend, even with exemplary regularity, the ordinances of the sanctuary.

It is unnecessary to dwell on the more gross instances of this *auricular Christianity*—such as that of the man, who goes home on the evening of the Sabbath, highly delighted with an excellent sermon on *gentleness*, and quarrels violently with his wife on account of some trifling error or omission in domestic economy; or that of him, who intersperses his eulogetic detail of a discourse by his favourite preacher, on the third commandment, with continual vain repetitions of the sacred name; or that of the man, who, amidst the luxuries which compose his six o'clock Sunday dinner, derives to himself an accession of complacency from the rapturous admiration with which he has been inspired by an eloquent sermon on the duty and advantages of temperance and frugality.

It may be rather desirable to lead the attention of the reader to some of those instances of inconsistency between the religious doctrines which men hear and approve, and the practices in which they are habitually engaged, which being less gross and palpable, more easily elude detection, and are therefore more dangerous.

With this view it may be useful to advert to the conduct of certain hearers of Sermons, as it respects their estimation and pursuit of "the world and the things that are in the world," and the tempers which they exhibit and indulge in their families.

Now how frequently do we observe in those, who do not accidentally fall under, but select and attach themselves to the ministry of a strict and spiritual preacher of God's word, an earthly-mindedness, a conformity to the customs and fashions of the world, a fondness for expensive elegance, ostentatious grandeur, and profuse living, all diametrically opposed to the instructions which they profess to re-

ceive and approve, and upon which they so sedulously attend!

Were we to mark the apparent zeal and delight, with which such persons frequent the sanctuary, we might conclude that their only anxiety was respecting that house, which is not made with hands, which is eternal, in the heavens; but did we follow those same persons home, we should see many of them lavishing their attention, time, and expence, on the splendid decorations of a perishable earthly dwelling, and perhaps compelling their servants to exhaust the strength of their bodies, and even, in some degree, to forego the care of their souls, in order to preserve the polish of their furniture, and to prepare the endless superfluities of their prodigal entertainments.

It is curious, sometimes, to hear certain professors of religion descanting, with apparent conviction and delight, on the spiritual lessons which they have received; while almost every article of dress which they have on, at the very moment they are speaking, demonstrates to how little purpose such spiritual instructions have been given them.

With respect to domestic tempers, how frequently do the zealous followers of the *sound* of the Gospel appear to those who are acquainted with their daily life, as if they thought, that with whatever ardour they may go abroad in pursuit of religious knowledge, it is perfectly unnecessary to bring back any fruits of that knowledge to their own houses; and that they cannot better express their gratitude to God for the instructions which they receive in his house, than by leaving them all behind them, when they depart out of it.

Of persons such as these, we are too often compelled to pronounce, that while they exhibit to the world, and more especially to those with whom they associate in public worship, the profession of discipleship and conformity with him who was meek and lowly in heart, they are almost Egyptian task-masters among their servants, and altogether morose tyrants or passionate furies among their children.

The case of such persons is lamentable and dangerous. They have an idea, that they prove themselves such sound Christians, by an abundant hearing of God's word on the first day of the week, that they may, with perfect impunity, pass the other six days in the indulgence of tempers which God hates; and in practices which he has expressly forbidden.

It is probable, that of all the duties in which a Christian can be engaged, there is no one which calls for so little spiritual exertion, or which so little puts his sincerity to the test, as that of hearing a good preacher. But if this were (what too many think it, or rather make it) the only, or principal employment of the Sabbath, the due sanctification of that day would be, comparatively, an easy task: it would not then be, as it certainly now is, a work which demands no common abstractedness of thought, a great spirituality of temper, and a predominant love of him to whom the day is to be devoted.

The other ordinances of the sanctuary require far more predisposition of mind, in order to their being pleasant as well as beneficial, than the one of which we have been speaking. Supplication and praise can then alone be delightful to the worshipper, when they issue from a prepared heart; whereas a hearer of a sermon may be delighted through no other cause than the preacher's eloquence; and attracted to a sedulous attendance at church, by no better motive than the preacher's popularity.

It may be confidently asserted, that he who feels little or no interest in the service of our church till the preacher has ascended the pulpit, has awful reason to suspect, that he has not brought with him a rightly disposed mind, and to fear that he will not carry away with him an edified understanding.

It is allowed, that some of the present exercises of a saint on earth should be, in a certain degree, anticipations of the future exercises of a saint in heaven; and that one of the purposes of the earthly Sabbath, is that of training us up for the enjoyment of the eternal Sabbath in the kingdom of glory. Those therefore who limit the occupations of the Lord's-day to the hearing of sermons, should be reminded that there will be no preaching in heaven.

Every precept of Christ is obligatory on his disciples; and the persons whom this essay has been designed to admonish, are requested to consider how *they* mutilate the plan of the

Gospel, and dishonour the authority of its divine author, who live as if they supposed that the command which says "He that hath ears to hear, let him hear," contains, exclusively, the whole sum and substance of Christian duty.

ONATRAMA.

For the Christian Observer.

A SECT OF WHICH NO ACCOUNT IS TO BE FOUND IN ANY ECCLESIASTICAL HISTORIAN.

ALTHOUGH a pious reader of church-history must be grieved to see into what a multitude of different sects the Christian world is divided, it may, nevertheless, be a pleasure to know, that there is one in existence of which those memorials give no account; it being a sect of so peculiar a character as to be inimical to all sectarianism, though utterly averse to intolerance. The first of these circumstances constitutes so essential a part of its character, that I can think of no better term by which the persons here intended may be described, than the following title,

THE ANTI-SECTARIAN SECT.

It should be observed here, that if it be necessary that they have a distinguishing name, we must give it to them; they themselves having assumed none. They are perfectly satisfied with that name which was given to the followers of Jesus, some hundreds of years ago, at a place called Antioch*. In that name they glory; and they wish that the disciples of their master had never been known by any other title than that of CHRISTIANS.

They lament the divisions into which the Christian Church is now rent. They consider them as having sprung as much from the depravity, as from the infirmities, of human nature; from a haughtiness of reputation in those who had acquired power; an unreasonable scrupulosity in those who were required to submit; or the wayward disposition of fantastical and untractable minds. From such sources do they consider that humiliating fact to have proceeded, which the infidel often brings forward with no little triumph—the divided state of the Christian world.

Greatly would they rejoice to see the Church on earth resemble that which is in heaven, in unity as well as in holiness: but they have no hope, at this late period of the world, of reducing all its members to one model. They conceive that a more practicable duty is incumbent on Christians; namely, the exercise of that forbearance, candour, and brotherly love, towards those who differ from them, so repeatedly and so forcibly inculcated in the New Testament.

I am not describing a people who hold all opinions alike important. There is an indefinable class of men called Latitudinarians, whom, perhaps, the reader may conceive to be the persons here described. To obviate such a mistake, I should apprise him, that the *Antisectarian* differs totally from these. They seem to be indifferent to some truths that are essential to Christianity. He is zealous of them. He may resemble them in his temperate conduct, with respect to the mode in which Christianity is expressed; but he is far from being indifferent to the thing itself; on the contrary, he has it greatly at heart. Though he would not force you to shew your *repentance towards God*, or to express your *faith in Christ*, or to offer up your prayers to the Almighty under precisely the same external circumstances with himself; yet, that you be a penitent, that you have faith in Christ, that you pray daily to God, that you endeavour to live to his glory, are with him matters of infinite consequence, which he earnestly desires to take place in your case, because he considers them as the only grounds of hope in his own.

The people of the *Antisectarian sect* have not formed themselves into a distinct society, but are distributed through various classes of Christians. It may be doubted on this account, whether they can, in strict propriety, be called a sect; and, indeed, it would be very difficult to maintain the affirmative of this question, if the following reasons be not deemed sufficient; namely, the distinguished rank in which they hold the *vital* principles of Christianity—their averseness to claim to themselves exclusively the honour of being considered as true Christians—and their consequent readiness to allow this honour to many who differ

* See the Acts of the Apostles, chap. xi. 26.

from them in some circumstantial points of religion—not deeming these of equal consequence with its essential qualities, but accounting that man the best Christian, though a member of a church less pure than they conceive their own to be, who excels in the faith, the charity, the humility, which belong to the character: And with respect to such of the Antisectarians, as belong to the Church of England, I have found them capable of acknowledging and honouring the piety found among Dissenters, without the least diminution of attachment to the constitution of their own Church, for which they are particularly thankful to God, as conceiving it to be peculiarly adapted to forward the great purposes of the Christian Revelation. In short, they pity the man, whether within or without their society, who is shut up within his own community, and never looks with an enlarged mind and benevolent heart beyond the contracted circle of those, with whom he agrees in the circumstantials of religion.

They take an interest in the welfare of every society which professes the Christian name, and, as opportunities present themselves, are ready to promote the edification of its members; their object, however, not being so much to proselyte them to their own communion, as to reanimate them, by exciting attention to the vital truths of Christianity. In the ardour with which they desire to see this end accomplished, they can rejoice to hear of any writer or preacher in another Church, whose heart is evidently alive to the eternal interests of the community to which he belongs, and who labours not so much to enlarge the size of that body, as to increase its spirituality: and should his efforts occasionally discover a taint of undue predilection for what is peculiar to his own Church, they forgive it; seeing that the governing motive is the promotion of genuine piety. Thus with a rooted aversion to popery, which they consider as the grand apostacy foretold in the scriptures, they regard the writings of some of its adherents, as having a happy tendency to promote the life of religion in the soul, and they are, therefore, ready to aid the circulation of such writings in that community for which they were immediately intended.

If they publish any work of their own with a view to ameliorate the views and conduct of the members of other churches, they can leave untouched less essential points of difference; and content themselves with seizing on admitted truths of prime importance, in order to convey, through that channel, such arguments or exhortations as tend to the spiritual improvement of those at whose benefit they aim.

In their own community they are not always spending their strength on those topics which tend to increase the bitterness of party zeal. If, indeed, the occasion demand it, they are ready to produce a meek and manly defence of the doctrine or worship of that church to which they belong; but they are generally employed in urging upon all, those points which are of perpetual and indispensable necessity, and without which there can be no salvation to any man, however unexceptionable his Church may be.

Their minds are too much occupied about great truths to be influenced by little circumstances, and this preserves them from the spirit of innovation. They are averse to minute or unimportant alterations, even though, in themselves considered, they should be improvements; lest prejudice, being thereby awakened, more should be lost than gained. Knowing that they have opposition enough to contend with in the aversion of human nature to the essentials of religion, they wish to reserve themselves for that necessary combat, without making any diversion of their force to objects of comparative insignificance. This caution they think incumbent upon them at all times, but especially when there appears a tendency towards a dereliction of the essential doctrines of the gospel. They account it unwise to urge inferior points, when those of supreme importance are at hazard.

Another thing which prevents them from innovating in religion, is their dread of schism. They would not break the unity of the Church, by attempting to alter that order of things, which, though not perfect, may yet be retained without endangering or impeding the salvation of men; and they are fully aware, how much the magnifying of trivial circumstances

tends to alienate men's minds from ancient establishments of tried utility, to induce a tenaciousness on such points, and thereby to form separatists. Holding schism to be a great and ruinous evil, they take care that they do not, by such a conduct, indirectly contribute to it.

And not only do they guard against sectarianism by their conduct, with respect to things of small importance, but even by the manner in which they enforce truths of the highest consequence. If some essential point of Christian doctrine be neglected, their love to God, and their love to man, both require them strenuously to assert and maintain that doctrine. But while discharging this duty, they are careful not to let their zeal betray them into any thing which may be the occasion of sectarianism, or be fairly interpreted as a proof of a sectarian intention. If the doctrine in question be fallen too low; they conceive it to be their bounden duty to raise it to its proper place, but no higher. To elevate it above that point, to urge it with a zeal which tends to obscure other revealed truths, and to lead men to suppose that religion consists merely in being right on that article, is the business of a sectarian, not of an *Antisectarian*.

Further, they are careful lest they should inadvertently forward the intentions of sectarians. If in concurring with a member of any other Christian society, for the purpose of furthering the propagation of genuine Christianity, they perceive, that under a profession of this catholic intention, their associate is after all only availing himself of the connection to increase the numbers or consequence of his own sect, they withdraw from him. They did not associate for any such purpose, nor will they aid such a scheme with the assistance of one of their fingers.

Among sectarian tendencies, they reckon that too forward disposition in some persons to emblazon every good action, or character, which happens to appear within their own circle. They are sparing of panegyric, because, even where there is much to commend, the object is still a frail creature, who stands in great need of God's forgiveness. They judge it more conformable to the genius of Christianity, that religious men should remember, as well when speaking of one another as when speaking of themselves, how much more their lives fall short of the full measure of their obligations, than they rise above the ordinary level of general practice. This moderation they particularly observe with respect to such as they have been known to assimilate with in opinion and conduct. If a good action be done, or a good life have been exhibited, within their own circle, they do not call all the world to admire it, as if they alone were the people among whom human excellence was to be found. Such a conduct may answer the views of a party; but they have a nobler design; it is religion, not any particular class of religious men, which they wish to see held in high esteem. It is true Christianity, therefore, to which they endeavour to direct the eyes of men, and as its advancement is their predominant desire, they think it necessary to avoid all imputation of having another end to serve, the suspicion of which might impede or defeat them in their grand pursuit.

Having this object steadily in view, simplicity is one of their characteristics. They will have no jargon in their language. They make a point of discarding all cant terms, and are averse to Shibboleths. They likewise guard against pushing things to extremity. What the Holy Scriptures plainly teach, they hold fast; but are fearful of refining upon general truths, lest they should go farther than their guide will accompany them. This caution prevents their embarrassing themselves and others with minute objections and frivolous distinctions; evils of which they are so much afraid, that they keep a guard on their conversation before their children, in order to avoid the error of those religionists, whose quibbling table-talk tends to form a race of quibbling and fastidious objectors, rather than of humble and simple hearted Christians, who can discern and relish the substance of religion.

It only remains, that I obviate a suspicion which the above account may possibly have generated in some minds. It may be thought, that as the predominant object with the Antisectarians is the life of religion, they hold in contempt all that relates to its form. This, however, is as much

sectarianism as any thing else which may have acquired that name. They are free from it. They consider that to obtain the ends and purposes of Christianity, it is necessary that it have some form, and that the argument respecting its form is therefore an argument of great consequence; that form being unquestionably preferable, which is best calculated, all things considered, to accomplish the purposes of the Christian Revelation, while it is most consonant to the apostolic institutions. They think it of great importance that men should be attentive to the forms of religion. They themselves reverence those forms, as things pertaining to God; and have it much at heart, that they should be so administered and supported, as to give them the greatest possible efficiency as means of bringing men to God.

In short, it is their constant aim to watch over themselves and others, with respect to the whole of Christianity. It is their earnest desire, that no part of it be neglected: and if they seem, at any time, more attentive to one part than to another, it is because that particular part may be lost sight of. According to the nature of the prevailing defection in religion, do they vary the direction of their zeal. Sometimes they are particularly attentive to articles of faith, sometimes to moral duties, sometimes to the power of religion, sometimes to its form, according as they perceive a disposition to neglect any part of that beautiful whole, the entireness of which, like an unbroken chain, they consider it their duty to preserve.

And as they are zealous that every part of this whole may be preserved, they likewise desire to adhere to every part with equal fidelity; so that there shall be no partialities in their religion, nothing that is disproportionately prominent, nothing thrown back which revelation brings forward. The selection of favourite points is, in their view, a departure from the simplicity of faith. They will be of no school, but that in which Christ presides; and to all the dictates of their divine master, they desire to pay an equal attention.

VIATOR.

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

ON THE PREVAILING DISUSE OF SCRIPTURE LANGUAGE IN THE PULPIT.

The dry moral strain of preaching, which has for a long time prevailed in the English pulpit, has been often justly censured and lamented, as well by the friends as by the enemies of our ecclesiastical constitution. In some instances, however, I am apt to think that the departure from evangelical doctrines is greater in *appearance* than in the *intention* of the preacher, owing to the unhappy disuse of scripture language in our discourses, and the adoption of other terms and expressions in their stead. The language of scripture is highly figurative. The change that must take place on the heart of a sinner to qualify him for heaven, is described by a *new birth*—a *new creation*—a resurrection from the dead, &c. The relation of a real believer to Jesus Christ is represented by various images, expressive of the closest and most intimate union, such as that of the *vine and the branches*, the *head and the members*, the *husband and the wife*, &c. Hence has arisen a persuasion, that the phraseology of the scriptures is hardly intelligible to the common people, and peculiarly liable to misapprehension and abuse; and it is speciously pleaded by those who avoid it on those accounts, that they give the *meaning* of scripture, if they do not employ its *terms*: they only reduce *figurative* to *plain* language, and by doing so, obviate the danger to which warm imaginations and bold presumptuous tempers might otherwise be exposed. Let it be allowed, that the doctrines of the Christian revelation are both *understood*, and in *substance* delivered by many who very sparingly use its peculiar phraseology; let it be allowed, that this phraseology has been abused by persons fanatically inclined; yet the question will occur, Does not God know best in what language to convey his own truth? And is it not presumptuous to suppose ourselves wiser in this matter than he? Besides, is there not reason to fear, that the disuse of scripture *language* may issue in a gradual departure from the *meaning* of scripture? And does not our experience corroborate this suspicion? Tit-

lotson, and other popular divines, at the period of the Restoration, led the way in substituting human expressions for those of the Bible, and *they*, I doubt not, meant the same *things* with the Bible, though they chose to express them in other *words*. But to what has the imitation of those divines led *us*? What is *now* generally understood by the *reformation*, the *virtue*, the *good life* of their vocabulary, substituted for the *conversion*, the *holiness*, and the *sanctification* of the scriptures? Something, I apprehend, very different from what the original adopters of these modes of expression meant by them. The mere moral, and unevangelical strain of preaching, so generally prevailing in this kingdom, and so much reproved of late in the charges of our bishops, may, very probably, be traced in a great measure to this source. So that experience strongly evinces the danger of departing from scripture language in treating on divine subjects. Nor are there wanting other considerations to enforce the expediency of an opposite practice.

The language of human morals is cold, and affects not the heart like that of the scriptures; and hence what those preachers who adopt the former may suppose themselves to gain in clearness and precision, they lose in persuasion and energy. But let figures be solidly explained, and there will be no occasion to renounce the style of scripture, in order to make a wise and understanding people. Let a preacher, whose judgment is sober, while his heart is warm, teach his hearers to compare one part of scripture with another, and thus to make their Bible its own expositor, and then no material inconvenience need to be apprehended. When one part is so explained, as not to trench upon another, but to harmonize with the whole, there will be little danger of abusing figurative language to the propagation of extravagance and absurdity. The slighty interpretations of injudicious preachers or hearers may be always checked, and brought back within the limits of truth and reason, by the application of this rule.

Again, God may be expected to bless *his own word*. "If any speak," says an apostle, "let him speak as the oracles of God." Does not this apply to the *matter* as well as the *manner* of preaching? In this way the people will have their understandings enlightened, and their zeal kindled at the same time, and both by the light of heaven; not by the light of a taper of our own, which we pretend, whether truly or not, to have borrowed from it.

The real truth of the case however is, that figurative language, so far from being unintelligible, is not only interesting to the imagination, but informing to the understanding, beyond all abstract methods of teaching. Hence it was constantly employed by him, who knew what was in man; and the divine wisdom which spoke and wrote by his disciples and apostles, likewise adopted it. Experience has also fully proved its advantage; and it may even be questioned, whether any one ever came to a right conception of the truths of religion, without the help of scriptural metaphors and illustrations.

For the Christian Observer.

If we would gain a full view of any theological subject, our first duty is to search the scriptures; and though it may be a subject which leads us principally to the New Testament, yet unexpected light may sometimes be thrown upon it, by consulting the other part of the divine oracles. God has had a church in the world from the beginning; and if our minds are restricted within proper and chaste bounds, we may often reason not impertinently, by analogy, from the Old Testament to the New. The point which the writer wishes to ascertain is this; whether the ministers of Christ ought to be upon an absolute parity, with respect to office and to order, or whether there ought to be governors and governed, as among other classes of mankind. If we look into the Old Testament, it is easy to see the order which subsisted in the Church, under the Jewish dispensation. The High Priest was the chief, and was the first born of the house of Aaron in a direct line; the ordinary priests were his brethren, the younger branches of Aaron's family; and the Levites constituted the third order; they were the rest of the tribe of Levi, and assisted the priests in the execution of their office. Let it also be remarked, that the constitution of the

Jewish Church was expressly by divine appointment, and it was then the universal church. Under the Gospel, "the priesthood being changed, there is made of necessity a change also of the law." (Heb. vii. 12.) The universal church is no longer subject to one individual High Priest. The High Priest of our profession, Christ Jesus, has appeared, and a mere typical worship is abolished. The claims of the church of Rome to universal dominion over the heritage of God, are absurd and impious. But it deserves to be well considered, whether the order of the ancient church was so far abolished by the Gospel, as that no faint resemblance of it should remain. If God was well pleased with the different ranks which his wisdom appointed in his sanctuary in former ages, there must be some strong reasons for laying this plan utterly aside. Though the Jewish church in our Lord's days was exceedingly corrupted, yet he enjoins his disciples submission to it, because it was of divine appointment. "The Scribes and Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do." (Matt. xxiii. 2, 3.) If then it was the will of God that all distinction of rank and order in the church should cease with the Jewish priesthood, some intimations of such a change may be expected in the New Testament; either by express precepts or by the example of Christ and his Apostles. Now soon after our Lord entered upon his ministry, it is said, "He ordained twelve that they should be with him, whom also he named Apostles." (Mark iii. 14. Luke vi. 13.) And after that "the Lord appointed other Seventy also, and sent them two and two before his face," and gave them a commission to preach and to work miracles. (Luke x. 1.) In these transactions the order of the Old Testament is neither totally abandoned nor implicitly followed. The *one* High Priest of the Jewish Church is no more. But the Twelve Apostles are answerable to the number of the tribes of Israel, and the seventy disciples are answerable to the seventy elders whom God appointed to assist Moses. (Num. xi. 17, 25.)

The Apostles, for some time after our Lord's ascension, had no idea of preaching the Gospel to the Gentiles. They therefore chose Matthias into the place of Judas, with a view to keep up the number of their own body, in allusion to the twelve tribes of Israel. (Acts i.) By this it appears, that they considered the seventy as belonging to a different order. Christ himself had made an evident distinction, and they followed his example. When the Gentiles were admitted into the Christian church, the number of apostolical men was no longer limited. St. Paul and Barnabas were called to the office: inferior pastors, with authority similar to that of the seventy, were sent forth to labour in different places, and a new order of ministers was instituted under the name of deacons. Thus it appears, that in the Jewish priesthood, God appointed *three* different ranks of men, each of which had distinct offices, and one might assume the office of another; that our Saviour began the order of his church with a distinction of office; and that the Apostles, by instituting the order of deacons, completed the ancient number. These facts are drawn from the word of God, and may serve as a direction to an inquiring mind, in judging of inferior writings. It may be of use, however, to remark, that *Clemens Romanus*, who must have been contemporary with several of the Apostles, in his Epistle to the Corinthians, mentions the High Priest, the Priests, and the Levites, in direct allusion to the standing orders of the Church in these ages. See Clements' Epistle, Sect. 40.

WAYRING.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

I AM a plain man, somewhat advanced in years; no enemy to learning and science, but possessed of little relish for that refined reasoning and logical subtilty, which are so frequently introduced into theological discussions. Hence it happens, that when-

ever I read the productions of a metaphysical divine, I feel it prudent to proceed cautiously, and with the suspicious steps of a man walking in grounds where there are steel traps and spring guns, who is aware that his safety is connected with keeping in the broad and beaten path. It may be likewise proper to inform you, that I am one of those old-fashioned persons who maintain, that what is clearly conceived may be clearly expressed; and that he who does not enable his readers to enter readily into his meaning, may be suspected of not clearly understanding himself. With such prejudices as these, you will easily infer, that theological hypotheses inspire me with little more reverence than the reveries of a castle-builder, or the dreams of a glutton, being stubbornly attached to an axiom laid down by an old friend of mine, that a grain of sound knowledge is at all times worth a pound of speculation.

I have been a constant reader of your Miscellany since its first publication, and thank you heartily for the satisfaction it has generally given me. But I must complain, that you sometimes insert things which are "hard to be understood," by a man who generally annexes to the terms he meets with in books, their most simple, obvious, and grammatical meaning. I now take the liberty of troubling you with some difficulties which perplexed me in reading, p. 573, of your Christian Observer, for September; and if you, or the worthy clergyman its author, (if he be living) will condescend to explain the subject to me, in a candid and perspicuous manner, perhaps many of your readers may be instructed and gratified, no less than your sincere well-wisher.

G. S. W.

The Country Clergyman uses the word "habit," "power of habit," and "power over habit," in a sense not sanctioned by common use, and not very intelligible. *e.g.* The *power of habit*, is love of that habit; *the power over it*, is averseness from it. (p. 573.) I formerly learned from Mr. Locke, and others, that the word habit signifies the power of performing an action with facility, in consequence of having frequently repeated it. Now, Mr. Editor, if this notion be a right one, that it is a power acquired by the mind, will you explain to me what is meant by love being the power of habit. I have always supposed love to be a power or faculty of the mind; habit is likewise a power, or mode of the mind; to call love, therefore, the power of a power, is something like a solecism. The Country Clergyman proceeds to puzzle me still more, by saying, that an irresistible habit and supreme love, are synonymous terms, or imply the same thing. But, Sir, are not habits, deeply rooted, and irresistible habits, often persisted in, where there is a strong aversion of mind to them?

That the plea of habit forms no excuse for vicious indulgences, is a true and intelligible proposition, since the facility with which a criminal act is perpetrated, arising from the frequent committing of the crime, cannot lessen its sinfulness. But it does not necessarily increase the guilt; for, although it may prove the agent to be more hardened in wickedness, it does not augment the turpitude of the individual act. Sir, the proposition with which the Country Clergyman began his paper, was perfectly clear and intelligible, till he set about proving it metaphysically; but from the moment he began to be deep, he eluded all further pursuit, by burying himself like an eel in the mud.

I crave your patience a little longer, Mr. Editor, while I request the solutions of a difficulty which has perplexed me at the conclusion of the same paper. The Country Clergyman informs us, "that a man cannot be blamed for not doing what is out of his power—and that few are aware of the difference between an inability natural and involuntary, and that want of power which results wholly from moral depravity."

According to the plain literal meaning of those words, I conceive, that the same arguments which will prove a man not blame-worthy, where there is a want of natural power, will prove him equally inculpable where there is a want of moral power; provided the word *power* be used in the same sense in each proposition. If a man be really without *power*, in the proper and absolute signification of the terms, whether he never had it bestowed, or lost it by his own fault, or were deprived of it by accident, can make no difference with respect to his responsibility as a moral agent. A man

may, indeed, commit a criminal act, by breaking his leg; but he is not culpable for not walking.

I have only to add, Mr. Editor, that if you, or your Country Clergyman, should consider me as making an awkward figure on metaphysical ground, I hope you will charitably impute it to natural inability.

To the Editor of the Christian Observer.

SIR,

As I presume that you esteem it lawful, not only to tell a person of his faults, but also (if possible) to foretel his misfortunes; I make no apology for what I am going to address to you.

That I may neither torture your curiosity by prolixity, in coming to the point, nor impeach your fortitude by an affectation of delicacy, in gradually breaking to you my intelligence; I proceed at once to inform you, that whatever you may think, and however your friends may flatter you, the Christian Observer, as it is now conducted, will not, cannot prosper.

Allow me, Sir, to tell you, that your system is *radically wrong;* and the grand error of it is, that you consult, not the prejudices of the million, but the judgment of the few; and thus, by sacrificing what is politically expedient, to what is morally right, deprive your work of the thousand various attractions to which the greater number of periodical publications owe their fame and circulation.

But, Sir, let me assure you, that an obstinate perseverance in your present plan must necessarily operate as a fatal impediment to the success of your undertaking: and I am extremely ambitious of giving you a timely warning, that you may consider, before it be too late, and wisely amend your system.

A very absurd and prejudicial circumstance in your scheme, is the maintenance of so much *moderation* upon all subjects. Now, Sir, where have you lived, not to know, that nine hundred and ninety-nine people in a thousand *hate* moderation?

In order to illustrate my positions, and to demonstrate your error, I must take the liberty to inform you, that your moderation upon certain controverted points of religious doctrine, has displeased all the *zealous* partizans on both sides of the question. The bigot to the extremes of Calvinism abhors you, for supposing that an Arminian is any thing better than a deist: and the bigotted Arminian is equally enraged with you, for not agreeing with him that every Calvinist is a madman. The rigid and intolerant High-churchman will never forgive you, for appearing to suppose, that any man can possibly to saved out of the pale of his own communion; and the dissenting zealot thinks fire and faggot too good for you, for giving such a decided preference to our excellent, venerable, and apostolical establishment.

Let me also hint to you, that the authors, whose works you review, must needs be almost universally dissatisfied with you. You, forsooth, cannot tell us of a writer's excellencies without also disclosing his *faults*; so that, of wholesale unqualified praise, at your hands, no man can now entertain any reasonable expectation. You appear to be a total stranger to the many happy little arts of conciliating literary men, especially to that of celebrating their merits in full-flowing strains of panegyric, unbroken by any ungrateful mention of errors and imperfections.—Fie on it! oh, fie!—You a reviewer!

Deign, my good Sir, to accept a few instructions from me. I do not pretend to the merit of inventing the expedients which I recommend. On the contrary, I confess, that I have collected all of them from some one or another of the Reviews and Magazines, in the production of which, the present rich, happy, and learned age is so astonishingly prolific.

In the first place, it is absolutely necessary for you to make a decided choice of one side or the other, upon every disputed point, especially in religious concerns. You must not suppose that (for instance) it is sufficient for you to support simple Christianity upon the broad basis of God's word: you must, if you would be read, if you would please and be popular, attach yourself closely and exclusively to some one peculiar human system; and when you have done this, if you go all lengths with your party, call your antagonists by an abundance of severe appellations, and bespatter them, once a month, with plenty of abuse, you may assure yourself of a host of readers, admirers, and patrons, even though you do not exhi-

bit a grain of merit in any other instance.

If you should choose the Arminian side, you must declare, that "no person ever wrote upon the Calvinistic scheme like a gentleman"—that all Calvinists are fatalists, necessitarians, blockheads, ideots, madmen, schismatics, and republicans. If, on the contrary, you attach yourself to the Calvinistic party, you must then pronounce all Arminians to be poor, dull, blind creatures, who know nothing of the Gospel, and are to be held, if not burnt, as heretics. I presume, Sir, to give you these hints, as I am apprehensive that you may need these, and even more, in order to put you into the right and accustomed method of exercising, with energy, dexterity, and vivacity, the rhetoric of vituperation.

You must also, Sir, either maintain that the Dissenters are the only true worshippers of Christ; or plainly intimate, that they will, one and all, be inevitably lost. No middle course will be acceptable. It will not do for you to cleave to the Church yourself, and, at the same time, charitably hope that they, who may be educated Dissenters, or who through ignorance or prejudice forsake the Church, or who are placed by providence in countries in which no such Church exists, may possibly be saved; for although it might be right, just, and christian-like to do so, it is not—mark me, Sir—it is not politic: for there are certain people who will affirm, that he who allows that a Dissenter can possibly be the object of the "covenanted mercies of God," must inevitably be a thorough paced Dissenter himself. Consider also, that your mild spirit of liberal toleration, however it may conciliate the respect of the pious, conscientious, and sober-minded Dissenter, will, however, be insufficient to satisfy, or please the main body of Separatists. To gratify them, you must not only tolerate, but you must *encourage* them; nay, you must justify their secession, and laud their violence against the church, as a holy zeal for the independence of man, and for the spirituality of religion.

In the conducting of your review, you must also attend to another piece of instruction, which is to be gathered from the examples of contemporary critics. The main point to be considered, on your commencement of a critique upon any work, is, whether the author be of your own party—if he be *not*, you must allow him no merit, and show him no mercy. If he *be*, you must not impute to him one fault, although he may have a thousand; and an illimitable scope must be given to all the hyperbole of praise, in order to accumulate every imaginable honour upon his head, and to exhibit him as a paragon of excellence—as the monopolist of more than human perfections, and the fit and deserving object of universal idolatry.

But I must close this detail of admonitions, lest I tire your patience. Let me, however add, as a general principle, that conscientious impartiality, and quiet moderation, may be very good qualities, but they are not very profitable ones; and, therefore, if you would thrive and prosper, you must make haste to discard them. If you follow my advice, I shall entertain some hope of your growing success. But if you reject it—if you prefer the solid and temperate approbation of the sober-minded, to the impassioned and clamorous admiration of the enthusiastic and impetuous—if you prefer the doing good, to the gaining fame; and the promoting genuine piety, to the supporting a human system, or the pleasing a religious party—if you refuse to gratify the lovers of controversy, by fierce contentions; of the admirers of slander and sarcasm, by bitter philippics—if, in short, you are obstinately bent upon making no sacrifices to popularity; and upon pursuing peace, truth, and righteousness, at all hazards; you must reckon upon many a lost friend, and, I fear, a very contracted circulation: for your readers will soon be confined to the narrow circle of those old fashioned Christians, who love truth and religion for their own sakes; and therefore approve and support whoever honestly labours to advance them, although he may neither have the fortune to coincide with them in all their prejudices, nor the complaisance to encourage their failings, or flatter their foibles.

C—r, Oct. 1802. T. D.

To the insertion of the above letter, which we have received from a very kind, and evidently partial correspondent, we have only felt one objection; namely, that it bestows on

our work more unqualified praise, than, we fear, it deserves—at the expence too of other publications, from the comparative worth of which we have no wish to derogate. We are sensible of our own fallibility, and of the temptations to which we are exposed, as well in consequence of the opposition of enemies, as of the too partial approbation of friends. But we can assure our readers that it will be our anxious wish, not to purchase popularity by sacrificing what we deem to be the sober truth at the shrine of any party; and also to maintain still more uniformly, that moderation for which T. D. is pleased to commend us.

REVIEW OF NEW PUBLICATIONS.

LVIII. *Illustrations of the Truth of the Christian Religion.* By EDWARD MALTBY, B. D. Domestic Chaplain to the Lord Bishop of Lincoln. Burges, Cambridge; Rivington, White, and Hatchard, London.

To establish the faith of man in the revealed truths of God, is an object of such great, extensive, and even eternal importance, that whoever zealously endeavours to contribute to its accomplishment, deserves praise for his design, however moderate may be his abilities, and however inconsiderable his success. But when to such a laudable design is added an execution, which displays respectable talents, advantageously exerted in elaborate and extensive investigation, we feel ourselves called upon to render a tribute of applause, which few other literary atchievements can challenge. To such a tribute Mr. Maltby has preferred an honourable claim, by his "Illustrations of the Truth of the Christian Religion."

After a dedication to the Bishop of Lincoln, in which that prelate's "strict and discriminating inquiry into the pretensions of candidates for holy orders," is placed foremost in the enumeration of merits—and a Preface, in which the occasion and object of the work are briefly declared; Mr. Maltby proceeds to a discussion of "the internal evidence of genuineness and authenticity in the books of the New Testament." This evidence he collects from the following circumstances in the evangelical writings—"1. Style and idiom.—2. Minuteness of detail—3. Absence of all party spirit.—4. Candour of the writers, in relating their own failings.—5. Agreement of the facts, with the supposition of a miraculous interference.—6. Uniform preservation of character." Various other proofs are added, "arising from a comparison of the genuine Scriptures with the Apocryphal books."

"The proof arising from the nature and strength of the prejudices of the Jews," constitutes the subject of the second chapter. From a well-conducted review of these prejudices, it is justly and ably argued, that it is in the highest degree improbable that an impostor, who wished his impositions to succeed, would have maintained, against such prejudices, an opposition so early, so pointed, and so uniform, as that which was displayed by our Lord. The prejudices which are most insisted upon, with a view to this argument, are those which arose from the high opinion which the Jews entertained of their peculiar dignity and privileges; their expectation of a Messiah invested with temporal sovereignty; and their confident persuasion of the perpetuity of the sanctions of the Mosaic law.

The following extract from this chapter, contains some impressive observations, and may serve as no unfavourable specimen of the style and ability of the author.

"If such was the conduct, and such were the doctrines of Jesus and his Disciples, and if such were the consequences of the religion which they published to the world, it is to the last degree improbable, if not morally impossible, that Christianity should have originated in mistake or artifice. If we consider it as an human scheme, brought about by human agency, it is necessary for us to recollect, that Jesus being born in Judea, of Jewish parents, and educated in the law of Moses, must have felt from his infancy a profound reverence for that law, and imbibed, with the very air he breathed, a firm conviction of its divine authority, and of its sacred obligation and unchangeableness. It would

not be the case with a Jew, as with many of the heathens, that he looked upon the religion of his country as partly, or wholly, untrue; to which he conformed as a matter of state policy; for which, whether any other were substituted, and to which, whether any additions were made, was perfectly indifferent, provided there was a state religion. The Jews unquestionably considered, and still do consider their religion as delivered immediately from God; they believed, that the author of the universe watched over its preservation; and that he punished or rewarded them, according as they conformed to its regulations, or disobeyed its injunctions. With them too, religion was not abstracted from civil concerns, nor from the privacy, or the engagements of domestic life; it did not stand aloof, as it were, from their ordinary occupations, but it was entwined with their very thoughts, and interwoven with their habits; it mingled itself with the familiarity of social intercourse, and clung to the discharge of every public duty. With them it was education, morality, law, custom, amusement, employment, rivetted by all the ties of habit, enforced by all the sanctions of authority, and combined with all the feelings of prejudice. A Jew wore the mark of his religion in his body; it formed a part of his dress; it was the subject of his conversation; the object of his pride and of his affections. He conceived its excellence to be equal to its permanence; the one, as derived from the author of all good; the other, as assured by the promise of truth and omnipotence. He therefore had no more conception that it wanted improvement, than that it would be temporary in its duration. He was as little disposed to admit the propriety of any alteration in it, as he was to believe, that its sacrifices would cease, its ceremonies be abrogated, or its temple destroyed. For this he willingly encountered the scorn and contempt of the rest of the world; and in defence of it, he was ready to lay down his life.

"Surely then, it may be affirmed, that it never could have entered into the head or heart of a mere Jew, that the law of Moses fell, in any way, short of perfection; that its ritual injunctions were to be abolished, that the distinction between Jew and Gentile was to be utterly done away; nay, that the Gentile was to be admitted to the benefits of the promised kingdom of the Messiah, while some even of the once favoured children of Abraham would be excluded. Far less likely were such ideas to occur to any one, who should take upon himself the title of the expected Messiah; whose office was universally believed to be that of restoring and extending the influence of the Mosaic law, and erecting a temporal kingdom, to rule without limitation, and to endure without end." (p. 92—95.)

The third Chapter is occupied in a review of the conduct of the disciples of our Lord: many instances of which are shewn to be wholly inexplicable, upon any other principle whatsoever, than that of the disciples having obtained a thorough conviction of the truth of those spiritual doctrines, which they had received from Christ, and afterwards taught in his name; a conviction which is the more remarkable and important, inasmuch as it was not the immediate result of the first evidence which was afforded them; but was established upon the gradual overthrow of repeatedly reviving doubts, and strong and obstinate prepossessions.

A reflection occurred to us, in our perusal of this chapter, which it may not be superfluous to record. In the 134th page, it is said, respecting Christ and his Disciples, that "he adapted his language to their national ideas, and declared, "Verily, I say unto you, that ye which have followed me, in the *regeneration*, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." A note is subjoined, at the bottom of the page, in which it is observed, that *the phraseology of this passage is highly oriental.*—It is not on the particular application of the term, *oriental*, in the present instance, that we stop to remark*; but on the ge-

* We do not see the propriety of using the adverb, "*highly*," in this instance.

We shall perhaps gratify some of our readers, while we give a more correct view of the above mentioned passage of St. Matthew's Gospel, by laying before them the exposition of Bishop Hall, who, in his treatise on "Episcopacy by Divine Right," having quoted this text, says—"In the regeneration, that is, as *Cameron* well interprets it, in the renovation of the church; for, under the state of the Gospel, the church was as new born, and made anew, according to that of St. Paul, *All things are become new*; alluding to the prophet Isaiah, ch. lxv. ver. 17. And Beza himself, though he made a difference in the pointing, and thereby in the construction, yet grants, that according to his second sense, the preaching of the Gospel by Christ and his messengers, is meant by this regeneration; *quia velut de integro conditus est mundus.*"—Again, he says; "the twelve tribes are the church; the twelve Apostles must be their judges and governors: their sitting shews authority; their sitting on thrones, eminence of power; their sitting on twelve thrones, equality of

neral necessity of exercising caution in the use of it, in every instance; especially in works which are designed for general perusal. That *vague* and *indefinite* application of the term to a whole passage, which we have often witnessed, is inconvenient to most readers, and to some it is dangerous. It is inconvenient, because many persons, and those of no very low order as theologians, nor even as scholars, when they are told, that the phraseology of a passage of scripture is oriental, are perplexed in their attempt to ascertain, in what particulars, and to what extent, an allowance is to be made for eastern imagery and sublimity of style, in order to arrive at the literal sense of the passage in question:—It is *dangerous*, since it may lead, as it has led some persons, already predisposed to unsound opinions, to resolve into mere orientalisms, all those passages of the word of God which contain doctrines not quite agreeable to their prejudices, or not perfectly comprehensible by their understandings.

In the fourth chapter, Mr. Maltby takes a general view of "the miracles wrought by the Disciples during the life of our Lord," and having adduced the proofs, that this power was conferred, and actually exercised; he considers the purposes for which it was bestowed, and the effect it produced on the minds of the Apostles. The result of a well conducted discussion of these points, is a powerful corroboration of the truth of our holy religion.

There are, in this chapter, some passages, upon which we deem it expedient to offer a few observations. In the opening of it, a quotation occurs from Wetstein, stating this distinction between the prophets of the Old Testament and Christ; that the latter bestowed the power of performing miracles, but the former could not bestow it. Mr. Maltby suggests, that to the justness of this alleged distinction, one exception may perhaps be found; for which he refers to the instance of Elijah, mentioned in the second chapter of the Second Book of Kings. We confess, that we do not see on what ground this instance can be considered as an exception to Wetstein's distinction; since whatever may have been the agency or instrumentality of Elijah, in the communication of those spiritual gifts or faculties which Elisha received; it seems evident, that it was from God, and not from Elijah, that those spiritual gifts or faculties proceeded.

In Mr. Maltby's view of our Lord's conduct, while on earth, towards those who sought relief from his divine power, we by no means coincide. We do not feel at all convinced, by the arguments which Mr. Maltby employs, *that the faith, which Christ insisted upon, was entitled to remuneration, as being the evidence of a virtuous disposition.* (See p. 177.) That faith was required in all those who solicited the exercise of Christ's healing power, is certain: but, that this faith consisted of any thing more than a persuasion of Christ's power to relieve them, and a sincere desire to be relieved by him, is a point which remains to be proved. It is observable, that Christ notices nothing; he admires and applauds nothing, in those who presented themselves to him, on these occasions, but their *faith*.

We confess, likewise, that we do *not* "see, that the facts recorded, concerning the origin and progress of the Christian dispensation, warrant us in asserting an high degree of moral excellence for those who submitted their erroneous opinions to the doctrines of Jesus, and bade defiance to pain and contumely, in order to embrace a life of mortification and self-denial, of repentance and amendment." (p. 185.) It would, in our apprehension, be more correct, more consistent with the scriptural representation of man's natural depravity, to represent *a high degree of moral excellence*, rather as the *result* of "a submission to the doctrines of Jesus," than as a disposing cause of such submission; and rather as the fruit, or consequence of having "embraced a life of mortification and self-denial, of repentance and amendment;" than as a pre-existing requisite or motive to the embracing such a life.

We are sorry to observe in the fore-

their rule; their sitting to judge, power and exercise of jurisdiction; their sitting to judge the twelve tribes of Israel, the universality of their power and jurisdiction. And what judgment could this be but ecclesiastical and spiritual, (for civil rule they challenged not,) and what thrones but apostolical, and by their derivation, episcopal?"

mentioned, and one or two other passages of this chapter, expressions which countenance an idea we should be glad to think the author does not really entertain, and did not intend to sanction; being no less opposed to scripture than to the articles of our church; which is, that good and virtuous dispositions exist antecedent to any operation of divine grace upon the heart. We should be glad also to ascribe to inadvertency, the occurrence of the very objectionable phrase of men, "deserving the favour of God by faith and obedience." (p. 193.)

The subject proposed for discussion in the fifth chapter, is "the Scheme of the Gospel:" in tracing which, Mr. Maltby particularly notices "the difference between the mode and extent of Christ's preaching, and that of his Apostles;" and satisfactorily shews, that the difference, instead of furnishing, as Chubb and Bolingbroke supposed, an objection to the credibility of the Christian revelation, supplied a very powerful confirmation of it. We were much pleased with the manner in which this subject is illustrated, and with the ingenuity which appears in some parts of this chapter, and the perspicuity which characterises the whole of it.

One short passage struck us, however, as containing an expression which seems to us to partake of the inaccuracy already animadverted upon. He says, (p. 211) that Christ "expressly declared, that it would be almost impossible for the great men of the world to render themselves worthy of admission into his kingdom." We here observe an instance of the disadvantage of departing unnecessarily from scriptural language, in expressing scriptural truths. Had Mr. Maltby given our Lord's declaration respecting the difficulty with which "they that have riches shall enter into the kingdom of heaven," in the words which our Lord employed; he would have escaped the incorrect expression which he has here used: for incorrect we must certainly consider it; inasmuch as it is not only *almost*, but *altogether* impossible for either the rich or poor, *to render themselves worthy* of admission into the kingdom of heaven—a kingdom into which, if we are admitted, it must be through the grace of God, for the sake of the worthiness of him who opened this kingdom to all believers: and for which we must be prepared by the sanctifying influences of his Holy Spirit.

The sixth chapter presents us with a masterly display of illustrations of the truth of the Gospel, drawn from a contemplation of the moral character of our blessed Lord. After some preliminary observations, the opinions of writers friendly to the Christian cause are noticed, and at the same time occasion is taken to meet an objection, which is frequently urged against the solidity and impartiality of their conclusions; and in the next place, concessions upon this important point are produced from the writings of Vanini, Chubb, Bolingbroke, Rousseau, Voltaire, Paine, Gibbon, and Lequinio; from whence it is shown, that all the hypotheses which have been framed to account for the origin of the Christian religion, independently of its truth, will be found utterly irreconcileable with the acknowledged excellence of Christ's moral character.

In the 243d page, Mr. Maltby, after asserting the incontrovertibility of the conclusions which Law and White, and Newcombe, have drawn in favour of the exemplary virtue of our Lord; adds:

"Nor should the vulgar consideration, that these writers were priests, and therefore interested in drawing the conclusions for which they have contended, detract from the weight of their observations, or the soundness of their arguments. If, as priests, they be supposed to lean towards the cause of a profession, which is sometimes attended with emolument or distinction; yet the mere wish to serve a particular cause would not enable them to establish a position, which must look for support to a series of historical testimony. It would not enable them to wrest facts to their purpose, which are inscribed in the unvarying records of past ages; it would not enable them to suppress or distort evidence, which is interspersed in the writings of men of every party and of every country; it would not enable them to produce those internal marks of truth and nature, to which they have appealed in confirmation of their opinions. Nothing but conviction could have impelled so many writers to handle the same subject, to place it in so many different lights, to support it with such unaffected zeal, and such overpowering arguments. We may moreover remark, that not merely priests of an established church, whose situation sometimes leads to wealth and consequence;

but priests of every sect—priests who have nothing to expect but opposition, if they are known; or poverty, if they are not known—nay priests, who have altogether abandoned their profession—men, in short, of the most discordant views and hostile sentiments, have still supported with uniform conviction, and maintained with unvarying ardour, the truth of the Christian dispensation."

In another part of this chapter, Mr. Maltby having stated, that our Lord displayed a vigorous and fervent spirit of piety; and that he exercised and inculcated an entire resignation to the will of God, and an implicit submission to his pleasure; says—

"To suppose that Jesus assumed a fictitious commission, and forged imaginary credentials from this supreme Being; that he poured forth his soul in prayer to him, whose name he was daily prostituting to his own vain or selfish purposes; that he continually exhorted his followers to reverence and obey him, whom he himself was dishonouring by a system of fraud; that he acknowledged him as the almighty author of a dispensation, which he himself was endeavouring to abrogate; the omniscient framer of laws, for which he intended to substitute the fruits of his own invention; this is surely to suppose him guilty of the blackest hypocrisy, as well as impiety. Yet this charge is plainly implied against the reputation of the blessed Jesus by those, who contend that he was engaged in a scheme of imposture. This charge, however, as well as all the others, which tend to impeach the integrity of his principles, or the purity of his motives, is directly contradicted by the whole tenor of his life; 'of a life spent in the exercise of his duties to God and man;' of a life which, according to the concessions of the very men who urge the charge, itself repels and confutes it." (p. 260.)

The following extract contains a very interesting and pleasing observation:

"It was the remark of a great judge of life, that the most celebrated and distinguished characters never appeared so estimable to those, who had an opportunity of approaching them more nearly, and of observing them more narrowly; when the caution, induced by the presence of spectators, was removed; and the exertion, occasioned by the desire of gaining applause, no longer continued. Such a close and frequent inspection of the human conduct serves, like the power of an optical glass, to discover that which is latent, to enlarge that which is minute, and to deform that which is beautiful. If however we apply the observation, which is so generally true of human nature, to the narratives which contain the actions of Jesus, his character, even when subjected to this close inspection, shews a lustre equally unbroken, and a beauty equally regular. Admitted to all the familiarity of social intercourse, partners of his retirement, and witnesses of his most trying hours, the Apostles relate every incident without disguise; and from them we have a series of facts, clearly illustrating the habits, and completely developing the character of their friend and master. Yet, amidst all this variety of situation and accuracy of detail, the only impressions, left upon the mind of an unprejudiced reader, are those of affection and veneration for the transcendental virtues of Jesus Christ." (p. 266.)

The object of the seventh chapter is to "examine Mr. Godwin's misrepresentation of the Christian Religion, and the character of its Founder." The charges brought forward by this half-read unbeliever, are reduced to the following particulars:—

1st. The bigotry and intolerance, sanctioned by the doctrines of the Christian religion.

2dly. The improper and unwarrantable stress laid upon faith.

3dly. Certain moral defects in the character of Jesus.

To the manner in which Mr. Maltby has confuted the first and last of these charges, great praise is due, and no exception can be made. But, with the means, which he has adopted, for removing the force of the second charge, we acknowledge ourselves to be greatly dissatisfied.

In support of his second charge, namely, that of *an improper and unwarrantable stress being laid upon faith*, in the Gospel of Christ, Mr. Godwin had said, "It is the characteristic of this religion, to lay the utmost stress upon faith. Its central doctrine is contained in this short maxim, He that believeth, shall be saved; and he that believeth not, shall be damned."

Upon this, Mr. Maltby observes—"From the manner in which this text is introduced, as well as from what follows, it is apparent that this writer affixes to the word *damned* the vulgar sense it has obtained in the English language. Now certainly a writer, so ardent in his professions for the cause of truth as Mr. Godwin, is the very last person, who ought to sup-

port any position, and particularly one of such infinite consequence, by the misapplication of a translation. Surely he might have known, and knowing, he ought to have stated, that neither πιστευσας, nor σωθησεται, nor κατακριθησεται, has the narrow and confined, sense, which is necessary for the support of his argument. That they who reject the Gospel, when proposed to them with suitable evidence, will be exposed to condemnation; while those, who receive and practise it, will ensure a blessing, is certainly the position, and the only position, contained in this passage." "What the condemnation thus incurred is, we are not precisely informed in this text, &c." (p. 300.)

From these, and other succeeding observations, it would appear, that Mr. Maltby is inclined to adopt the dangerous and unwarranted opinion, that in the text quoted by Mr. Godwin, the words *saved* and *damned* do *not* mean *eternal happiness* and *eternal punishment*.—We think, and are persuaded, that they *do*: and for the justification of this persuasion, it may be sufficient to produce a text, parallel to the one in question, which occurs at the close of the third chapter of St. John; in which our Lord says, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here *everlasting life* is declared to be the portion of him that *believeth*; and with regard to the fate of him who *believeth not*, surely, if any words in scripture express everlasting damnation, or the punishment of hell, it is expressed in the phrase, "*he shall not see life, but the wrath of God abideth on him.*"

That Mr. Godwin's notion of the scriptural meaning of *faith* was very inadequate, is extremely probable; and had Mr. Maltby, after explaining this term, proceeded to justify that stress, which certainly is laid upon faith, in the Gospel of Christ, as being neither "improper," nor "unwarrantable," he would have done all, which appears to us to have been necessary for the confutation of Mr. Godwin's charge.

Mr. Maltby has quoted a passage from Rosenmuller, containing a comment upon the leading expressions contained in the text in question, which Mr. Maltby considers as strengthening his own observations. In this opinion, we feel ourselves unable to acquiesce.—On the contrary, the comment of Rosenmuller seems to us so satisfactorily to support the view we have taken, that we cannot refrain from subjoining it.

Ὁ πιστευσας και βαπτισθεις] *Qui religionis meæ doctrinam susceperit, et baptismo se ei obstrinxerit.* Πιστευειν *hic, ut sæpè, significat religionis doctrinam cognitam suscipere cum assensu, et constanti proposito studioque præceptis ejus obsequendi.* Vid. Act. ii. 44. iv. 32. xvi. 34. Tit. iii. 8. *Hinc ipsa religionis doctrina nominatur* πιστις, 1. Tim. iv. 1. Epist. Jud. ver. 3, 20. *Est igitur hic* πιστευειν *idem quod* μαθητευεσθαι, *discipulum sectatorem que Christi fieri*, Matt. xxviii. 19. σωθησεται] *Salutem consequetur; liberabitur à pœnis peccatorum, à superstitione, erroribus et vitiis; ad cognitionem veritatis, ad veram virtutem et felicitatem æternam perveniet. Hæc enim omnia ista vox complecti solet.* ὁ δε απιστησας] *Non autem credens Evangelio, quod ipsi annunciatum fuerit.* κατακριθησεται] *Retentione peccatorum, et suppliciis æternis majoribus, quam quæ eos manent, quibus hæc doctrina non est annunciata.*

We must not conclude our account of the chapter under consideration, without mentioning the energy, animation, and point, which are displayed in the passage, in which the Author exposes the conduct of Mr. Godwin, in espousing the cause of those prejudiced, selfish, bigotted, and hypocritical persecutors, the Scribes and Pharisees, in opposition to the just and holy indignation of Jesus Christ.

The eighth and last chapter of this valuable and interesting work contains "a View of the Defects of the Evidence in favour of the Mahometan Religion:" the expediency of which view arises from the success of the Arabian impostor having been confounded, by the designing or the unthinking, with the success which attended the propagation of the Gospel. Mr. Maltby adverts to some of the most discriminating circumstances under which the prophet of Arabia was enabled to execute his portentous designs, which he collects from unquestionable sources of information. And in order to discover the marked and distinct lines of separation between the preaching of the

Gospel and the propagation of the Koran, he considers, 1st. The peculiar circumstances of the times in which Mahomet appeared; 2dly. The temper and genius of the people to whom he addressed himself; and, 3dly. His own natural and acquired advantages.

Of the observations contained in this chapter, some appear to be novel, many to be striking, and all to be just. The uniform result of them is a confirmation of the divine authority of the Gospel. By the combination of deep historical research with acute and solid argumentation, the records of Mahometan imposture are made to furnish new evidence of the excellency and truth of Christianity; and thus the lustre, which the artifice of a bold deceiver, and the superstitious credulity of his followers, have united to throw around the crescent, serves only to irradiate the superior glories of the cross.

In closing our review of this work, we are reminded of the feelings with which we closed our perusal of it. They were those of respect for the author of it, and an increased conviction of the truth of that religion, which he has so successfully endeavoured to illustrate. It has been our wish, to recommend this work to the perusal of our readers, by a summary account of its contents, and a just display of its merits. At the same time, we have stated our objections to the justness of some of the author's sentiments, and the accuracy of some of his expressions: and in doing this, we felt no reserve or hesitation, since we have had reason given us to believe, that our remarks referred to a man, who would expect at our hands, candid criticism, and not unqualified panegyric; and who would infinitely prefer the advancement of the interests of truth, by a faithful correction of his errors, to the obtaining from us, or from any man, the very questionable praise, of having been the author of a faultless production.

LIX. *The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated; and vindicated from the Objections of the late Professor F. D. Michaelis; in Letters addressed to the Reverend Herbert Marsh, B. D. F. R. S.* 8vo. pp. 92. London, Hatchard, 1802.

This seasonable publication will afford us the opportunity, which we should have been happy to have taken earlier, of applying something of a corrective to the rash liberties which the German critic has taken with the Sacred Scriptures, and of expressing, in rather stronger terms, the censure which we passed upon his celebrated performance, the translation of which into our own language has been lately completed by Mr. Marsh*. Although the argument contained in this work applies but to one book in the Sacred Canon, the result of it will justly extend to the criticisms of Michaelis on all the rest; and whatever deference the reader may be disposed to pay to the authority of so profound a scholar on the very subject of his profession, he will suspect that the evidence upon which other books are rejected or questioned, has as little foundation as that which has produced the rejection of the Apocalypse. The anonymous author has discovered so much candour and good sense in the prosecution of his object, that we have no doubt a due regard will be paid to his arguments by the person to whom they are particularly addressed; and that the learned translator of Michaelis, when he completes his notes upon that author, will give his readers reason to form a very different conclusion concerning the book in question, from that to which the original work would lead them.

The letters, of which the work now to be examined is composed, are ten in number. The first professes high respect for the character and talents of Mr. Marsh; the second lays down the method which the author intends to pursue in his proposed enquiry, and which, in our opinion, is distinguished not more by its judiciousness than by its originality.

"In the following letters," says he, (p. 4) "I propose to review the evidence which has been adduced, for the authenticity and divine inspiration of the Apocalypse; to add thereto some few collections of my own, and occasionally to make remarks on those observations of Michaelis, which tend to invalidate it.

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* See our Review of that work, Number VII. p. 433 & seq.

"This evidence divides itself into *external* and *internal*. The *external* is, that which is derived from credible witnesses, from the early writers and fathers of the Church. The *internal* is, that which results from a perusal of the book."

After observing that Michaelis seems to have approached the external evidence for the Apocalypse with a prejudice against it, derived from his opinion of its internal evidence; and that he had himself experienced two opposite prepossessions upon the subject originating from the same cause, by the first of which he was tempted to depreciate, by the second to overvalue the external evidence, he proceeds—

"But in our examination of the external evidence we ought, so far as human infirmity may permit, to be free from any such partiality; and to forget, for a season, our previous conceptions of the weight of its evidence internal. The two evidences, external and internal, should be kept apart; they should not be suffered to incorporate; each should be considered with reference to itself only. After which separate examination, they may usefully and properly be brought together, and be allowed their due influence upon each other."

Agreeably to this rule, the originality of which principally consists in the distinctness with which it is laid down, and the prominency and importance which are given to it, the author enters first upon a view of the external evidence: and the first point which he endeavours to establish by that evidence is, the *time* when the book in question was written. Here he justly gives the preference to the testimony of Irenæus, which, in opposition to a novel interpretation of that testimony by Michaelis, he makes it evident, refers the apocalyptical vision to the latter part of Domitian's reign. With Mill and Lardner, therefore, and other critics, he places the date of the Apocalypse in the year 96 or 97.

In his fourth letter our author writes:

"Having ascertained the time in which the Apocalypse was written, we may proceed to review the *external* evidence, which affects its authority, for we shall now be enabled to appreciate such testimony, by considering its approximation to the time when the book was published."

He then sets himself to state the evidence which the early Christian writers afford to the authenticity of the Apocalypse, and, transgressing a little upon chronological order, produces for his first testimony Irenæus. For this irregularity, however, he makes a sufficient apology by observing—"There are many testimonies which, in point of time, are antecedent to this of Irenæus, but none so comprehensive, so positive, and direct." (p. 21.) Indeed, from the intimacy which subsisted between him and Polycarp, he may not improperly be considered as representing the testimony of the latter. And in what estimation that testimony is to be held may be determined from the circumstance that Polycarp had conversed with St. John, and was by the same Apostle ordained to the see of one of the cities particularly addressed in the apocalypse*. The rest of the testimonies, in favour of that book, are adduced in chronological order; and Ignatius stands at the head of them. The supposed silence of this bishop and martyr, upon the subject of the Apocalypse, induced Michaelis to reckon upon him as an evidence against it: but it is well replied, that the circumstances under which the only authentic writings of Ignatius were penned, would of themselves be sufficient to account for his silence, even supposing him to have admitted the authenticity of the controverted book. "He was a prisoner," says the letter writer, "upon travel, guarded by a band of soldiers, whom, for their ferocity, he compares to leopards, and by them hurried forward in his passage from Antioch to Rome, there to be devoured by wild beasts." (p. 23.) Regular and explicit references to books of Scripture could hardly be expected under such circumstances; yet unfavourable as those circumstances were, there are some expressions made use of by the martyr, which can hardly be interpreted on any other supposition, than that he had seen, and acknowledged, the authenticity of the Apocalypse: the allusions, at least, are so probable, as to render it an assertion altogether unjustifiable, that Ignatius is silent

* See Euseb. Hist. Eccl. v. 20, or Christian Observer No. IX. p. 564. col. 1. note, and Tert. de Præs. § xxxi.

upon the subject. Some instances our author has produced, and Jortin will supply an addition of two to the list*. The testimony of Ignatius is followed by those of Polycarp, Papias, and Justin Martyr; Athenagoras, the Gallic churches, Melito, and Theophilus; Apollonius, Clemens of Alexandria, and Tertullian.

These writers, together with Hippolytus and Origen, are exhibited, according to their respective dates, in a biographical chart, that the reader may at one view be able to estimate the weight and value of the evidence adduced. And during this period, the author observes, there is not one writer, no father, no ecclesiastical author, who seems to have questioned the authenticity of the Apocalypse. Yet there was ground then for the same objections, which afterwards induced some persons to reject it, in the third and fourth centuries. (p. 39.) Certain *heretics*, however, rejected it. Of that number was Marcion. But it is justly observed, that while, by this mean, he establishes the existence of the book, his known character secures it against any injurious consequence from his rejection of it. The Alogi likewise, a sect which derived its name from an aversion to the term *Logos*, denied the divine authority of the Apocalypse, and attributed it to Cerinthus. But their rejection of that book deserves as little regard as the unreasonable prejudice upon which it was founded.

Letter the seventh details the external testimony which is obtained from Hippolytus and Origen in favour of the part of Scripture, whose authority is here defended; and the evidence upon the subject is summed up in the following words:

"I shall now request my readers to review the biographical chart presented to them in page 38. They will there observe, that by the addition which is made to the writers of the second century, by the testimonies of Hippolytus and Origen, the evidence is carried down 150 years from the first publication of the Apocalypse. This evidence is abundant, (surprisingly so, considering the mysterious nature of the book); it is constant and uninterrupted. At no time does it depend upon any single testimony: many writers testify at the same period; and these witnesses are nearly all the great names of ecclesiastical antiquity. To their evidence, which is for the most part positive and express, no contradictory testimony of an external kind has been opposed. (p. 47, 48.)

"Upon the whole," he adds, "the candid examiner cannot but perceive, that the external evidence for the authenticity and divine inspiration of the Apocalypse is of preponderating weight; and that Michaelis is by no means justifiable in representing it, when placed in the scale against the contrary evidence as suspended in equipoise. It is a complete answer to the assertions of his third section, to affirm, (and we now see that we can truly affirm it) that the authenticity of the book was never doubted by the Church, during the first century after it was published." (p. 49.)

In the eighth letter are discussed the testimonies of subsequent writers, and as affording *external* evidence in favour of the Apocalypse, even its impugner, Dionysius of Alexandria, forms one of the number. And with respect to the supposed rejection of it by Luther, the author observes,

"The Church of England was blessed with the privilege of settling her articles, and her canon of Scripture, at a later period; at a time when the testimonies of the antients, concerning the books of Scripture, were more accurately ascertained, and when the first crude notions of the honest reformers had been matured into safe opinions, by the progress of time and truth. But the Church of England had no hesitation to place the book of Apocalypse in her sacred canon; and, I doubt not, her sons will continue to supply her with numerous and irrefragable reasons for retaining it." (pp. 61, 62.)

The internal evidence comes next to be considered; and the inquiry, under this view, the author represents as two-fold—1st. Whether from the internal form and character of the Apocalypse, it appears to be a book of divine inspiration. 2dly. Whether it appears to have been written by the Apostle John. Here it is justly admitted, that the disagreement of writers upon the interpretation of the prophecies, contained in the book under examination, prevent the fulfilment of those prophecies from being produced as an argument in its favour: although to those who are convinced that they have, in a consider-

* Remarks on Eccl. History, vol. i. pp. 37—39. where the author professes to collect some allusions to Scripture in Ignatius, not to be found in the margin of the *Patres Apostolici*.

nble degree, been fulfilled, the argument is decisive. The inquiry, therefore, is confined to points in which there is a more general agreement; such as the doctrines exhibited, and the images presented in the Apocalypse. These may be compared with other parts of Scripture undoubtedly canonical, and a rational inference, of an internal kind, may be deduced. The observation which our author professes to have made himself upon this subject, is entitled to consideration.

"As I am not altogether unpractised in these researches, I feel myself justified in making this general assertion, that, upon comparing the Apocalypse with the acknowledged books of divine Scripture, I have almost universally found the very same notions, images, representations, and divine lights, as in other Sacred Scriptures; yet not delivered in such a manner, as to be apparently copied from other inspired writers, but from some original prototype, the same which these other writers also seem to have copied. There is, in short, between the writer of the Apocalypse, and his predecessors in the sacred office of prophet, that *concordia discors*, that agreement in matter, but difference in manner, which is observed in painters, who delineate and colour in different stations from the same original object; and this will be allowed to be a strong *internal* evidence of the divine original of the Apocalypse." (p. 64.)

The doctrines of this sacred book are likewise vindicated, and proved to be conformable to the general tenor of acknowledged Scripture. To the objection of obscurity, the answer is obvious and decisive. The exceptions which were first made to this book in the third century by Caius, a presbyter of Rome, and are detailed in the writings of Dionysius of Alexandria, are considered under five heads, and their invalidity is demonstrated. This examination occupies the greater part of the last letter. And after some observations designed to prove that the author of the Apocalypse is the same person as the Apostle and Evangelist of the same name, the writer of this vindication concludes:

"We may, therefore, I trust, fairly conclude, that to the impregnable force of external evidence, which has been seen to protect the divine claims of the Apocalypse, a considerable acquisition of internal evidence may be added; or, at least, that this avenue, by which its overthrow has been so often attempted, is not so unguarded as its adversaries imagine.

"But the grand bulwark of its internal evidence has not yet been sufficiently explored. The diligence of future enquirers will, I trust, evince to the world, from a direct proof of the actual accomplishment of the apocalyptical prophecies, that the work is from God.

"In the mean time, we may trust for its protection to those forces stationed in the outworks, which it has been our present object to review." (pp. 90, 91.)

In thus extending our remarks upon this work, we have been influenced more by its importance than its bulk. We consider it as important, not only because it rescues from undeserved condemnation a very valuable part of the sacred volume, but, more especially, because its influence will extend to the whole body of canonical scripture, and will serve as a check to the temerity of the German Professor in other instances. We much regret that that eminent critic has so frequently employed his great authority to discredit various parts of that sacred collection, which the Christian world from the beginning have, with much deliberation, consented to receive as dictated by the divine spirit; and we hope that his work will produce its own remedy, by exciting, in this country, such a spirit of rational enquiry upon subjects of biblical literature, as will enable us to detect the fallacy of his novel and dangerous opinions. Considering the paucity of the materials with which we are furnished by the early Christian authors, who had something else to do than to write, and whose writings, scanty as they were, have been much diminished by the ravages of persecution, it is really a matter of surprise that their testimonies, still extant, to the exclusive authority of those scriptures which we receive as canonical and divine, are so decisive and satisfactory as we find them to be. And we are persuaded that to any one who approaches the subject without prejudice, and is possessed of the information necessary to entitle him to give an opinion upon it, it will appear that the circumstances of the evidence which we possess on the subject of the canon of the New Testament, are just such as the known history of the primitive church would lead us to expect, supposing, that the books of the New Testament were

the authentic productions of their professed authors; and which is a separate and a farther enquiry, that they were inspired productions. Should it be alleged, in disparagement of their pretensions, that many spurious writings were published in the first ages under the names of the Apostles, and that the primitive Christians made little or no distinction between the one and the other; for a decisive evidence of the falsehood of this representation we desire to refer our readers to the very valuable work of Jones on the canonical authority of the New Testament.* They will there see that a wide distinction was always kept up between the spurious and the genuine Scriptures; and from the very existence of the former they will find cause to conclude that there must have been some originals which they were intended to imitate: all false pretensions implying some that are true.

It may serve in some degree to confirm the representation, here given, of the caution, which the primitive Christians exercised with respect to their Scriptures, to produce a solemn form of adjuration, found in a note at the close of a work of Irenæus, not now extant. "*I adjure thee,*" says he," *who transcribest this book, by our Lord Jesus Christ; and by his glorious appearance, when he shall judge the quick and the dead, that thou compare what thou transcribest, and correct it carefully by this copy from which thou transcribest it, and likewise that thou transcribe this adjuration, and insert it in thy copy.*" This is recorded by Eusebius, as he himself affirms, to hold up to the admiration of his age the illustrious example of care and vigilance exhibited by the primitive Christians.†

LX. *Remarks on "Michaelis's Introduction to the New Testament, vols. III. IV. Translated by the Rev. Herbert Marsh, and augmented with Notes." By way of Caution to Students in Divinity.* 8vo. pp. 43. London. White. 1802.

Letters to the Anonymous Author of Remarks on Michaelis, and his Commentator, relating especially to the Dissertation on the Origin and Composition of our Three First Canonical Gospels. By Herbert Marsh, B. D. F. R. S. Fellow of St. John's College, Cambridge. 8vo. pp. 39. London. Rivingtons. 1802.

The former of these pamphlets proposes to guard students in divinity against, what the anonymous Author conceives to be, the injurious tendency of some parts of the work of Michaelis, and the notes of his Translator, especially the Dissertation of the latter, on the Origin and Composition of our Three First Canonical Gospels. The author prefaces his examination of this work by a just commendation of critical researches, which, nevertheless, he represents with equal justice as being, when pursued to excess, liable to some abuse, and attended with some danger.

"They are so, "he adds," if we suffer the mind to be too much led away with them, and to be drawn off from greater objects; an error which it is always apt to incur from becoming enamoured of its own present pursuits, and wholly engrossed by

* "We take this opportunity of exposing one instance of Dr. Priestley's hardihood of assertion, which we do not remember to have ever been noticed. In his Letters to Dr. Horsley (p. 23.) he produces the authority of Jones as confirming his favourite opinion of the identity of the Nazarenes and the Ebionites. The *running title* is what he particularly refers to. This, it must be confessed, was in the Doctor's true method of *carefully looking through books*. Dr. Horsley, however, not having seen the work of Jones, which, before its re-impression at Oxford, was become very scarce, had not the means of contradicting his opponent's assertion. But who would imagine, after all, that the opinion concerning the identity of the two sects abovementioned, in which Toland was Dr. Priestley's predecessor, is the very opinion which Jones undertakes to confute? See New and Full Method, &c. vol. i. pp. 309, 310. particularly vol. iii. p. 139. Oxford Ed. In the last place referred to, the Author writes, speaking of the Nazarenes and Ebionites, "Though they were certainly two different sects (and *not the same persons*, as Mr. Toland, according to his old way of blundering, would have them to be), &c."

† Eus. Hist. Ecc. lib. v. cap. xx. Και ταυτα οφειλομεν προς εκεινου λελεχθω, υφ' ημων τα ισαρεσθω, ως αν εγκωμιαστικως επιδειξασθαι της επιμελους της αρχαιας ικανης και ουτως ημιν αγιας υποδειγμα.

them. Let us consider that the general perfection and authority of the Scriptures depend upon other arguments, and stand, I trust, upon so firm a basis, as not to be shaken, though multitudes of such little circumstances should remain unaccounted for. It is satisfactory to the divine and the scholar to clear them up; but if we suffer embarrassments arising from hence so to dwell upon our minds as to teach us to think less reverently of the sacred books than before, I think I may venture to say, that we raise them above their proper level." (p. 3.)

The first general division of the work is "Of Harmonies." Here the Author contends for the consistency of slight inaccuracies concerning time and place with the notion of inspiration; and justly reprobates the assertion of Michaelis, that if the Evangelists referred a particular transaction to two different days, he would instantly give up the inspiration of one or both. Under the next head "Of St. Luke's Gospel," he passes a censure, equally just, upon another rash position of the same author, by which inspiration is denied to any other than an Apostle. (p. 20.)

But the principal subject of this publication is the hypothesis of Mr. Marsh, respecting the origin of the three first Gospels.* And in opposition to the representation of that author, who contends for the simplicity of his hypothesis, the present writer endeavours to expose its complexity, by tracing it through its several and multiplied gradations.

"He," (Mr. Marsh,) "supposes, 1st. That there existed a common Hebrew document. 2dly, That this original document, before it had received any additions, was translated into Greek. 3dly, That the original afterwards received additions of two several kinds; so as to form two copies, each having additional circumstances, and additional transactions, differing from those of the other. 4thly. That farther additions were made, and involved with the former, so as to form three different copies, the originals of the three Gospels of St. Matthew, St. Luke, and St. Mark. I abbreviate this, according to the Author's own table of the genealogy of these transcripts, as he calls it, (being in truth a long and difficult pedigree,) for the reader must see that it might be drawn out into many more articles, if every step of the process were to be stated separately.

* See an abridged view of that hypothesis in our Review of Marsh's Michaelis, No. VII. p. 463, &c.

But we have not yet done: for, 5thly, another supplemental Hebrew document (Τραμασογια) must be supposed, which was common to two of the Evangelists, but was first divided into two different copies. 6thly, and lastly, The Gospel of St. Matthew, which we now have, was a translation from the original, with insertions of those of St. Mark and St. Luke; at the distance, if I reckon right, of six steps from the original document. I leave the reader after this recital, which I trust is not in the least exaggerated, to his own judgment of the *simplicity* of the hypothesis." pp. 24, 25.

We pass over other particulars in this pamphlet to transcribe a very opposite passage, which the author has quoted from Lardner. "I have all my days read and admired the first three Evangelists, as independent and harmonious witnesses. And I know not how to forbear ranking the other opinion among those bold, as well as groundless assertions, in which critics too often indulge themselves, without considering the consequences." (p. 36.)

We now proceed to Mr. Marsh's answer. We must confess that we expected to discover a different temper in one, who, in language perhaps not sufficiently guarded, has affirmed, "that charity and moderation toward those, whose sentiments are different from our own, are the greatest ornaments of those who bear the name of Christian." (Michaelis Introd. Vol. i. p. 522.) Mr. Marsh could hardly be ignorant that his scheme would not meet with a cordial reception from many; and that others besides the impugner of his hypothesis would be of opinion that both Michaelis and his Annotator required to be read with caution. We mean not, however, to prejudge a cause the merits of which are no way affected by the spirit discovered in the defence of it.

In some respects it is evident that Mr. Marsh has effectually repelled the attacks of his opponent: the principal objections, however, we think he has not succeeded in depriving of any degree of their force. The objections to which we allude relate to the Dissertation on the Origin of the three first Gospels.

The truth of the hypothesis which Mr. Marsh has offered upon this subject, the author entirely grounds upon the circumstance, that it is completely sufficient for the solution of the verbal

harmony presented in the three first Gospels. He affirms

"There are only three methods of shaking the foundation, on which my edifice is erected. You must prove,

"1. Either that I was guilty of error in my observations on the numerous and manifold appearances in the verbal harmony of the three first Gospels;

"2. Or that my hypothesis will not account for those appearances;

"3. Or that some other hypothesis affords as good, or a better solution of them." (p. 19.)

He likewise informs his opponent:

"The grand error, which pervades the whole series of your remarks, is, that my hypothesis requires *historical* evidence for its support, whereas it requires no such thing, as is manifest both from the preceding letter and from the dissertation itself. The truth of the hypothesis does not depend at all on the question, whether the whole, or any part of it, is, or is not confirmed by historical evidence. If indeed historical evidence can be alleged in favour of any part of it, such evidence may be admitted as auxiliary or collateral proof: but no injury can arise from the want of it, because the *main* proof, as I have already shewn, and as the very name "hypothesis" implies, is, and must be of a different description." (p. 21.)

If by the *truth* of his hypothesis Mr. Marsh means no more than that it will solve the phenomena, undoubtedly no other evidence can in any degree affect it: but if by the truth of his hypothesis he intends that the *fact* was as his hypothesis supposes, we think that the foregoing extract exhibits no trivial specimen of erroneous argumentation.

That a true hypothesis must solve the proposed phenomena, is self-evident: but it will not follow that every hypothesis which will solve them is true. Neither is it necessary, which our author seems to have overlooked, that the true one should be produced, —true, as answering to the fact,—to justify us in rejecting the proposed solution, or suspending our assent to it. Although Mr. Marsh has occasionally spoken in very confident terms concerning his hypothesis, there are times when he seems to be sensible, that it is supported only by *probability*, although the highest degree of it (p. 18.); and rather lowering his tone he represents the phenomena as affording "so severe a test, that no other assignable cause than that, by which the effects were really produced *can be expected* to account for them." (p. 19. Note c.)

Now, although the hypothesis under consideration may be regarded as totally independent of historical evidence, the origin of the Gospels in question, for which it is intended to account, is a *matter of fact*; and the evidence upon it is to be estimated by the same rules as those which we apply to evidence upon every other matter of fact. The proper evidence of facts is *external or historical*, and this must be either totally wanting, or in the highest degree defective, to permit us to decide our judgment by *internal evidence* of any kind, or of any degree of probability. What is almost the whole history of the world but a series of extraordinary events? And what is understood by the term "extraordinary," but that the internal evidence pronounces strongly against them? "There is a very strong presumption," says Bishop Butler, "against common speculative truths, and against the most ordinary facts, before the proof of them; which yet is overcome by almost any proof. There is a presumption of millions to one against the story of *Cæsar*, or of any other man, &c. &c."* This observation will apply perhaps, *a fortiori*, to extraordinary events.

Since then it is absolutely incumbent upon us, if we would come to a right decision upon any subject, to avail ourselves of the *entire* evidence which can be procured upon it; since in every case of contending evidence we must invariably submit to the *superior*; since the proper evidence of fact is of an *external* kind; and since many facts, highly improbable in themselves, are established beyond all reasonable controversy *by a slight degree of external evidence*, it will follow, as an unavoidable consequence, that if the partial internal evidence, which the hypothesis of Mr. Marsh affords to the particular origin which that hypothesis ascribes to the three first Gospels, be opposed by other evidence of superior strength, the hypothesis must be proportionally weakened, and may be completely overturned. And that opposing evidence, in some degree of this description, does exist, we make no hesita-

* Analogy, pp. 230, 231.

tion to affirm. In proof of this assertion, however, the grounds of which it would be impracticable to state in a short compass, it will be sufficient to refer, in a general way, to the elaborate and accurate work of Lardner on the Credibility of the Gospel History. But we wish the testimony of Irenæus to be particularly attended to; because he is not only, with the rest of the antients, totally silent with respect to any such origin as Mr. Michaelis ascribes to the three first of our Gospels, but has given considerable effect to that negative argument, by positively attributing each of them to their respective authors*. Neither ought we, in estimating the value of his testimony, to forget his intimacy with Polycarp, whom he affirms not only to have been taught by the Apostles, and to have conversed with many who had seen Christ, but also to have been, by the Apostles, appointed Bishop of the Church of Smyrna.

Upon the whole, then, we feel ourselves justified in considering the hypothesis of Mr. Marsh as a dangerous speculation, tending to unsettle the foundation of our faith, and as unsupported by any evidence which ought to satisfy those who are accustomed to try a cause upon its *entire* merits. We esteem it likewise no less the privilége, than the duty of Christians, to rest in the truth of the general fact, of which they have sufficient evidence, that the Scriptures in question were written by persons divinely commissioned and divinely instructed; without considering themselves under any obligation to account for their origin, or the peculiar mode and circumstances of their composition.

LXI. *A Sermon, preached in the Parish Church of Walsall, in the County of Stafford, at the Archdeacon's Visitation, August* 12, 1802. By the Rev. Edward Cooper, Rector of Hamstall Ridware, Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of all Souls College, Oxford. Published by Desire of the Archdeacon and the Clergy. London, Cadell and Davies, 1802. pp. 30.

There are, evidently, two extremes in religion, into which men, in all ages, have been liable to fall. On the one hand, we are in danger of coldness and lukewarmness; and on the other, of enthusiasm and extravagance. In the one case, we deceive ourselves by a *professed* attachment to correctness and propriety, and to all that is moral and practical in Christianity. In the other, we err no less by too highly estimating our zeal for something which we hastily dignify with the name of *the Gospel*; and by substituting a religion of mere feelings and impulses, in the place of those various fruits of the spirit, which are the only true marks of grace.

The Author of this Sermon very judiciously observes, that in opposing one of these evils, we are extremely apt to be carried into the other; and his object is to warn those who contend against the Antinomianism and other errors of the present day, not to surrender nor lose sight of any one particle of those truths which constitute the true Gospel of Christ.

We would here remark, that the error against which he guards us, is that into which many well-meaning ministers of the Church of England appear to us to have fallen, at the period subsequent to that great ebullition of fanaticism, which took place in the time of Cromwell. The excesses of enthusiasm in that day, called undoubtedly for strong opposition, but the zeal to repress them carried some good men too far in an opposite direction. Many individuals, of little soundness in the faith, ranged themselves under the standard of these respectable persons; and to be an opposer of fanaticism became, in the eyes of some, a sufficient test of being a true son of the Church. Our readers will make their own application of this observation to the circumstances of the present age.

The subject of this Sermon is so very important, and is discussed by Mr. Cooper with so much perspicuity and judgment, that we shall make no apology for presenting our readers with some large extracts from it.

The text is, 1 Tim. iv. 16. *Take heed unto thyself and unto thy doctrine; continue in them: for in doing this,*

* Lardner's Works, vol. II. p. 158. last edition.

thou shalt both save thyself, and them that hear thee.

Mr. Cooper observes, that

"It is natural for men to look on the period of the world in which they are placed, as the most momentous, and to estimate the dangers to which they are exposed, as the most formidable;" but yet, that "we may be justified in regarding the times in which we live as fraught with some circumstances of peculiar danger to the interests of sound Christianity. We are assaulted on the one side by the infidel, on the other by the enthusiast, both equally hostile to the cause of truth; the former endeavouring by his sophistry to undermine the doctrines of our faith; the latter bringing them into discredit by the extravagant lengths to which he carries them, and by the perverse, and even immoral purposes to which he applies them.

"It is not, however, merely by prevailing with us to embrace destructive tenets, that the teachers of them may prove a snare. There is a danger, lest in our zeal to oppose them, we ourselves should be carried into a contrary extreme: And this is a danger, to which, in our contests with enthusiasts, we are peculiarly exposed. Justly grieved at the pernicious use which they make of the truths of our holy religion, and anxiously bent on counteracting the fatal effects of their extravagant pretensions; we are strongly tempted, instead of pointing out the perverseness and fallacy of their conclusions, and of shewing the plain, practical inferences, which flow from the doctrine in question, insensibly to shift a little from the foundation itself: and thus from a fear of having the truth made an instrument of evil, to keep it altogether in the back ground, or else to bring it forward in such a modified and amended shape, as we think will render it less liable to misconstruction and abuse." (p. 8—10.)

Mr. Cooper then proceeds to specify the chief points in which there is danger of our deviating from the soundness of Christian doctrine; and of these we shall give a succinct view in his own words.

"First, then, let me call your attention to that grand fundamental doctrine of the Gospel, and of our Church, *justification by faith alone:* or, as it is expressed in our article, that 'We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings.' Now, perhaps, there is not one of the glorious truths of revelation, which is more frequently turned to a bad use, and made the instrument of greater evil, than this. Men of corrupt minds have raised on it the most monstrous and abominable systems: not ashamed publicly to teach, that, since we are justified by faith alone, good works are no longer necessary to salvation; and thus not only weakening the obligations to morality and holiness, but even making that, which is the glory of the Gospel, the avowed foundation of profligacy and vice. At the same time it must be observed, that this perversion of the truth is no invention of modern date, but is coeval with the truth itself. We read of those who, in the days of the Apostles, 'turned the grace of our God into lasciviousness;' (Jude iv.) abused their christian liberty to fleshly purposes; and held the detestable maxim of 'continuing in sin, that grace might abound'." (p. 12.)

"But are we to oppose these perverters of the glorious Gospel of Christ, by insisting less fully or less frequently on that essential point, which they make the subject of their abuse? By way of providing an antidote to the poison which they disseminate, are we to preach that good works make any part of the grounds on which we are accounted righteous before God, and thus extol our own unprofitable services, as coessential with the meritorious obedience of Christ himself? Are we thus to deliver our hearers from the dangers of Antinomianism, by leading them into the no less dangerous principles of self-righteousness?" (p. 14.)

"And yet, is there not a danger of our acting thus? Are we not in danger of being induced to bring forward this doctrine less frequently than we ought to do; or at least to present it to our hearers, in so crippled and mangled a form, so confounded and intermingled with the imaginary merit of our own works, as to obscure its lustre, and destroy its spirit? But was it in this manner that St. Paul defended his doctrine against similar perversions? No. He did not recede in the slightest particle from his position: but he denied the conclusions which were drawn from it. He contended that the doctrine which he taught of justification by faith alone, so far from weakening the obligations to morality, strengthened and confirmed them; and furnished the most exalted and efficacious motives for universal holiness. 'Do we then make void the law through faith? God forbid: yea, we establish the law.' (Rom. iii. 31.)

"Let us then follow this illustrious example. Let us contend as earnestly as our opponents can do, that the merits of Christ are the only ground of the sinner's acceptance with God: let us join with them in maintaining, that by faith alone we obtain an interest in his merits. But here let our concurrence end. Let us shew, in opposition to their licentious inferences, that holiness is the inseparable fruit of a true and living faith; and that

practical godliness, and a growing conformity of the whole soul to the divine image and law, is an indispensable evidence of our union with and interest in Christ. While we declare with the Apostle, that 'there is no condemnation to them that are in Christ Jesus;' let us also with him limit our application of this privilege to those, 'who walk not after the flesh, but after the Spirit.' (Rom. viii. 1.) In short, while we contend, with even Antinomian zeal, that 'by grace we are saved through faith;' (Ephes. ii. 8.) that we are 'justified freely by his grace, through the redemption that is in Christ Jesus:' (Rom. iii. 24.) at the same time let us maintain, with apostolic energy, that 'without holiness no man shall see the Lord'. (Heb. xii. 14.) (p. 15—18.)

"I would call your attention to another fundamental doctrine of our religion, *the renewal of the heart to holiness by the spirit of God.* This, like the former, has been and still is the subject of much abuse. Designing or deluded men have taken occasion to set up feeling as the standard of truth; and to substitute lively and rapturous affections in the room of practical piety and rational devotion.

"But how are they to be opposed? Will it be best done by rushing into the contrary extreme? Shall we counteract these pernicious tenets, by declaring, that there is no such thing as a renewal of the heart to holiness by the Spirit of God? Shall we counteract them by maintaining, as some have incautiously asserted, in opposition to the plain deductions of reason, the stubborn testimony of facts, and the positive declarations of Scripture, that nothing more is meant by this and similar expressions, than a conversion from judaism or heathenism, a baptismal regeneration, or an outward reformation of life?* Is not this to maintain that Simon Magus himself was renewed in the spirit of his mind (for he 'believed and was baptized,') (Acts viii. 13.) in direct contradiction to St. Peter, who pronounced him, notwithstanding this outward profession, to be yet 'in the gall of bitterness and the bond of iniquity; and to have neither part nor lot in this matter, because his heart was not right in the sight of God'? (Acts viii. 21. 23.) (p. 18—20.)

"As a third illustration of this subject, I would instance those false and mischievous opinions, which are sometimes advanced concerning *the teaching influences of the Holy Spirit of God*, and the utter inutility of all human learning in the attainment of divine truth. (p. 25.)

"Misguided and illiterate men have hence taken occasion, under the pretext of magnifying and exalting the work of the Spirit, to depreciate and cry down all human learning; and to represent the aids of science and literature as not only unnecessary, but even as prejudicial to the interests of religion. This then, like the former, is an evil, which requires our most serious opposition. But our opposition in this instance also must be conducted with prudence. There is a danger, lest under the plea of vindicating human learning, we should be induced to depreciate and cry down the work of the Spirit. (p. 26.)

"Let us remember to maintain that the Holy Spirit alone is the author and giver of all spiritual light; and that it is he only who can guide us into all truth."

We rejoice to find that the Antijacobin Review has spoken of this Sermon in very favourable terms, (Antijac. Rev. for Oct. 1802, p. 188) and has particularly pointed out what Mr. Cooper has said on the subject of "Justification by faith alone," and "the renewal of the heart to holiness, by the Spirit of God," as *sound, forcible, impressive,* and *judicious.* Certainly no advice could be more seasonable, or managed with greater delicacy, than that which is conveyed in these pages: and the necessity of address adds an emphasis to the admonition, which ought not to be overlooked.

We very sincerely wish that the principles which Mr. Cooper inculcates, guarded as they are on each side, may become the universal characteristics of the ministers and members of the English Church. We are well persuaded that Enthusiasm and Antinomianism gain a great advantage from every disposition in those who stand opposed to them, to depart into a contrary extreme; and that the zealous propagation of truly evangelical doctrines affords the best means of promoting Christian unity in the land, and of both strengthening the foundations, and enlarging the pale of the Church. How much is it to be lamented, that men, like Mr. Cooper, should sometimes be charged with being themselves the very enthusiasts whom they so ably and successfully endeavour to counteract.

* The above passage contains a decisive confutation of a common, but most pernicious opinion on the subject of Regeneration, adopted by Dr. Paley, and sanctioned by Dr. Watson, but originally derived from the Nonconformist Dr. Taylor, or rather, as may be seen by Melancthon's preface to his commentary upon the Epistle to the Romans, from the Papists.

REVIEW OF REVIEWS, &c. &c.

We are not aware of being under any obligation to lay before our readers all the unfounded objections of dissatisfied authors, whose works may have passed under our review. Indeed the labour would be endless, for we often find that even where general expressions of diffidence and conscious inability are strongest, if the Reviewer should unfortunately particularize but one fault, he is sure to wound the self-love, and to provoke the enmity of the author. We depart from our usual rule in inserting the following letter from Mr. Bogue, because it gives us an opportunity of making some additional remarks on that gentleman's valuable Essay on the Divine Authority of the New Testament; and we trust they will meet with some attention, both from him and from the Society at whose expence it is to be circulated in France. We have subjoined a few notes, which will enable the reader to form a judgment of the merits of the case as he proceeds.

To the Editor of the Christian Observer.

SIR,

A friend of mine has put into my hands a review of An Essay on the New Testament, which I lately published. As to the sentiments you entertain of the skill and ability with which it is written, I have nothing to say or to object. Reviewers, like other men, have a full right to judge for themselves and to declare their judgment. But if in addition to this, they impute to an author sentiments which he does not hold, and does not express; and then argue against these opinions, and represent them as false and dangerous to the peace of society, they do a manifest injury to his character, both in the world and in the church of God: an injury which the common influence of natural justice, much more the powerful energies of Christianity, when they are felt, will make them willing to repair.

I am sorry, Sir, to be under the necessity of bringing this accusation against you. I do not charge you with misrepresentation; I only say it was a mistake or misapprehension of those, who, as will appear from the sequel, had never entered so deeply into the consideration of the subject as critics ought.

There are two questions respecting civil government, perfectly distinct from each other; the one respects its constitution, the other, the precise limits of authority and obedience. The first only came in my way. From a variety of causes, infidels both in France and England, are ready to assert, that Christianity is the friend of despotism, and the enemy of liberty; that it authorises rulers to treat their subjects just as they please; and while it binds down the people to subjection, it gives a licence to rulers to act according to their will.

In answering this objection, I endeavoured to shew, that the New Testament, in conjunction with the Old, lays the foundation of civil government in justice: resting on this basis, I urged, that every species of injustice must be displeasing in the sight of God; that an unjust government is contrary both to his nature and will; and that no man, whether ruler or subject, can plead authority from God to act unjustly, either by oppression or rebellion; and that no length of time can give a prescriptive right to any man, or class of men, to act contrary to the rules of justice and equity. In confirmation of these sentiments, I observed, that in all the domestic relations on both sides, of parents and children, husbands and wives, masters and servants, duties are pointed out and enforced with equal precision, and with equal authority.

In ecclesiastical relations between ministers and congregations it is the same. I argued from a clear analogy, that we might naturally expect this would be the case in the relation referred to in the objection, namely, between rulers and subjects. I quoted the passages in the New Testament where these two relations are mentioned, and I argued from them, that rulers and subjects are under equal obligations to perform the duties incumbent on them towards each other; that rulers are as much bound to be

ministers of God to the people for good, and to be a terror to evil doers, and the praise of them that do well, as the people are to be subject to their authority, and to pay tribute. And that both rulers are bound to govern justly, and the people to be subject to them, not only for wrath, but for conscience sake; and that if the rulers did not govern in righteousness, and the people refused to be subject to them, they would both receive to themselves condemnation from a righteous God, as being both transgressors of his holy law*.

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* The charge preferred against us by Mr. Bogue, is a serious one; but we apprehend that nothing more is requisite in order to refute it, than to lay before our readers the passage in our work which has called forth his animadversions.

'While, however, we cannot but cordially applaud the well tempered zeal and sound piety, which are generally displayed throughout this Essay, we should deem it a dereliction of our duty, were we to omit animadverting upon the Author's erroneous representation of the sentiments of the Apostles on the subject of Civil Government. In answering a supposed objection made to the Christian religion, as favourable to despotism, and inimical to civil liberty, he observes, (p. 208.) "But let us hear the New Testament speak for itself: and it speaks with plainness and fidelity, and yet with a delicacy suited to the age in which it was written, and to the jealousy of the governments which then existed. (See Rom. xiii. 1.) Civil government, it says, is an ordinance of divine institution: this means, it is the will of God that men should not live as the beasts of the field, without controul; but that they should be formed into societies regulated by laws; and that these laws should be executed by magistrates appointed for the purpose. *What kind of government and what kind of rulers are designed*, the writer particularly specifies.—"They are not a terror to good works, but to the evil. Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil—They are God's ministers, attending continually upon this very thing;" i. e. their talents and their time are all employed in this great and good work. *Such is the government which the New Testament describes; and such are the governors to whom it enjoins subjection.*" And he proceeds to add, that whoever refuses to be subject *to such a government*, and to give high respect *to such rulers*, and to pay them tribute, resists an ordinance of God which is both reasonable and beneficial, and deservedly receives to himself condemnation.

'But where, we would ask, does Mr. Bogue find those qualifying expressions, which furnish any ground for asserting, that it is only to "*such governments*," as "are not a terror to good works but to the evil," that Christians are enjoined subjection? We mean not indeed to deny, nay we are disposed strenuously to maintain, that in all cases God must be obeyed rather than man: and that whenever the commands, even of our lawful rulers, require us to act in opposition to the express will of God, we ought, rather than comply, to endure any extremity of suffering. This reserve we are taught to make, not only by the words of the Apostles (Acts v. 29.), but by their example also, as well as that of the whole army of martyrs. We contend, however, that no other exception can be fairly deduced from the New Testament.

'Had Mr. Bogue quoted the entire passage, he would have furnished his readers with prima facie evidence of the futility of his reasoning. Why has he not given the Apostle's words, instead of his own forced construction of them? Let us insert what he has omitted, and contrast it with his comment. (Rom. xiii. 1 and 2.) "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that *be*, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation." Again, (Tit. iii. 1.) "Put them in mind to be subject to principalities and powers, to obey magistrates;"—and to the same effect in St. Peter's injunction, in his first Epistle, (ii. 13.) "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." In these passages there are no exceptive clauses; no restrictions of the words to particular kinds of government, or to rulers of a certain character. When St. Paul so strongly commanded every soul to whom he wrote among the Romans, to be subject to the powers that *be*, no exception was made of the government then existing at Rome, or of the *then* reigning emperor. And yet, if the character either of the government, or of the person administering it, could be pleaded as an exemption from the obligation of this command, it might well be argued that the government of Rome under

Such is the substance of my answer to the objection at which you are so very angry. If you could have shewn that I had made some duties incumbent on magistrates which the New Testament does not enjoin, and which they are not bound to perform, and that I have excused subjects from the performance of certain duties towards their rulers, which they are commanded by the New Testament to do*, you would have just cause to condemn me as perverting the word of God. But no charge of this offence appears in your critique. If then I fairly stated the obligations and duties of magistrates and people†, and shewed that both were enforced with equal authority, and by equal sanctions, and without respect of persons, whether rich or poor, great or small, I answered the objections of the infidels, and my end was obtained; I had neither a desire, nor time, to enter farther into the subject, nor have I done it.

There is a second question relative to civil government, quite distinct from the former; were I to state it in both its points, the first would run thus—"How far are rulers bound by the law of God to bear with their subjects, when the subjects do not perform their duty?" But let the consideration of this be postponed, and the other only be brought forward, namely—"How far subjects are bound to obey their rulers, when the rulers do not perform their duty to their subjects?" This is a piece of casuistry which lay quite out of my way; I had not the shadow of a reason to enter into the consideration of it, and I must have dragged it in forcibly by the head and shoulders, if I had brought it to be the subject of discussion‡.

It is no peculiar or distinguishing question between Christians and Deists, and therefore lay quite out of my sphere when arguing in defence of the gospel§.

But this question, which you appear to confound with the former, you bring forward‖; you represent me as treating upon it, you accuse me of holding false opinions and dangerous errors concerning it, and hostile to the peace of society, which you loudly call upon me to retract. This charge, Sir, permit me to say, must proceed either from great inattention or want of candor; because I made a distinction between this and

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Nero was of that description. But, as if to silence for ever such reasonings as those of Mr. Bogue; it is even under the despotic government of Rome, it is even under Nero, one of the most cruel, unjust, and despotic of Rome's tyrants, that Christians are commanded, on pain of condemnation, to be subject unto the powers that be; and that, *not only for wrath, but also for conscience sake.*' Christ. Obser. No. 2, p. 112, 113.

We agree with Mr. Bogue, that rulers are bound in the sight of God to administer justice to their subjects. But we deny that subjects are enjoined in scripture to pay obedience only to such as do; a doctrine which, if there be any meaning in words, is fairly implied in Mr. Bogue's reasoning. Mr. Bogue admits that there is a clear analogy between the case in question and the case of parents and children, and masters and servants. But would Mr. Bogue think it right to limit the obedience of children to such parents as discharged properly their parental duties, or to direct servants to be subject only to the good and gentle, and not to the froward also? Our readers will be able to judge, on a perusal of this note, whether we have imputed to Mr. Bogue "sentiments which he does not *express*." Whether he does in reality *hold* them or not, is a point which we had no means of knowing, except from his expressions.

* We conceive that we have done this, inasmuch as we have shewn that Mr. Bogue affixes an unscriptural limitation to the duties which subjects owe to their rulers.

† We do not think that Mr. Bogue has fairly stated the obligations of subjects, either in his essay or in this explanatory letter.

‡ But if this question lay out of the way of a direct discussion, Mr. Bogue ought not to have indirectly decided it, in a way which we think we have shewn to be inconsistent with the scriptures to which he refers.

§ Here we differ from Mr. Bogue. The point at issue is certainly *a peculiar and distinguishing question* between Christians and the Deists or Atheists of France, who have professed, among many other unscriptural tenets, to hold that of *the sacred right of insurrection.*

‖ What may have been the professed object of Mr. Bogue's consideration is perfectly unimportant. All we meant to say was, that, in considering it, he has introduced as scriptural, sentiments which we deem unscriptural.

the former question, in express terms. (p. 208.) "What the gospel may enjoin individuals to bear for the sake of peace, and from a principle of forbearance, is another thing; but that is not the question before us*." After so plain a declaration, how could you possibly bring so severe a charge against me? Does such conduct reflect honour on you as critics?

But what renders your treatment still more improper is, that in the concluding paragraph of the preceding section, I had expressed my sentiments concerning the spirit of the gospel in words which could not be mistaken, (p. 206.) "That Christians make not the noise of those who sack cities, and desolate countries, and spread far and wide the work of destruction, is certainly not to their dispraise. Their method of reforming the world, and ameliorating the condition of man, is not *by brute force*, but by implanting in the heart the sentiments of knowledge and of goodness, the fruit will be certain felicity. Christianity does all her works and effects all her purposes, by means of principles. She employs, and she permits no other way besides†."

Let the impartial part of mankind judge, whether these sentiments are hostile to the peace of society, and what there is in them to recant, according to your earnest entreaties; at the same time I will boldly affirm, there is not one idea in the book which a man, who understands the subject, will say militates against these ideas‡.

D. BOGUE.

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* Our objections to Mr. Bogue's doctrine are by no means lessened by this quotation. We gave it as our opinion, that Scripture enjoins an unqualified submission to civil rulers, and we blamed Mr. Bogue for giving a different view of the subject. Mr. Bogue accuses us of misrepresenting his sentiments, and yet he here introduces language which serves still more to qualify the injunction. It is *for the sake of peace*, it is *from a principle of forbearance* that Christians are to bear with their rulers, according to Mr. Bogue. Apply this rule, however, to the case of parents and children, and its insufficiency will immediately appear. But is not the command to obey our rulers, as absolute and unqualified as the command to obey our parents?

† This quotation seems introduced for the purpose of blaming all wars, even wars of self-defence, for it makes no distinction; but we do not see that it is connected, in the most remote degree, with the question under consideration—the duty of submission to civil governors.

‡ We have avoided entering farther into an examination of Mr. Bogue's letter, than was requisite to our own vindication, although the intelligent reader who compares it with the whole of section iii. chap. 8. of the Essay, and with our critique No. 2, p. 112, will perceive that there was much room for further comment.

Our readers, we trust, will see the propriety of our taking this opportunity of animadverting upon another sentiment in Mr. Bogue's Essay, which escaped our notice when we first perused it. In order to prove that "the New Testament conveys more improvement than any other book," a proposition in which we most cordially concur, he observes, "The argument will derive still more weight from the consideration, that the whole mass of truth in the gospel is not discerned at once. From the day when it was written to the present time, every age has *found out* something new. During the two last centuries, how many important discoveries have been made of latent truths which are now as clear as the light of day." (p. 61.)

We were at some loss to discover the precise meaning of the author in this passage, until we compared it with another, (p. 81,) where he tells us that "there are principles *now budding* in the minds of men, especially of the disciples of Christ, which, when the fruit is brought to maturity, will change the face of the world, and introduce the reign of reason and of love, and give happiness to mankind, because they introduce the reign of God and of his Christ over the souls of men."

But does Mr. Bogue mean to argue, that we, of the present day, understand the Gospel better than the writers of the New Testament and their contemporaries—than the Apostles Peter, and Paul, and James, and John? We had, perhaps ignorantly, conceived that a divine revelation, unlike those sciences which are the result of human investigation, admitted of no improvement from human *invention*. We had also conceived, that during those ages, emphatically called the dark ages, the light of divine truth, instead of becoming clearer, had been gradually becoming more and more obscure; and, although it has now emerged from the thick cloud of popish *inventions*, that the highest praise which can be ascribed to the reformation is, its having brought men back to the primitive sense of the scriptures. To attain to farther discoveries of latent truth, whether of a religious or moral kind, we should have

To the Editor of the Christian Observer.

SIR,

I HAVE seldom found any reason to dissent from your decisions with respect to the different works which have passed under your review: they have, in general, appeared to me to be impartial and judicious. In an article, however, in your number for October, I mean the review of Mr. Jay's Sermons, I doubt whether you have manifested your usual discrimination. I do not deny the general justness of your animadversions on the defects of that work, but then I think that you have thrown its merits somewhat too much into the shade. You allow, indeed, that the sermons are calculated, in a high degree, to promote holiness of heart and life, and to recommend genuine and practical piety; but still it appears to me, that your review has been so constructed, that none of your readers would be induced, by what you have said, to give them an attentive perusal, but on the contrary would be led to overlook them as inferior productions*. But surely, Sir, they deserve a less equivocal tribute of commendation, for they seem to me, with all their faults, to abound with original remarks, spirited expostulations, and affecting appeals to the conscience, all tending to the promotion of solid piety. I have subjoined some extracts, to justify my opinion of the work, which you may either insert or not, as you think proper.

Q.

"When we endeavour to convince the ignorant, or to rouse the unthinking, we feel some hope; but as for those of you, who have heard the gospel from your infancy, or long enough to learn distinctly and familiarly all the truths it contains; who know every thing we can advance; who believe every thing we can prove; who can even contend earnestly for the faith once delivered to the saints; and yet rest satisfied, regardless of the influence of those things in your hearts and lives—you, you are the most likely to drive ministers to despair. We preach; you acknowledge and admire: but you discover no more concern to obtain the one thing needful we propose, than if you were persuaded we called you to follow a cunningly devised fable. You believe there is no felicity in the creature, and that satisfaction is to be found in God only. The conviction is just; but it is completely useless; for you are forsaking the fountain of living waters, and hewing out to yourselves broken cisterns that can hold no water. You confess there is a hell, and that its misery is extreme; but you never take one step

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deemed a hopeless expectation; and as Mr. Bogue has not specified the particulars of modern improvement in these sciences, we are at a loss for the ground on which he has asserted it. Neither has he specified what those principles are, which are *now* budding in the minds of men: but may we not ask, Have not the principles of Christianity been always the same? and have not these *budded* and *brought forth fruit* in every true believer, from the first promulgation of the Gospel to the present time? Wherein then consists the superiority with respect to Christian principles of this boasted of *age of reason*? We must confess, that, at least, in the sound of this language, if not in its sense, there appears to us to be too near an affinity to the jargon of the new philosophy, and to the sentiments of the Godwinian school, respecting the perfectibility of man.

Before we conclude our remarks, we would repeat our approbation of the general plan and execution of this Essay. Impressed with a persuasion of its probable usefulness, we earnestly hope that the author will be induced to qualify the passages on which we have commented. If not, we would recommend it to the Missionary Society maturely to consider, whether it will be right to give their sanction to propositions of, at least, so questionable a nature. The circumstances of the times require caution; and we shall greatly regret to see those propositions placed, in their present form, in the front of a large edition of the French Testament, published under the direction, and at the expence, of that society.

* We shall leave it to our readers to determine, whether the remark of our correspondent is well founded. We have inserted his letter (*videat quantum valere potest*), and one of the extracts which accompanied it, because we are willing to rectify any unfair impression which we may have unconsciously given respecting Mr. Jay's Sermons. These sermons certainly contain many striking lessons of practical piety, many valuable helps to self-examination and self-knowledge, and many impressive reproofs of the evils most prevalent among persons who assume a religious profession: and those circumstances, notwithstanding their faults, which we have already freely noticed, ought doubtless to procure for them general attention.

to avoid it. We cry "Death is rapidly approaching you, and the judge standeth before the door." You answer, "Yes," and slumber on. Your life is a perpetual contradiction to your creed. I need not say, that you are not Christians; that you are wholly unlike them; that you do not war a good warfare; that you do not run the race set before you, for you are acquainted with all this: you do not mistake your condition; you know you are in a state of condemnation, and are still at ease! O, what a paradox are you!—You are sermon proof. A Bible has poured forth all its treasures before you: it has thrown down at your feet heaven and hell; but it has excited neither hope nor fear. Surely you have reason to apprehend that means, so long applied in vain, will be always useless." (*Jay's Sermons*, 275—276.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

The first eight volumes of the long expected edition of HOMER, by HEYNE, containing the *Iliad, in Greek and Latin, with various readings, and observations of ancient and modern critics upon the Iliad*, have just been imported from Germany. The edition is printed in large 8vo, and this first part is adorned by twenty-eight copper plates. The copies on Dutch paper sell for £12. those on writing paper for £8. and those on printing paper, without the plates, for £4. 16*s*.

Announced for publication, in 2 vols. 8vo. with plates, the *History of the Maroons, from their origin to the establishment of their Chief Tribe at Sierra Leone; the Expedition to Cuba, to procure Spanish chasseurs; and the state of the Island of Jamaica, for the last ten years; with a succinct History of the Island, previous to that period.* By R. C. DALLAS, Esq.

New editions are in the press of SIMPSON'S *Doctrine and Application of Fluxions*, in 2 vols. 8vo.; of GORDON'S *History of the Rebellion in Ireland*, in 1798, &c. with considerable additions and improvements; of *Outlines of a Philosophy of the History of Man*, from the German of J. G. HERDER, in 2 vols. 8vo; and of the *Port Royal Method of Learning the Latin Tongue*, translated from the French by NUGENT, in 2 vols. 8vo.

In our last number, p. 664, we gave the sentiments of M. DE LUC, upon the attempt of the French savans to carry back the age of the world to 15,000 years before the Christian æra, from a consideration of the zodiac discovered in Upper Egypt, with an indirect argument of that great geologist taken from the face of nature, against this futile fancy. The attempts of the infidels to undermine the authority of revelation have always ended in their own shame. With great ignorance of the subject upon which they presume to treat, yet, by confident assertions and biting jests, they sometimes prevail, for a time, in making it to be believed, that they have possessed themselves of an impregnable fortress, the artillery of which will quickly demolish the boasted fabric of revelation. VOLTAIRE played this game with regard to eastern literature, and was followed in a more grave and scientific guise by the astronomer BAILLE. And we Christians have great reason to thank them for their efforts, which have roused men of true learning and sound principles to investigate this subject deeply. Our learned BRYANT, our great Sir WILLIAM JONES, and our poetical and indefatigable MAURICE, have effectually driven the enemy from all their entrenchments, and turned their artillery against themselves. Upon the present occasion, we are happy to say that the same ill success has attended their efforts. In addition to what M. de Luc has said in refutation of the French interpretation of this zodiac, the Rev. S. HENLEY has printed a learned investigation of the subject, in which he clearly proves, in opposition to the report of M. Fourrier, that this zodiac is a hieroglyphical representation of the reformation of the Roman year by Julius Cæsar, and of the correction of the Egyptian year by that standard. And what adds to the temerity of these silly conjectures, an inscription has actually been given by Denon from the southern portal of the very temple in which this zodiac exists, which is in perfect consistence with Mr. Henley's interpretation. "Where now," he asks, with allowable severity, "are the 15,000 years before Christ of the learned Fourrier?"

The same author, Mr. HENLEY, announces for publication, "A Disquisition on the date assigned by Fourrier, Commissioner of the Sciences and Arts in Egypt, to the ancient zodiac there found; whence the extraordinary darkness recorded by Phlegon, and by the historians of China, in the reign of Quamvu, are identified with the darkness at our Lord's Crucifixion; the discordance between the

eclipse noted by Ptolemy, as seen at Arbela and Carthage, is accounted for; the further desideratum for ascertaining the longitude, required by the board at Paris, in their report on Burg's Tables, supplied; and thence, in reference to the Prophecy of Balaam, the Birth of Christ fixed."

A Sketch of the present State of Ireland, Statistical and Picturesque, with maps and engravings, in 2 vols. 4to. is announced by Dr. Beaufort.

Chatterton's *Works*, in 3 vols, published for the benefit of his sister, will soon appear.

Elements of Natural and Experimental Philosophy, in 4 vols. 8vo. will shortly be published by Mr. Cavallo.

Mr. Sharpe, of Piccadilly, is about to commence a publication, in parts, of the *English Classics*, on a superb scale in point of embellishments, and on a new and elegant type, by *Whittingham*; yet at an expence so moderate, as nothing but the expectation of extensive encouragement would justify. Essays, Biographical and Critical, by Dr. Drake, author of Literary Hours, &c. will be given as illustrative of the different classics comprised in the plan.

A loom has been invented by a gentleman for weaving fishing nets, which, it is said, has fully accomplished the wishes of the Society for the Encouragement of Arts, Manufactures, and Commerce.

A composition lately noticed by Mr. Davy, as fit for *staining oak or pear-wood of a mahogany colour*, is made by boiling together Brazil-wood and Roman-alum; to which, before it is applied to the wood, a little potash is to be added. A *durable varnish* is formed, he says, from a solution of amber in oil of turpentine, mixed with a little linseed oil.

Three ounces and a half of charcoal, purified by incandescence, mixed with twenty-four drops of sulphuric acid, will *purify* three pounds and a half of *putrid water*, without communicating any sensible acidity. The process consists in pouring the water upon this mixture, and afterwards filtering it. It destroys the astringent principle: it absorbs fatty matters: it dissipates all fœtid smells; and may be used with advantage in cleansing musty casks. It has no effect on the smell of camphor, essences, ethereal oils, essence of orange, bark, &c.: it renders vinous liquors colourless: it diminishes scorbutic affections, and is said to sweeten bad breath.

Common shores, drains, &c. are occasionally subject to emit noxious and offensive air. Whenever such air is generated in or near a dwelling-house, it will find its way into those apartments, where the air is most rarified by the fires kept therein; so that those rooms which are most inhabited, and where every means ought to be used to preserve a succession of pure air, are continually filling with a putrid atmosphere, destructive to health. This air also oxidates or tarnishes the surface of bright metallic bodies, such as fire-irons, kitchen utensils, &c. and particularly silver plate. Mr. Thomas Salmon, of Canterbury, has suggested the most effectual and least expensive method of expelling this air, which is as follows: an air tight metallic tube, one inch and a half in its diameter, should open by its lower end into the uppermost part of the vault, &c. where the foul air is generated. This pipe should be continued by the nearest way, and with an ascent, towards the kitchen or other chimney where fire is most frequently kept, and should be carried up the back of the fire, or in such situation as to be heated by it, and from the fire should be continued to the nearest place of discharge into the open air. By the action of the fire, the air within that part of the tube which passes through or near the fire is rarified, and is deprived of its gravity; and the external air pressing with its usual weight at the bottom of the tube, the equilibrium is destroyed, and a succession of noxious air passes up through the tube, till the whole quantity is carried off. By this means the holds of ships may be ventilated without labour or expence, by passing the metal pipe through the cabin or other fire; and that destruction of grain prevented, which was experienced in the late scarcities. By the same method a much larger portion of heat may be produced in dwelling-houses by the same quantity of fire; for, if instead of a current of cold air, a current of hot air were introduced, to supply the partial vacuum made by the ascending air through the chimney, apartments would be better warmed with a smaller quantity of fuel. *Repert. of Arts. vol. I. Second Series, art.* 84. A method of applying the same principle to the clearing of noxious air from wells, instead of the usual apparatus of a forge-bellows and a leather pipe, may be seen in the *Repertory, vol. IX. First Series. art.* 32.

Mr. William Bullock, of Portland Street, Soho, has invented a new and improved draw-back lock for house-doors. The improvement consists in latching the door, by letting the bolt shoot into the staple immediately when the door closes, and not before; and the reliever works with so much ease, that the door is made fast with the twenty-fourth part of the force required by locks upon the common constructions.

A person of the name of Roberts, of Portsmouth, has lately contrived a new method of *preventing the accidents frequently occasioned by horses running away with carriages*. It consists in disengaging the horses instantaneously from the carriage, without their harness, either entirely, or so as to be retained only by the head; and, at the same time, the driver, or a

person in the inside, or behind, is enabled to block the hinder wheels, or to direct the course of the carriage.

Professor PICTET has presented to the Royal Institution a specimen of strong flat iron chain, which was made in his presence with a machine invented by VAUCANSON, and of which one man may easily make seventy-two feet per day.

A vessel of a new construction, built agreeably to a patent granted to P. MILLER, Esq. of Dalswinton, was lately launched at Kingholm, near Dumfries. The vessels to be built under this patent, are intended for carrying passengers only, and will be named *Life Packets*, as they cannot sink. They afford much better accommodation than ships of any other construction, of the same length, can give. They are built entirely of fir wood, and draw very little water. When under sail they are wrought and kept to windward by means of sliders. They are moved through the water in calms, and against light winds, by wheels; and these wheels are so contrived as to be rigged and unrigged in a short time.

James G. DURHAM, of Corpus Christt College, Cambridge, A. B. proposes to print, by subscription, in the ensuing winter, a Vindication of Christianity, in which he designs to shew that the felicity of the world at large is materially promoted by it.

FRANCE.

M. BERNARDIN DE ST. PIERRE has published some information important to navigators. He observes, that a letter or dispatches, inclosed in a bottle, well corked, and thrown into the sea, will, sooner or later, arrive at some shore, where they may be picked up. M. LESCALLIER, Colonial Prefect at Guadaloupe, sent to M. St. Pierre a copy of a letter, which had arrived in this manner, on the 10th of March, at Guadaloupe, after having been two months and seven days in going two hundred leagues. This is the fourth circumstance of the kind. The first letter inclosed in a bottle was thrown overboard at the entrance of the Bay of Biscay, on Aug. 17th, 1786, and was taken up May 9th, 1787, on the coast of Normandy. The second bottle was abandoned to the waves, June 15th, 1797, about forty-two degrees twenty-two minutes N. latitude, to the east of the meridian of Teneriffe. A soldier found it, on the 6th of the following month, on the strand at Cape Prior. It had gone above one hundred and twenty leagues in less than three weeks. It contained a letter, addressed to M. St. Pierre; which was forwarded to him by the French Consul at Ferrol. The third bottle travelled upwards of nine hundred leagues in a direct line. It was thrown into the sea two hundred leagues to the North of the Isle of France, by a French captain going to India. It landed at the Cape of Good Hope, and contained an oiled letter, which the Governor of the Cape forwarded to the Governor of the Isle of France. It may be of utility to make these circumstances known, as the success of these trials may afford some hope of relief to persons shipwrecked on desert shores.

The brothers PIRANESI have established in the College of Navarre, at Paris, granted to them by the Government, an ACADEMY OF FINE ARTS, which is in full activity. It is divided into several classes. In the first are executed all kinds of oil paintings; historical pictures, copies of the great masters, &c. In the second class are executed all kinds of sculpture, both in marble and models in baked earths, monuments, groups, statues, copies from Grecian and Roman antiques, bas reliefs, ornaments, &c. In the third are performed all kinds of architecture, interior decorations, models of the finest ancient and modern monuments, &c. The fourth class is occupied with natural history and landscapes. In the fifth are executed all sorts of engravings, prints, designs, &c. In the sixth, the interior and exterior decorations of houses, chimney-pieces, friezes, &c. The seventh is devoted to engraving cameos, and stones of every description. Three hundred pupils are employed in the different classes, and a yearly distribution of three medals in each class will take place to excite emulation. At the same time there will be a general exhibition.

The VENUS DE MEDICIS, the masterpiece of ancient sculpture, is on its way to the National Museum at Paris. The First Consul obtained it from the king of Etruria, on conditions, it is said, that he should recover for the king of Etruria the objects carried away by the Neapolitans during the war. Paris will then possess the two first statues in the world, the Venus de Medicis, and the APOLLO BELVIDERE.

Another statue, although certainly inferior in value to the Venus, yet placed by artists in the first rank, the PALLAS OF VELLETRI, is also brought to France. It was discovered in 1799, in consequence of the excavations made at Velletri, by order of the French commissioners. This statue is in the finest preservation. These statues, together with some valuable MSS. from Herculaneum, are arrived at Marseilles. A rich collection of Etruscan vases are on their way to the same port.

ALDINI, the nephew of the late Dr. GALVANI, now at Paris, still persists in asserting the peculiarity of the Galvanic fluid, and obstinately denies it to be, as VOLTA seemed to have demonstrated, merely a modification of electricity. He had made a series of experiments before the Galvanic Society at Paris, which they have witnessed with great satisfaction, and from which he strenuously infers, that

Galvanism is a fluid *sui generis*, existing in the animal oeconomy alone.

M. CHAUSIER employs a solution of oxygenated muriate of mercury, kept constantly in a state of saturation, for *preserving animal substances from putrefaction*. The preparations are to remain immersed in the solution for several days, and then dried by exposure to light and air. After this process, they are no longer susceptible of being easily decomposed: they preserve their form, and become possessed of a great degree of hardness, and are not subject to the attacks of insects.

A large telescope, of twenty-two French feet in length, and twenty-two inches diameter, is nearly finished. Its mechanism is such, that it will turn completely round with great ease, nor will it require to be exposed to the open air. The mirror, of twenty-two inches in diameter, is of extraordinary clearness and purity: it is, however, not wholly of platina, as was first proposed, the platina sent by the king of Spain not being sufficient for the purpose.

Among the visionary schemes of the French, the following is not the least singular. A Frenchman, named BOTINEAU, died some time since at Pondicherry, in great want. He is said to have discovered the *means of ascertaining the approach of vessels at the sea at distance of two hundred leagues*. M. LEROY, professor in the Special School of Medicine at Paris, has announced that he is in possession of many of Botineau's data, and hopes, by their assistance, to discover the secret, and form from them a regular science, which he proposes to call *Nauscopy*. He says that the celebrated M. de Suffrien laid the greatest stress on this discovery, spoke of it with admiration, and was indignant at the contempt with which it was treated. He affirms that he can prove this art to have been known to the ancients; but that the exercise of it requires an apprenticeship.

It has been resolved to institute, at Paris, a kind of continuation of the celebrated *Memoirs of the Academy of Sciences*, under the title of *Annals of the National Museum of Natural History*. One of the leading objects of this undertaking is, to explain, for the benefit of students, the immense collection of natural history, &c. which this singularly extensive museum contains, and to devolope the true principles of science. It is not intended to wait for such a collection of papers as would be necessary to constitute a volume, but to publish with greater dispatch in the form of numbers; and, for this purpose, the professors have agreed to meet once in a week, to communicate to one another the result of their observations and labours in their respective departments, and to decide on the papers which are to be given to the world. These numbers are to appear regularly on the fifteenth of every month, and the first was issued on the fifteenth of October. The Professors of the Museum, who have engaged in this undertaking, are Messrs. HAUY, FOURCROY, BROUGNIARD, DESFONTAINES, JUSSIEU, GOEFFROY, LACEPEDE, LAMARCK, PORTAL, MERTRUD, THOUIN, FAUJAS, VANSPAENDONCK, and CUVIER.

In the spring of the present year, the Consuls, upon the report of the Minister of the Interior, decreed the establishment of *Two practical schools, for the working of mines and the treatment of mineral substances*: one is placed in the department of Mont Blanc, in the Canton of Moutiers, near the lead mines of Pezay, and will afford, from its vicinity to mines and works of different kinds, the most extensive and varied means of instruction; the other school is in the department of La Sarre, at the founderies of Geislautern, near Sarrebruck, and is also admirably situated within a short distance of mines or works of almost every description which are important in these pursuits, as of iron, steel, tin, mercury, lead, copper, brass, salt, coal, &c.

GERMANY.

M. ROCKMAN, a German optician, recommends *for viewing the sun*, an eyeglass composed of four pieces, a light violet, a light-green, a dark-green, and a dark-blue.

M. CAMPE, junior, has lately established, at Hamburgh, a museum or repository; in which are to be found, not only the principal German, English, French, and Dutch journals, to the number of nearly 150; but likewise the most interesting new works, and copies, &c. sent thither by artists, to whom this establishment affords a convenient and eligible method of making known their abilities. The subscribers amount to above 400; amongst whom are some of the most distinguished names. This museum is said to be the most complete of its kind existing in that, or perhaps in any other city. It is open the whole day, and is frequented by a great number of readers, among whom are many foreigners.

An establishment has been formed at Vienna, under the direction of Mr. SCHREYVOGEL, called the REPOSITORY OF ARTS AND INDUSTRY, embracing the art of design, mechanics, music, and, in part, literature. Some of the most eminent engravers of that capital have, for the last year, been employed for this undertaking. The Society is about to publish a series of views in the Tyrol, taken by artists, at the expence of the Society, during last summer. A geographical department has been added to this repository. The first grand work proposed to be published, is an Atlas of the Austrian Dominions, in 48

sheets, with statistical tables in French and German. In these, and similar undertakings, the Society has already expended 50,000 florins, and it has still a like sum at its disposal.

A gentleman of Moravia has proposed a prize of 1000 florins for the best work, calculated to extend the love of humanity; 100 ducats for the second; and an honorary premium for the third. A second prize of 50 ducats, for the best solution of the following questions: What are the diseases, the accidents, and the secret causes, which contribute to diminish the population of the Austrian provinces? What are their real causes, and the best means of preventing them? A third prize, of 50 ducats, for the best work on the question, of what importance to the state is the life and welfare of every individual, considered relatively to political economy? And a fourth prize, of 50 ducats, for the best memoir on machines and inventions for saving men from different dangers, pointing out those that deserve preference. Papers to be addressed, before the end of December, to Messrs. André and Rieke, at Brünn, in Moravia.

SPAIN.

The Madrid Gazette mentions the intention of the Spanish Government to send two scientific gentlemen to London, to act in concert with the African Society in exploring the interior of Africa.

A voyage of discovery to the South Seas, at the expence of the Spanish Government, by Don Murtis, is in agitation.—This gentleman, and a learned pupil of the name of Zea, it is said, will visit several of their provinces in that quarter.

ITALY.

The vaccine practice is extending in Italy in an astonishing manner. By its means, the fatal ravages of the small-pox have been stopped in the department of Mella, of which Brescia is the capital. During the last three months, above 12,000 persons have undergone the operation in that department. The skilful physician, Sacco, who is said to have discovered, two years ago, the original vaccine matter in the cattle of the country, superintends the vaccination.

RUSSIA.

The Department of Communication by Water in Russia, has published a very fine *map of all the canals constructed in that empire*. It is well known that they already begin to be numerous. The new map shews, amongst others, the Oginsk canal, between the Dnieper and the Nieman, which the Poles undertook many years ago, and which will be completed in the course of the present year. A new canal has likewise been begun this year, between the Symin and Tichwinka, on the east side of the new Ladoga, and is to be completed in two years.

LIST OF NEW PUBLICATIONS.

SERMONS.

Religious Principle the Source of National Prosperity: a Sermon preached in the Parish Church of Richmond, in Surry, on June 1, 1802, being the Day appointed by Proclamation for a General Thanksgiving. To which are added, Notes in the Form of Essays on various subjects, connected with the Occasion. By the Rev. Edward Patterson, M. A. formerly of Trinity College, Oxford, 8vo.

A Sermon preached at Walsall, at the Archdeacon's Visitation. By the Rev. Edw. Cooper.

Sermons on various Subjects. By S. Goodwin, LL. D. 2 vols. 8vo.

Sermons. By W. Jay, vol. I. Second Edition, 8vo.

Mutual Duties of Husbands and Wives. By W. Jay, Third Edition.

THEOLOGY.

Letters to an Universalist: containing a Review of the Controversy between Mr. Vidler and Mr. Fuller. By Scrutator, 8vo.

A Looking Glass for Professors. By the late Rev. J. Macgowan, a new and neat Edition.

Sacred Theology; or, a Collection of Scripture Metaphors. By the late Rev. J. Brown, a new Edition, 12mo.

The Workhouse; or, a Religious Life the only happy one; being the History of Susan and Esther Hall. By the Author of Margaret Whyte, 12mo.

An Appendix to Three Letters, addressed to the Rev. W. Atkinson, of Bradford, Author of a Candid Enquiry into the Democratic Schemes of the Dissenters. Second Edition, with an Appendix. By Ed. Parsons, Leeds, 8vo.

The Beauties of Dr. Young. By J. Evans, A. M.

A faithful Enquiry after the ancient and original Doctrine of the Trinity, taught by Christ and his Apostles, in Two Parts. By the late Isaac Watts, D. D.

The Triumphs of Christianity over Infidelity displayed; or, the Coming of the Messiah, the true Key to the right Understanding of the most difficult Passages in the New Testament. The Whole being

intended as an Illustration of the Necessity and importance of considering the Gospels as Histories, and particularly as Histories of the great Controversy between our Lord and the Jews, concerning the true Nature of the Messiah's Character. By N. Nisbett, A. M. 8vo.

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———— Common Prayer, royal 8vo.

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MISCELLANEOUS.

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A Voyage up the Mediterranean in his Majesty's Ship the Swiftsure, one of the Squadron under the Command of Rear Admiral Sir H. Nelson, K. B. By Rev. C. Williams, A. M.

A Statistical Account of the Population and Cultivation, Produce and Consumption of England and Wales, compiled from the Accounts laid before Parliament, and the Reports of the Board of Agriculture. By Pitts Capper.

The Etymology and Syntax of the English Language explained and illustrated. by the Rev. Alex. Crombie, LL. D.

An Essay towards a General History of Onathematics. Translated from the French of C. Bassul, Member of the National Institute, &c.

A True Estimate of Human Life. By Edward Young, LL. D. To which is added the Life of the Author. By J. Evans, A. M. 12mo.

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RELIGIOUS INTELLIGENCE.

FRANCE.

We mentioned in a former Number, that the London Missionary Society have printed, with a view to circulation in France, a large edition of the French Testament, to which they intend to prefix Mr. Bogue's Essay on its divine authority. A deputation of the Directors was lately sent over to Paris, to concert measures for that purpose, and to learn the actual state of religion in France. The Report of their proceedings and observations has been published; and as it contains much interesting information, we shall lay the substance of it before our readers.

The members of the Deputation succeeded in procuring access to persons of respectable station and influence, who received them with cordality, approved of their design, and encouraged them by promises of co-operation. A member of the legislative assembly, who has expressed great attachment to the Protestant cause, voluntarily offered his services to translate Mr. Bogue's Essay into French, and is now assiduously employed upon it. Another person was about to undertake the translation of it into the Italian language; and an Italian Bishop, who felt strongly the errors of Popery, and had already suffered persecution for his religious sentiments, expressed his willingness to promote the views of the Society, and to assist in diffusing the pure principles of the Protestant faith. Another member of the legislative body, a zealous Protestant, and, it is added, "who appears eminently devoted to the Lord Jesus Christ," entered cordially into their views, lamented the want of zealous and faithful ministers; and proposed to send to England some young men, to be trained for the service of the Protestants in France.

The resolution of the Society was at first limited to the New Testament, on account of the expense; but now, it is likely that the Directors may print and circulate the whole Scriptures, as well as the Essay, and other Protestant works, to a very great extent, without any eventual expense to the Society.

In Paris, it required a search among the booksellers, of four days, to find a single Bible: this is also supposed to be the situation of the greater part of France, and other countries formerly connected with the See of Rome. The report of an intention to publish it, produced an application from one bookseller, for 1500 copies; and it was found on calculation, that the sale of 5000 copies, on his terms, would leave some advantage to the Society. This bookseller being a Catholic, it was supposed, might be inquiring for the Catholic edition of the Scriptures; but he stated, that it was the Protestant Scriptures he wanted, the Catholics being eager to procure them, in preference to their own.

A gentleman, formerly in one of the highest departments of state in Sardinia, and who was desirous to promote the success of their mission, communicated the following intelligence:—That in Piedmont, and other popish countries, the Bible was prohibited, under the penalty of eternal damnation; but that since their union with France, Protestantism is not only tolerated, but its worship is public; and that the object of the Society would meet with great success, if prosecuted with order and wisdom. In Piedmont, and especially at Turin, there are a considerable number of Genevans, who would assist it, as well

as most of the literary characters of the country. Besides books, he recommends, that well instructed, prudent, and discerning missionaries be sent. There will be an equal opportunity of spreading instruction into the Cisalpine republic; and from thence into Tuscany. Books and Missionaries would also, he states, be received with enthusiasm at Naples; and this would prepare the way to Rome itself*.

The protestant cause is considered, by the present government of France, to be favourable to its stability: the apprehension of danger is from the party attached to Popery: the government, therefore, is on its guard with respect to the latter, but is well disposed to the former: this is demonstrated by its appointments to stations of political importance, or to offices of magistracy. The Deputation had been informed, that, in one of the departments through which they had to pass, there were a number of their protestant brethren destitute of a pastor; conceiving it to be their duty to visit them, they staid for one day in that district. A friend who accompanied them, being acquainted with the prefect, called on him, and informed him of their design in coming to France: this officer entered with zeal into the subject, approved of the measure, recommended it to the Protestants to exert themselves, and promised them a church, and a house, for the use of the minister who might be appointed. This circumstance being made known to two of the Protestants residing there, they pledged themselves to furnish a liberal support to any protestant minister who would settle among them; and expressed their persuasion, that the Church would soon be filled with Catholics. This last opinion appears to be highly probable. Indeed, the religion of Rome, unsupported by extensive funds, and destitute of civil power, seems fast verging towards its fall: the activity of its priests, who are endeavouring to revive its interests, may, however, succeed, if no attempts are made to introduce a purer system; because the intellectual principle in man, conscious of its immortal destiny, feels the necessity of some religion, whereon its anxieties may repose; and will therefore lean upon a false one in the absence of the true. This anxious feeling of the mind, after the true religion, seems to be increasing in France. Disgusted with the superstitions of Popery, they betook themselves to the principles of infidelity, and have proved them to be insufficient for their happiness, as well as pernicious in their tendency: but the day of infidelity and of superstition is closing. It may be added also, that the protestant religion would be supported by a considerable portion of the people, who, being friendly to the principles of civil liberty, conceive that a natural alliance subsists between these, whilst that of the papal is supposed to be in hostility thereto†.

The visit of the Deputation to France, has turned the attention of many to religious subjects, who have formed the project of communicating their views to others; and a correspondence is likely to be opened with the Protestants in every part of France, in order to revive and extend the interests of true religion. The Deputation are of opinion that, depending on the blessing of God, the Bible, and

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* We cannot help thinking that the expectations of this Sardinian gentleman are of too sanguine a complexion to be speedily realized. The co-operation of Genevan literati, in extending genuine religion, appears very unlikely; and as for the idea of sending missionaries to Naples, it seems, in the present circumstances of that kingdom, to be altogether impracticable; at the same time we fully concur in the opinion of the Deputation, that by the late conflict, Divine Providence has prepared an immense scope for the exertions of Christian benevolence, by affording new facilities for the propagation of genuine and unadulterated Christianity; and we should rejoice to see the Church of England emulating the zeal of other Christian bodies, in improving the dispensation.

† We are far from wishing to damp the ardour of Christian benevolence, or to discourage the hope of extensive benefit from the zealous and persevering efforts of Christian societies, in distributing the Scriptures in France; but the above picture of the moral state of that country, we fear, is more favourable, than a few partial facts, or the limited observations of foreigners, after a few weeks residence in that capital, will warrant. That the cause of Christianity will finally triumph over all opposition we are assured, by the unerring declaration of him who sees the end from the beginning. That the French revolution, and all its concomitant evils, will be made eventually subservient to the establishment of the Redeemer's kingdom, we are no less firmly persuaded: but we see nothing in the various accounts which have been received respecting the state of France, to warrant our believing that there exists in that country any very prevalent anxiety for the extension of true religion; or that the reign of infidelity and superstition are drawing to a close. But even if this conclusion be just, it ought rather to redouble, than to relax, the exertions of Christians to extend the knowledge of the Scriptures in that country; it being only through the instrumentality of the sacred writings, that, in existing circumstances, we can hope for a general diffusion of evangelic light among its inhabitants.

an Evangelical ministry, are the principal things requisite to promote the cause of Christ in that country; and in conformity with this opinion, the Society have resolved on printing, for sale, 5,000 Bibles, and 15,000 Catechisms, in French, and 4,000 Bibles in Italian, and on procuring six suitable persons to receive instructions, under the patronage of the Society, with a view to the exercise of the Protestant ministry in France. An agent is also appointed to reside at Paris, with a view of instructing the Protestants residing there, who are supposed to amount to 30 or 40,000, and who, it is feared, are deplorably ignorant of religion; and a negotiation was begun for the purchase of one of the churches for that purpose. Among the other resolutions adopted by the Society, in consequence of the above report, is one for preparing an address "to the Protestants in France, to call forth their exertions in the cause of the Redeemer," and another for considering the best means for conducting, in France, "a periodical publication similar to the *Evangelical Magazine*."

RUSSIAN TARTARY.

Last spring, two missionaries, the Rev. Henry Brunton and Mr. Paterson, left Edinburgh, under the patronage of the Edinburgh Missionary Society, with the view of attempting a settlement in the neighbourhood of Astrakhan. The former of these gentlemen has already distinguished himself by his services in Africa, which he was forced to quit on account of his health; and by the translation into the Soosoo language of a variety of tracts, which will be found enumerated in No. viii. p. 537; and if no other immediate advantage results from his mission, we may, at least, confidently expect, from his spirit of laborious enquiry, and from his accuracy of observation, a faithful representation of the moral and religious state of the Tartar tribes. At Petersburgh he met with a very favourable reception from the Russian government, who shewed a manifest inclination to promote his views of forming an establishment on the Banks of the Caspian sea. He was furnished by them with letters to the governors of the different provinces, in his way to Astrakhan, requiring them to afford him every facility for prosecuting his journey; and he also received promises of protection, and of a sufficient grant of land for the formation of a settlement. Mr. Brunton and his companion arrived at Sarepta, the colony of the United Brethren, on the eighth of July, and after remaining there six days, during which time they were entertained with much affection, and procured much important information and advice, they set off for Astrakhan. Mr. Brunton's last letters are dated from that city on the 5th of August last: he there observes, "Astrakhan is a favourable situation for endeavouring to extend the Gospel among Pagans and Mahommedans; but I have reasons for going 800 miles further to look for a settlement. I wish to find a situation contiguous to both Persia and Turkey, while it is rendered secure by being under the Russian government, where missionaries may learn with facility the languages of these countries, and from which they may go forth to preach the Gospel. I have no doubt that an academy might be formed with great advantage, near the borders of Armenia, for the education of native youths, redeemed from slavery, or otherwise induced to submit themselves to our instructions."

He is so impressed with the advantage and permanence of the settlement which he is about to form, that he has directed his wife and family to join him; and he expresses an anxious wish that more Missionaries may be sent out. He will be willing to receive them from whatever society they come, and to afford every accommodation to them while they are learning the language, and a place of refuge afterwards, to them and their converts, should they meet with persecution in Persia or Turkey. The expense of living, he adds, is moderate, considerably less than one half of what it would cost in this country.

GREAT BRITAIN.

The *Eighteenth Report of* THE SOCIETY FOR BETTERING THE CONDITION OF THE POOR, has been lately published, containing, among many other papers, *an account of a Club at* Harborne, *for supplying poor children with clothing*, by GEORGE SIMCOX, Esq. which we notice because of the beneficial moral effects which seem to have resulted from its institution.

In March, 1799, a Penny Club was formed at Harborne, a populous village near Birmingham, containing about 1200 inhabitants; the greater part of whom are poor nailors. Its object is, by a weekly payment of the children, and by the contributions of honorary members, to clothe the children who attend on the Sunday schools there, and who also contribute their weekly penny to the fund of the society.

Previous to the establishment of Sunday schools at Harborne, the children were generally brought up in the grossest ignorance; and paid very little attention to the Christian sabbath. The change produced by their institution in the habits of the children, and the general improvement in the appearance of the parish, have been so obvious, that the most superficial observer cannot fail to remark it; while

the heart that is expanded by Christian benevolence, finds in it a source of pleasure, which at once repels the arguments of theoretical objectors.

The first distribution of clothing was made at Lady Day, 1801. There was then in the hands of the Treasurer, the sum of £.130, with which the managers contrived to clothe more than 200 children.

One effect of connecting this Penny Club with the Sunday schools, was the immediate increase of applications for admission into the latter. At that time there were only 82 girls. In a few weeks they amounted to 107; all of whom are contributors to the Penny Club. A similar addition is taking place in the boys' school. Another effect, has been the increased industry of the children at their trades. They have laboured diligently, to purchase for themselves other articles of dress; such as shoes, stockings, &c. A third advantage is in the incitement it produces to regular attendance and good conduct. By the rules, if any children are dismissed for improper behaviour, they forfeit their share of the money in the funds; not only the benefit they would otherwise receive from the subscription of honorary members, but even the portion which they have themselves contributed. A fourth consequence is the promotion of economy among the parents, by shewing them how much may be done by small savings; while at the same time it imposes a kind of obligation to endeavour to provide decent clothing for the other parts of their family that are not in the school. The present number of boys, who are members of the Harborne* Penny Club, is 128; and of girls, 107; that of honoraty members, 125, who each pay their penny or more a week.

The advantages arising to society in general, and to the poor in particular, from habitual cleanliness, and a decent appearance, are so obvious, that they need little explanation.

Whilst dirty and ragged children, on the Sabbath day, are idling about in lanes and fields, breaking the farmers' hedges, engaged in noisy and mischievous play, and frequently profaning the name of their Creator—the others are to be found at Church or at home: and, in the week-days, they are adding to the general stock, by the effects of industry.

When Sunday schools, and other benevolent institutions, do not produce their proper fruits, the defect will be found to originate in the want of that attention which is the duty of the higher orders of society. In this respect, the parish of Harborne hath been, and still is, highly favoured. The boys' schools have had the constant attention and superintendance of Thomas Green, Esq. (a gentleman of considerable property in this parish) and of a young gentleman now educating for holy orders, who has for some years taken upon him almost the whole charge of one school.

In the girls' schools, which are in the highest order of discipline, every thing has been produced by the unwearied attention of a lady, resident there, and her daughters. For some years back she has spent many hours in the care of the children, every Sunday; she has personally attended them to Church, and she has bestowed unwearied pains in forming their manners, and their moral and religious character. Her place in the schools is now supplied by the eldest daughter; while the two younger sisters have taken the charge, at the mother's house, of a number of the children, whom they attend to Church, but have not sufficient room to accommodate in the schools.

1st March, 1802.

We have been under the necessity of somewhat abridging this account, but we have preserved enough, we trust, to impress upon our readers the advantages of such benevolent exertions as are here recorded, and of stimulating those whom Providence has blessed with the means of emulating them, to GO AND DO LIKEWISE.

There is in the same report, another account by Miss MASTERS, which is highly interesting, and which we shall also endeavour to compress for the information and instruction of our readers.

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* In the parish of Painswick, in Gloucestershire, a similar institution was established in 1786, and another in Sutton Coldfield. In both of those parishes they continue to flourish, and have produced the same beneficial effects as at Harborne. Lord Harcourt has formed a club at Nuneham, in Oxfordshire, to which such of his labourers, as are approved of by him, pay one penny each per week. To this his lordship adds the like sum. This forms a fund, which they may have recourse to upon any exigency. If they misbehave themselves, or draw out their subscriptions on frivolous pretences, they can only take their own part without touching Lord Harcourt's. In case of death, their funeral expenses are defrayed; and the remainder (which includes both the labourer's, and Lord Harcourt's subscription) goes to the family of the deceased. It is not an uncommon thing for hardworking men to possess £.5 or £.6 in this fund.

See Sir F. Eden on the Poor, Vol. 1. p. 615

In the year 1795, a free-school, for the education of the children of the industrious poor, in the village of Weston, near Bath, was established there by a lady; who has since succeeded in forming and supporting four other similar schools, in the same village. The children are admitted at a *very early age*. They are kept very clean and neat; and, as soon as possible, are taught the Lord's Prayer, the *Gloria Patri*, and the Catechism. Their instruction proceeds until they can read, knit, mend and make family apparel, and do all sorts of plain work. They attend the church regularly on Sundays; and those who are able join in singing psalms in the church; forming themselves in a circle round their patroness, and vying with each other in exemplary decency of conduct. Her allowance for each child's schooling is 3*s.* a quarter; a sum, though small, yet supplying a very acceptable charity, and contributing to the maintenance of five widow women, who receive £8. or £10. a year each (the five schools containing near 80 children) and are also put in the way, by their situation, of receiving additional benefit.

The children attend the schools so early as at two years old: each of the little ones being put under the care of one of the elder children, and, as soon as they can speak, being taught the Lord's Prayer, and to be attentive and quiet during school hours. Their parents are, in consequence of their admission to the schools, enabled to go out to work, and to carry their labour to the best market.

She never keeps a girl in the schools after the age of twelve. By that time they are sufficiently advanced to be of great benefit at home, or to obtain situations in service. None are allowed to take pay for sowing for their poor neighbours. That is all done *gratis*: the children assisting in mending and making for all the industrious poor of the village. One of the primary objects of the lady is thus attained; the making of them, and of the other poor of the village, habitually kind and affectionate to each other. When, however, a girl can read and work *well*, and is able to make a shirt complete, she is then allowed to make a profit of her skill in needlework.

In 1795, there was only an evening service at the parish church on Sunday; and that so ill attended, as to afford little encouragement to add a service in the morning. The regular attendance, however, of so great a number of children in the church, the introduction of psalmody by them, and the consequent attendance of many of their parents and friends, did so increase the congregation, that the rector added a morning service. The parish church is now well attended twice every Sunday. A few years back, many of the parishioners never even entered the church doors. At present, small as is the parish, such is the regular attendance, that forty-four poor persons yesterday received the sacrament.

The whole of the Sunday this lady devotes to the children: she hears and explains to them the catechism, and makes them repeat the collects; but she provides no other books of religious instruction than the Bible and the Prayer Book, and some selections from them; reserving the rest for oral communication.

The infant age at which this lady receives the children, and the very early period at which she returns them to their families, or enables them to go into service, are features peculiar, in some degree, to the schools established at Weston, by Mrs. Hocker, for that is the lady's name. But those who have attended much to children must have observed, that they are much more liable to good and bad impressions, *at a very early age*, than any *general system* of education in this country seems to provide for. Many young persons, as well in low as in high life, prove decidedly vicious and hopeless, for want of an early and active occupation, in something useful.

If there be one object, with which hardly any other can be placed in competition, it is Education; not that which is ornamental, but that which serves *to supply principle, to induce active industry, to promote the love of God and of our neighbour, and to prepare us for our duty in our allotted station of life: these are objects of attainment to the rich as well as to the poor; objects, which attained (however lost and hopeless may be the mature age of many in every class of life) will for ever supply renovated youth and unexhausted vigour to the political body, and will protract to a distant period, otherwise beyond hope, the duration and prosperity of this favoured empire.*

It is worthy of observation, that the supply of these schools is not fed by the overflowings of affluence; but by the prudent and self-denying economy of a small, and very limited income, aided by the subscriptions of the rector of the parish, and of a few personal friends of Mrs. Hocker. The great sacrifice in undertakings of this nature, *where one individual ventures singly to take the charge of so large an establishment*, is time and attention; but, in the present instance, there must also have been a considerable self-denial in what is usually termed "gratification;" in order to obtain, with means so limited, objects so desirable. Those, however, who are inclined to try the experiment on the scale of a *single school*, will find it a matter neither of expense nor trouble; and of all the amusements *they pay for*, this will be the *most economical and productive*. The union of any three ladies, in this work of pious charity, will, at the expence of £4. a year to each of them, afford education to twenty children, will give comfort, relief,

and attachment, to almost as many poor families, will assist the present, and improve the rising generation, and will, at the same time, provide for some poor and honest widow, those means of occupation and livelihood, without which she might have been compelled to be a burthen to herself and the parish.

There are some well-intentioned persons, who rather seek to mortify the soul by acts of penance, than to occupy it in works of utility. "But in order to dispose the heart to devotion" (says a pious and eminent bishop) "the active life is to be preferred to a life of contemplation. To BE DOING GOOD TO MANKIND, DISPOSES THE SOUL MOST POWERFULLY TO DEVOTION. The poor are designed to excite our liberality, the miserable, our compassion, the sick, our assistance, and the ignorant, our instruction." What has been done at Weston affords a lively comment upon this truth. The benefit there, is not confined to the succession of those who are educated in the schools: the effects pervade every part of the parish. The church is more frequented, the sabbath better observed, the cottager more thriving and comfortable, his family better clothed, and every individual improved by the example of those, who have received benefit from these schools.

19*th April*, 1802.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THIS month has exhibited fresh proofs of the reality of those projects of aggrandizement and dominion, which have been attributed to Bonaparte. With a steady and inflexible purpose of extending the territory of France, he avails himself of every shadow of a pretext which offers itself for absorbing into her vortex, any of the smaller states with which she is surrounded.

On the 23d of October, a decree was published at PARMA to the following effect:

"In the name of the French Republic, Mederic-Louis-Elie Moreau Saint Mery, Counsellor of State, Administrator-General of Parma, Placentia, &c. A Convention concluded between France and Spain, on the 30th of March, 1801, places at the disposal of France the States of the Duke of Parma; and the death of that Prince having happened on the 9th of October last, the First Consul has decreed, that from that moment the *exercise of Sovereignty is by right transferred to the French Republic*; and he has appointed us Administrator-General of the kingdom."

This preamble is followed by several regulations, appointing every public act to be done in the name of the French Republic.

It is impossible to contemplate the geographical position of this new annexation to the power of the *Great Nation*, without relinquishing the hope of preserving the independence of any of the Italian States. Situated in the centre of Italy, it can only be viewed as a convenient place of arms, by means of which the newly formed Italian and Ligurian governments may be retained in a state of vassalage; and the ecclesiastical dominions, together with the kingdoms of Naples and Etruria, may, under pretence of some hostile act, or of some forced bequest, be made integral parts of France.

The introduction of a powerful French force into SWITZERLAND has terminated, for the present, all opposition to the Gallo Helvetic Government. The Chief Consul has endeavoured, by the moderation of his language, to diminish the indignation which his proceedings are calculated to excite in Europe; and he continues to assure the Swiss, whom his arbitrary measures must by this time have taught the real value of such assurances, that he has no intention of interfering with their independance. The Swiss Consulta are speedily to assemble at Paris.

The First Consul's visit to the sea-port and manufacturing towns in the Department of the Lower Seine, seems to have excited much attention in France. In the course of his tour, he is said to have been every where received with acclamations of joy, and with every possible demonstration of gratitude and respect, and the official paper of the government is filled with the addresses made to him at the different places through which he passed. The object of this excursion seems to have been to encourage commerce and manufactures, and to add to his own popularity, which he probably feels to be in the wane.

We are assured, from sources which we deem authentic, that the general course of Bonaparte's administration has been far from giving satisfaction to the sober and reflecting part of the French nation. His measures are deemed to be more the result of

an insatiable lust of power, than of a patriotic desire of promoting the happiness of the people. They consider themselves, it is true, to be under many obligations to him, for rescuing them from that most insupportable of all political evils, the tyranny of a mob, and for restoring to the mass of the community a degree of security both for life and property, to which their experience of the miseries of revolutionary violence has taught them to affix no mean value. They are said, however, rather to tolerate than to approve his government: it cannot, therefore, be expected, in case of any insurrectional movement, that they should be very cordial, or expose themselves to much personal hazard in his support. The dread of the renewal of the bloody scenes already acted, we understand to be very general throughout France; and next to the fidelity of the army, which must necessarily be his principal reliance, probably forms the main ground of Bonaparte's security. A feeling of national glory, when they view the extent of power possessed by their country, may, likewise, mix itself with this sentiment, and contribute to produce an acquiescence in the present order of things.

But, notwithstanding these pledges of tranquillity, it appears, that all the vigilance of a military government is necessary to curb the spirit of turbulence and insubordination. In the south and west, so many symptoms of disaffection have been manifested, that it has been deemed necessary, by a decree of the Conservative Senate, to suspend for two years, the trial by jury in several of the departments. A measure of so harsh a nature would scarcely have been resorted to had not a very large body of the people, in these departments, been decidedly averse to the consular government. The Roman Catholic priests, it is said, are suspected of fomenting this spirit of disaffection; they have evidently been, for some time, the objects of the First Consul's distrust; and it is not unlikely that this circumstance, and the consequent preference of Protestants in the appointment to places of trust, may have fomented, if it has not generated, discontent and disaffection in those provinces where the ancient religion is most rigidly adhered to.

The French official journal has lately published, under the form of unofficial animadversions on the English news-papers, several articles which may be considered as in some measure indicative of the views and wishes of the First Consul with regard to this country. The drift of these articles is entirely to exclude England from all continental interference, and to persuade the other powers of Europe to avoid her connection as dangerous to their peace, and destructive of their interests. But the argument employed by the writer to prove the impolicy of admitting Britain to a share in continental politics, is perhaps the very circumstance which ought to make those powers who wish to preserve their independance, desirous of a more intimate union with her. "A continental war," observes the Moniteur, "would have no other effect than to concentrate all the riches of commerce, all the colonies of the world, in the hands of a single nation." Here then we have the reluctant confession, that the naval power of Great Britain is, in fact, under Providence, the great security for the peace of Europe; and that if France is restrained in her schemes of conquest, it is probably by the fear of producing a rupture, which must have the effect of annihilating her own commerce, and indefinitely extending that of Great Britain.

An English newspaper has lately been set on foot at Paris, under the title of the Argus, the object of which, if we may judge by the specimens already afforded, is, by means of gross misrepresentation and calumny, to avenge the French government for the freedom with which the journalists of this country have reprehended their measures. The large quotations which the *Moniteur* has made of those passages in it, which tend most to vilify the British government, give a colour to this supposition. The conductors of it are said to be United Irishmen; and Arthur O'Connor has been named as a principal writer. We have heard with considerable regret, that Mr. Fox, during his stay at Paris, had several interviews with this self-convicted traitor, and even dined publicly in his company. We have been slow in giving credit to facts, which so materially affect the character of that distinguished senator; but as they have been asserted with a strong appearance of truth, and have remained wholly uncontradicted by his friends, we cannot but believe them. This circumstance will, to our readers, require no comment. It indicates, if true, a disregard of decorum, which they will know how to appreciate.

A decree has passed for encouraging foreign manufacturers to settle in France; but we do not apprehend that it will produce any very powerful effect in seducing those of this country to migrate thither.

Great exertions are said to be making in deepening the harbour of Boulogne, and constructing a bason capable of containing a number of frigates.

SWITZERLAND.

This country, as we have already observed, has submitted to the dictation of Bonaparte. In a note addressed to the minister of Bavaria, in which he professed

to state the reasons of his interference, he disclaimed any intention of establishing with Helvetia those relations which unite him to the Italian Republic; asserted, that his only object was b ya powerful mediation to secure the peace of that country, and to put her in a condition of exercising the right she had acquired, of organising her own government; and alleged, in evident contradiction to the fact, that the late disturbance was the work of a few emigrants, whose object was to deprive their countrymen of their rights. In this way he endeavoured to justify to Europe his menace of sending 40,000 men into Switzerland.

In the reply of the Diet of Schwitz to that menace, they observed,—"We shall yield to force; no one thinks of contending with the First Consul; but there remain in our possession arms which he himself esteems—these are the justice of our cause, the voice of the people, and posterity." These weapons, however, seem not to have retarded the purpose of Bonaparte, whose troops having taken possession of the country, have proceeded to disarm the inhabitants, and to re-establish the former government. They have dissolved the Diet of Schwitz. The Diet, on its dissolution, published the following proclamation:

"The members of the Diet return their powers to the hands of their constituents, having been checked in their proceedings by a foreign armed force, and by the influence of extraordinary circumstances; they do not renounce the right guaranteed to the different Cantons by the Treaty of Luneville, of giving to Switzerland a suitable constitution, and they protest before hand against all that other inhabitants of Switzerland are about to do to renounce that right." [That is to say, what the Helvetic Consulta, which is to assemble at Paris, shall decree relative to the future constitution of Helvetia.]

Unmoved by this protest, the restored government have ordered the cantonal diets to nominate deputies who shall repair to Paris, "in order to point out the means of restoring union and tranquillity, and conciliating all parties." Some of the chiefs of the popular party have been arrested.

GERMANY.

The affair of the indemnities is not yet finally adjusted, but it now appears to be drawing to an amicable conclusion. The second plan of indemnities presented by the mediating powers, was indeed little if at all more favourable to the Emperor than the preceding; but such modifications are said to have been since admitted, in order to secure to the Grand Duke of Tuscany the indemnities promised by the Treaty of Luneville, that it is expected the Emperor will no longer oppose the definitive arrangement of this intricate and perplexing business. The plan pursued with respect to the prince bishops, as well as the inferior ecclesiastics, has been to deprive them of their territories, and to afford them salaries for life, proportioned to the losses they sustain in consequence. Our king has taken possession of the Bishopric of Osnaburgh, agreeably to the plan of indemnities.

EAST INDIES.

It is stated in some late accounts, that the Emperor of China has shewn very favourable dispositions towards the British, and has remitted some duties which operated as a check on commerce.

A Mahratta free-booter, of the name of Mulkar Row, had made an attack on some of the Company's troops, stationed in the Guzzerat country, but a strong detachment having been sent against him from Bombay, he judged it prudent to submit; and he has, in consequence, been treated with great indulgence, a policy which is said to be attended with happy effects.

The troubles in the Carnatic seem to be at an end. Forty-seven principal natives concerned in fomenting these disturbances, are said to have been executed pursuant to the sentence of a court martial, and two others to have received 1000 lashes each.

An ambassador from the King of Persia has arrived at Bombay, in order, it is said, to carry into effect all the commercial relations between him and the Company, which had been previously agreed upon.

FRENCH WEST INDIES.

The latest accounts received in France from St. Domingo, are stated, we know not with what truth, to announce the extension of disease among the troops, and of revolt throughout the island. The shameful treachery practised towards Toussaint and his followers, must necessarily excite the distrust of all the negroes, and indispose them to continue faithful to France longer than they are restrained by the dread of superior force. The American accounts strongly confirm the above report. They state, that the negro force had greatly encreased in numbers and in confidence; the black general Bellair, who commanded at Port au Prince, having joined them; and that they had got possession of Fort St. Louis, and had driven the French troops within four miles of Cape Francois. The Reports, however, are very contradictory. One states the defeat and capture of Bellair, another the capture of Madame Leclerc, by the Blacks, who offered to exchange her for Tousaint.

GREAT BRITAIN.

Among other points of importance rendered particularly interesting by the expected meeting of parliament, the question of peace or war, at all times a momentous one, but at present involving consequences of a very unusual magnitude, has excited, during the month, no small degree of public solicitude. The tone of many of the public journals has indeed been of a very warlike kind; but we by no means think that they speak the general sentiment; on the contrary, we have been happy to perceive a great averseness to renew the war with France, merely on the ground of Bonaparte's continental usurpations, to prevail. Of the views and intentions of his Majesty's ministers, much to their praise, nothing has transpired from which we are authorized to form an opinion; but we think we are justified by experience, in giving them credit for prudence, moderation, and forbearance.

But let us not be misunderstood. We do not mean to insinuate, that in no supposeable case would it be allowable for this country to employ the powerful interposition of her arms, in restraining the progress of French aggrandisement, or in maintaining the safety and independance of the other European powers. Such an interference might even be imperiously required, as the most effectual means of providing for our own security. It will be readily allowed however, even by the most zealous advocate for war, that for Great Britain to renew hostilities in order to defend the rights of continental states, unless an extensive continental coalition were previously formed, whose efforts she might, in that case, powerfully second, would be the very height of political quixotism. But what hope exists of such a coalition!

Allowing, however, for the sake of argument, that such a combination of the great powers of Europe, as would be likely to oppose a successful barrier to the ambitious designs of France, were already formed; and that Austria, Russia, and Prussia, for instance, had united for this purpose; we should still greatly question, whether even in that case, it would be the policy of Great Britain to join herself to the confederacy. Circumstances might, no doubt, require it; but the requisition ought to be clear and unequivocal. For what security shall we obtain for the permanence of this new coalition? What pledge of their good faith shall the powers who coalesce afford us, which they have not already violated? Let us at least learn caution from experience. It is not likely that there should now, or at any future period, exist a greater identity of aim, sentiment, and interest, among the potentates of Europe, than when the alarming fraternizations of revolutionary France made every throne to tremble; and the outrages committed on the person of Louis had armed every generous feeling of the human heart in favour of insulted monarchy. And yet what a succession of acts of base tergiversation, of shameless deceit and perfidy on the part of our continental allies, did the progress of the former coalition exhibit, though formed under circumstances so favourable, and for purposes in the highest degree justifiable?

Scarcely had the accession of Great Britain to the confederacy been obtained, when Prussia, in despite of the most solemn engagements, retired from the contest. The Emperor of Russia, after a campaign crowned with almost uniform victory, just as he seemed on the point of reaping the fruit of many a hard fought battle, capriciously withdrew his troops; and in no long time giving himself up to the guidance of France, he became the head of a confederacy, formed for the express purpose of destroying the naval greatness of England. If we examine also the conduct of the Emperor of Germany, though it was not marked by treachery quite so gross as that of the other powers, we shall find it directed generally to very selfish ends, and greatly wanting in that candour and good faith to which this country was entitled.

But even if we had not to retrace any glaring instances of faithlessness on the part of our allies, yet the course of events during the last twelve years, would have sufficiently proved the comparative inefficiency of large confederacies, composed as they must be of heterogeneous materials, and actuated by a variety of contending inte-

rests. It would therefore justly be esteemed the height of folly, if with our recent experience, we should plunge again into a war, depending on the aid of those powers who have already forfeited every claim to confidence, and have so often abused the liberality of Great Britain.

Let it never be forgotten, that bent as those powers have shewn themselves to be on the extension of their own territories, whatever sacrifice of principle and good faith it may cost, it is always in the power of France to detach them from any coalition they might form with us, by merely holding out the plunder and partition of Turkey as a bait for their cupidity.

When we consider these things—when we consider also the state of our finances, the irritable and exposed condition of Ireland, and the great objects of national improvement which demand the attention of government, but which, in case of war, must necessarily be postponed; we do most anxiously wish that it may please the disposer of all events to preserve to us the blessing of peace; and to maintain in our rulers a spirit of moderation and forbearance, that influenced in no degree by feelings of resentment, pride, or vain glory, nor by popular clamour should it be employed, they may wait the clear and unequivocal call of duty—the impulse of necessity, before they engage in a war which must be productive of extensive and complicated evils. We trust that it may please God to grant us a long interval of repose, and that they will sedulously employ the golden opportunity in restoring the nation to a sane and healthful state. To introduce into the administration of our finances a strict and undeviating economy, and to retrench every needless expence; to revise the poor laws, with an especial reference to the comfort and moral habits of the poor; so to amend our system of police, that it may serve to prevent as well as to punish crimes; to facilitate the cultivation of our waste lands, and the improvement of our fisheries, in order to furnish both employment and sustenance to the poor; to promote population, the great sinew of our strength, and prevent emigrations; to take measures for improving the condition of the clergy in every part of the country, and providing for the spiritual instruction of the people; to repress and punish that shameless profligacy which pervades, not less the higher than the lower ranks, and which proves the fruitful source of crimes; to ensure the attachment of our soldiers and sailors, by attending not only to their comfort, but to that of their families, to promote a general system of education for youth, which shall have for its object their careful instruction in the duties they owe to God and man, and the formation of habits of sobriety and useful industry; to provide adequate remedies for the distempered state of Ireland; to inspect the administration of our immense empire in India, and to frame such regulations as may prevent its being a source of weakness instead of strength to this country; to amend the existing system of our West Indian possessions; and to open new sources of wealth in Africa and elsewhere, are some of the objects which, in the peculiarly critical circumstances of the present period, seem to require the legislative interference of our imperial parliament, and the active vigilance of our executive government. We trust they will meet with that attention from both which they merit; and that under the blessing and superintending care of Providence, the deliberations and measures of our rulers, will be made conducive to the maintenance of tranquillity, both foreign and domestic, the encrease of national prosperity, the promotion of the paramount interests of morality and religion, and the advancement of the glory of God.

Nov. 21, 1802.

PARLIAMENTARY PROCEEDINGS.

On the 16th inst. the Parliament assembled, when the House of Commons proceeded to the election of a Speaker. On the motion of Sir William Scott, seconded by Mr. H. Lascelles, the Right Honourable Charles Abbott was again called to the Chair of the House; and that choice received on the following day his Majesty's approbation. The succeeding week was employed in administering the usual oaths to the Members of both Houses. On the 29th inst. His Majesty came in state to the House of Peers, and being seated on the throne, delivered the following most gracious speech,

"*My Lords, and Gentlemen,*

"It is highly gratifying to me to resort to your advice and assistance, after the

opportunity which has been recently afforded, of collecting the sense of my people.

"The internal prosperity of the country has realized our most sanguine hopes; we have experienced the bounty of divine Providence in the produce of an abundant harvest.

"The state of the manufactures, commerce, and revenue of my united kingdom, is flourishing beyond example; and the loyalty and attachment which are manifested to my person and government, afford the strongest indications of the just sense that is entertained of the numerous blessings enjoyed under the protection of our happy constitution.

"In my intercourse with foreign powers, I have been actuated by a sincere disposition for the maintenance of peace. It is nevertheless impossible for me to lose sight of that established and wise system of policy, by which the interests of other states are connected with our own; and I cannot therefore be indifferent to any material change in their relative condition and strength. My conduct will be invariably regulated by a due consideration of the actual situation of Europe, and by a watchful solicitude for the permanent welfare of my people.

"You will, I am persuaded, agree with me in thinking, that it is incumbent upon us to adopt those means of security which are best calculated to afford the prospect of preserving to my subjects the blessings of peace.

"*Gentlemen of the House of Commons,*

"I have ordered the estimates for the ensuing year to be laid before you; and I rely on your zeal and liberality in providing for the various branches of the public service; which it is a great satisfaction to me to think, may be fully accomplished without any considerable addition to the burdens of my people.

"*My Lords, and Gentlemen,*

"I contemplate with the utmost satisfaction, the great and increasing benefits produced by that important measure, which has united the interests, and consolidated the resources of Great Britain and Ireland. The improvement and extension of these advantages, will be objects of your unremitting care and attention. The trade and commerce of my subjects, so essential to the support of public credit, and of our maritime strength, will, I am persuaded, receive from you every possible encouragement; and you will readily lend your assistance in affording to mercantile transactions in every part of my united kingdom, all the facility and accommodation that may be consistent with the security of the public revenue.

"To uphold the honour of the country, to encourage its industry, to improve its resources, and to maintain the true principles of the constitution in church and state, are the great and leading duties which you are called upon to discharge. In the performance of them, you may be assured of my uniform and cordial support; it being my most earnest wish to cultivate a perfect harmony and confidence between me and my parliament, and to promote to the utmost the welfare of my faithful subjects, whose interests and happiness I shall ever consider as inseparable from my own."

The addresses, which were as usual an echo to the speech, though they gave occasion to animated debates, were carried *nem. con.* in both houses. Of these debates, which are chiefly interesting on account of their disclosing in some measure the state of political parties, and the dispositions of his Majesty's ministers with respect to the great question of peace or war, we shall content ourselves with giving a very short outline.

As to the state of parties, it appears to have undergone little alteration, since the dissolution of the former parliament. Lord Grenville in the upper, and Mr. Windham in the lower house, stand at the head of the opposition to his Majesty's government, and continue to employ the weight of their splendid talents in magnifying the dangers to be apprehended from the peace concluded with France, and in representing our only chance of security from the encroachments of that power, to consist in anticipating the blow they conceive her to be meditating against us; at any rate, in retaining possession of whatever places chance or circumstances may have left in our hands, even though keeping them should risk an immediate war. The line which Mr. Canning seems to have taken, is also antiministerial, but his views, as far as we can judge, are more moderate than those of Mr. Windham. Mr. Fox, in a long speech, made use of many sound and ingenious arguments to prove the advantage to this country of pursuing a pacific line of conduct. The cry for war, he affirmed, and we perfectly agree with him, is not the cry of the people of England, but that which the coalition of a certain number of newspapers ascribes to them; and we trust with him, that until it is clearly made out that the security of our country makes an appeal to arms necessary, it will be the universal desire of the people of England to improve the advantages of that peace which they were so eager to obtain.

The defence of the measures of his Majesty's government was ably undertaken by Lord Hawkesbury, supported by the Chancellor of the Exchequer and Lord Castlereagh, and here it will strike our readers that the line they profess to take, with respect to continental politics, differs

in no great degree, from what will be found on that subject in our prefatory observations.

"The grand principle," they observed, "on which peace was made, was, that for us to continue the war for continental objects, without any continental support, would be equally idle and absurd. In regard to continental objects our expectations had ceased; it was better therefore to take the chance of peace than of war. Countries indeed" they admit, "have duties as well as individuals: the best policy by which both can be actuated is that exalted benevolence, which while it seeks the happiness of the object exercising it, is ever anxious to relieve the oppressed and redress the injured; and on this ground, among others, we should not give up the continent. But yet, we are not bound to become political knights errant, and to throw down the gauntlet in cases where our interference must be unavailing. With respect to the cruel and oppressive partition of Poland, for instance, there existed in this country but one opinion, yet does any one impute blame to us for not having involved ourselves in war in order to rescue that ill-fated country from the miseries to which it was subjected. King William, fond as he was of continental politics, deemed it unwise to interpose without a sufficient co-operation. His Majesty's ministers are anxious to preserve unimpaired the relations of peace and amity with France; but if they were not, does any prospect of active support present itself in any part of the continent? And even, if they had such a prospect, it would not prove the propriety of going to war. If a barrier could have been erected against the encroachments of France, it ought not to have been neglected. Never was anything more unjust than her conduct in the affair of the indemnities and in that of Switzerland: but would that circumstance in the present state of Europe warrant our re-engaging in war, which is at all times a dreadful evil? If peace can be maintained with honour, it is better it should be maintained. As to Switzerland no encouragement was given by our government to the discontented in that country, nor has its dignity been compromised by any unavailing interference. In short, the object of his Majesty's ministers will be to improve the peace that has been made, while they vigilantly watch the course of events, and are prepared for every exigency. Their policy will be not to abstract this country from the continent altogether and confine it to its insular interest alone; not to accelerate its interference in continental discussions, upon light and trivial grounds: but to consider its interests, as they should be viewed by every wise man, upon the principles by which they have been hitherto promoted, regulated, and established."

The long expected ambassador from France, GENERAL ANDREOSSI, has at length arrived in town.

LORD WHITWORTH, our ambassador to France, has likewise arrived at Paris.

On the 17th, a CONVOCATION, by virtue of the king's writ, was held at the chapter house in St. Paul's church-yard.

The prayers and litany were read in Latin by the bishop of Rochester.

The sermon was preached by the archdeacon of St. Alban's. He took his text in the original Greek language, and preached the sermon in Latin; it lasted twenty-five minutes, but of course not to the edification of the major part of his numerous congregation.

After the whole of the service, the archbishop of Canterbury gave the blessing in English.

The public attention has been much occupied by the apprehension of COLONEL DESPARD, and a number of others, on a charge of a treasonable conspiracy. He, together with thirty-two labouring men and soldiers, were seized at a public house at Lambeth on the night of the 16th, and the printed form of an oath of a very treasonable description, together with a copy of seditious toasts, being found upon them, left little room to doubt that the object of their meeting was a very criminal one. The whole affair is involved at present in considerable obscurity, no very precise information being as yet afforded to the public respecting it. The life of the king, it is said, was to be attacked on going to the house of Lords, although, unless the conspiracy be of a more extensive nature than is yet known, we do not see what the conspirators could have promised themselves from such an attempt. It seems to be more certain that a main object of the conspirators was to seduce the guards from their allegiance, and in a few instances they appear to have succeeded. But whatever may have been the real and ultimate drift of the conspirators, we have abundant cause for gratitude to God, that their purposes have for the present being defeated by the seasonable vigilance of government.

The directors of the bank have consented to pospone the REDEMPTION OF THE OMNIUM, which was fixed for the 10th of December, on condition that the holders of the scrip shall make good the last payment of 15 per cent. on the 17th of December next; and that they shall pay 40 per cent. of the advances made by the bank on the 21st of January; 30 per cent. on the 18th of February; and 30 per cent. on the 18th of March. This resolution has not had the effect of raising the stocks, which have continued, the consols at about 68, and omnium at a discount of about 10 per cent.

A minute inspection of all the DOCK YARDS, and other great depots of naval

stores, under the eye of the present first lord of the admiralty, has proved, it is said, effectually corrective of the old complicated system, under which the nation has been so long and shamefully defrauded.

A murder, accompanied by circumstances of peculiar atrocity, was lately committed on Hounslow Heath. The unhappy sufferer was MR. STEELE of Catherine-street in the Strand. A great degree of vigilance has been exerted by the police for the discovery of the perpetrators of this horrid act, but they have hitherto eluded pursuit. Strong hopes however are entertained of their apprehension.

On the 25th of October came on at the Old Bailey the trial of *Richard Codling* the captain, *John Reid* the supercargo, and *Geo. Easterby* and *Wm. Macfarlane*, the owners of the brig Adventure, which we stated to have been fraudulently sunk in the neighbourhood of Brighton. Reid was acquitted, but the other three, their criminality being substantiated by the most satisfactory evidence, were found guilty. The judge immediately passed sentence of death on Codling, but the case of the owners was reserved for the opinion of the twelve judges.

We are happy to say, that by the laudable and unremitting exertions of the SOCIETY FOR THE SUPPRESSION OF VICE, John Harris, another of those posts of the community who are employed in corrupting the public morals by the dissemination of books and prints of a most horrid tendency, has been brought to justice. He has been sentenced to two years imprisonment in the Cold Bath-fields house of correction, and to stand in the pillory once.

IRELAND.

We are extremely concerned to perceive the continuance of a spirit of insubordination and rapine in several parts of this country. The most flagitious outrages are said to be frequently committed on the persons and property of the peaceable and loyal inhabitants. We trust that the state of our Sister Kingdom will occupy the serious attention of Parliament, and that effectual measures will be taken both for securing its present peace, and for ameliorating the moral state of its inhabitants, so as to lay a foundation for permanent tranquillity and prosperity.

OBITUARY.

To the Editor of the Christian Observer.

SIR,

THE kind reception which you have given to the short history which I transmitted to you, of my eldest son, encourages me to proceed in sending you some anecdotes of the rest of my children, whom it pleased God to remove from this state of trial, during the vigour of their youth.

Five years after the death of that son, it seemed good to the wise Disposer of all events, to deprive me of one of my daughters, by the same disorder which had proved fatal to her brother.

My daughter A. was impressed from her infancy with a serious sense of eternal things, so that the work of grace upon her heart was such as our Lord describes in one of his parables. *So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring up he knoweth not how, For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.* Mark iv. 26.

Here it may not be improper to remark, that when the Spirit of God makes use of education as the means of producing sound conversion, we are not always to expect such a sudden change of conduct as we see happily to take place in some who have lived in the contempt or neglect of religion. The seed instilled by the care of a parent or guardian, and watered with daily prayers and instructions, groweth up we know not how, but bringeth forth in the end the genuine fruits of righteousness. Those who have been thus gradually led to a right faith in Jesus Christ, and a sincere dedication of themselves to his service, ought not to be disturbed because they cannot fix on any distinct period of their lives, when their views and tempers were suddenly changed. If such persons, from a consciousness of their guilt and innate depravity, have fled to Christ for refuge from the curse of God's law; if their hopes of justification and salvation are fixed on the merits of their Redeemer; and if the love of God and of all mankind is truly shed abroad in their hearts; they have reason to rejoice in God as their Saviour, and to look forward with a confident hope of future glory.

My daughter A. was in many respects a pattern to the younger part of the family. She was diligent, frugal, and industrious, while she was at school; and continued to be so when she had arrived at adult age.

The temper of her mind, with respect to spiritual things, at this period of life, will be most clearly shewn by a few ex-

tracts from the papers found in her bureau after her death. To which I must add, that her conduct was conformable to these private thoughts.

Her watchfulness over her own heart, appears from the following observations which she had made upon herself. "I want to feel a more universal love to God, that all my actions may be governed by that—my thoughts and my affections. I find dispositions rising daily, which are contrary to this. I seem to want to *appear religious*, and to be thought well of; and because one in the family behaves towards me as if he thought I was very loose in my notions of religion, I find great risings against him. This is an unchristian temper. If I had that humility which the Gospel requires, I should know, that no opinion of me is too mean. My corrupt nature rebels against this; and this will hinder my growth in grace, if not subdued. O God, thy power alone can work a true change in me, and subdue my heart to thee."

Again she writes thus—"I fear I do many times dishonour God, by a very hasty temper. If I were truly humble, should I be so soon hurt and put out of temper, by any little incivility? Oh, I desire it, that whenever I give way to this disposition, I may suffer from it, and feel how hateful it is in God's sight."

Her watchfulness over the state of her mind in company, appears from the following remark. "I have this day had some friends with me who are quite worldly people; and though our conversation has had, I trust, nothing inconsistent with godliness in it, yet my heart has not been with God. O dreadful state of insensibility!"

On this head, I find the following remark, either made by herself, or extracted from some author she had been reading. "Those christians who are unavoidably obliged to be sometimes in the company of the ungodly, will never have peace in their own minds, if they do not deal faithfully with such."

Her earnest desires after holiness, are shewn in such reflections as these—"I want a principle of godliness in the soul at all times guiding me." "I trust I can say with sincerity, that it is, and shall be, my endeavour to strive against sin."

"I find that I have been expecting and desiring to be impelled by the influences of God's Spirit, to do his will, without giving myself the pain of *striving* to overcome by grace."

"Instead of *resolving* to give up my own *ease* and *pleasure*, rather than not do my duty to God and man; I seem to leave that determination till the trial should come. O God, give me power and strength to do *all* thy will, however contrary to flesh and blood."

Her watchfulness over her mind, in prayer and other religious exercies, appears from the following reflections upon her own conduct.

"Sunday noon. I have attended to the prayers this morning—my thoughts did not wander much; but it was no worship of the *heart*. My heart did not go along with the words. I thought I never shall overcome this deadness. When I thought this, I was trusting to my own strength; but Christ can be my strength to overcome every thing. O God, by thy Spirit, enable me to see Christ as *my* strength. Let not Satan tempt me to give up all, by leading me to look for deliverance from my own efforts. They are weakness," &c.

I am not certain at what age she wrote down the following rules for spending the day, as the memorandum bears no date; but I apprehend it must have been several years before her death. "Read some portion of Scripture before breakfast. If I have not time before, immediately after, settle houshold matters. Then spend half an hour in reading English grammar. After that, work the remainder of the morning, leaving time for walking and dressing. After dinner work a little—then read some serious book; after tea, read history—work if I have time. Retire at half past seven to my own room, till supper—after supper, amuse myself as I like best."

In this short account of her daily employments, there is no mention made of visiting, or working for the poor, in both which she was frequently employed. These labours of love, I suppose, were included under the heads of *walking* and *working*.

Some forms of prayer were found written in a small book, which seemed to have been much used.

She had begun a kind of common-place book of the Scriptures, with the view of extracting, and classing under proper heads, such passages as she judged most applicable to her own case, and suitable to advance the Christian life. The heads were such as these—"The passages of Scripture which excite confidence in God."—"The promises of God to those who are desirous to love him, and to those who have chosen him for their God." She had also written out many passages, describing the distinguishing characters of the children of God.

These short extracts will serve to convey some idea how the days of her youth were spent.

When she was twenty-three years of age, she was seized with a spitting of blood, which brought her life into some danger. However, it pleased God at that time to restore her health; but the disease returned in her twenty-sixth year, and brought on a consumption, which proved fatal to her soon after she had completed that year.

Soon after her recovery from the former attack, her mind was much exercised for some time with a trial of too delicate a na-

ture to be minutely related. Suffice it to say, that a considerable struggle took place, in which religion triumphed over a temporary affection.

Whether this struggle had, in any degree, diminished her usual firmness of mind, or whether the trouble which she afterwards experienced was purely of a spiritual nature, I cannot determine: however, a little before the attack of her last illness, she was harassed with violent temptations to despair. The great enemy of souls was permitted to assault her with ideas of the most distressing kind. She was led to doubt the reality of her former experience. She feared she had been a hypocrite before God, and this terrified her to a very high degree. Her sleep was broken, and the agonies of her mind sometimes made her body tremble. I shall never forget the state of agitation, during which she entered my study one morning early, to communicate to me her fears of eternal perdition, and to beg my prayers.

In this furnace of affliction her gracious Saviour meant, I doubt not, to purify her soul; and, indeed, she came out of it as gold purified in the fire. As her disease encreased, the tranquillity of her mind was restored; and she was at last enabled to rejoice in God her Saviour.

I shall communicate an account of her behaviour in her last illness, by transcribing part of a letter which I wrote to one of her uncles after her death. She had passed some time at his house between the two attacks of her disease; and having received from him the kindest attention, and most seasonable advice, she entertained a high degree of respect and affection for him.

"Dear Brother,

"During the former part of my dear A.'s illness, she was requested to forbear talking much, lest the spitting of blood should be brought on again by the exertion. When the disease was so far advanced, that there appeared to be no hope of her amendment, I left her to follow her own inclinations and feelings, and she conversed as she found herself able to bear the exercise of speaking. Her conversation, when she was restored to a state of comfort, gave me great satisfaction, and evidenced a mind deeply impressed with holy affections.

The most prominent feature in her experience was *humility*. She always seemed deeply abased before God. I scarcely ever conversed with her in her last illness, but she reminded me of the parable of the Pharisee and Publican. It seemed as if she thought herself unworthy to lift up her eyes to heaven. The prayer which best suited her feelings was, *God be merciful to me a sinner*. She asked my pardon for any perverseness or impatience that she had shewn to me at any time. This disposition was so clearly genuine in her, that I derived great comfort from our Lord's declaration, *This man went down to his house justified*.

This deep sense of her own sinfulness led her by faith to the Saviour of sinners. Her mind rejected all other ground of dependance, except the merit and intercession of her Redeemer. Her consolation increased gradually, as her death approached; yet it was often assaulted, and sometimes interrupted by fears.

She manifested a most tender affection to her relations who were about her. One day she expressed to me her fear that she loved us too well; and when I assured her, that love to us was not inconsistent with love to God, she seemed comforted with the idea. She considered it as a great privilege to be permitted to love us.

Her principal visitor was a poor pious woman, for whom she had contracted a great esteem, on account of the unremitting attention which this woman had shewn to another pauper, who had been bed-ridden a considerable time. My daughter left it as her dying request, that I would never suffer this poor woman to be in want.

She spoke with great composure of her approaching departure; and looked forwards to heaven with humble confidence. She said several times, that she had never, during any part of her illness, wished to recover. She said one day, with considerable emphasis, "I feel just now, as if I would not recover if I might." She often repeated this expression, "God does not willingly grieve his children; and he has promised, *I will never leave thee nor forsake thee.*" She said to her mother and sisters, at different times, it was a great comfort to her to think, that to be *absent from the body* was to be *present with the Lord*. When her desires to depart were the most lively, she expressed great submission to her sufferings, and begged her sisters to pray for her, that her faith might not fail.

Some weeks before her departure, she was distressed with fears of the agonies of death, and mentioned what her brother had suffered during the two last days of his illness. Her sisters advised her not to distress herself with such apprehensions, as it might please God never to try her in that way, which, through mercy, was the case. She replied, "Then I will leave it with him, and do you all pray for me, that I may be delivered from the fear of death. From that time she never expressed any apprehension or dread about the pains of death, except for a short time, upon hearing of the death of a young lady, who had suffered greatly from a cancerous complaint.

She asked her sisters one evening to talk about heaven, and departed pious

persons of her acquaintance. She said it was a comfortable idea to her, that she should meet her pious friends in glory.

She was aware that many of the distressing thoughts which had harassed her mind were suggestions of the devil. One day, having mentioned something which she considered as a suggestion of Satan, her sisters said to her, "but he has no power to hurt you;" she replied strongly, "No, I do not believe he has."

At another time she said to her sister R— "Never cavil at the Scriptures; it is a dangerous thing."

It pleased God to give her a more easy dismission from this state of trial than we were led to expect.

The day preceding that of her death, she looked earnestly at her mother upon waking in the morning, who asked her if she wanted any thing? she replied, "I want to be happy in God. Indeed, I have great need of comfort from him; pray for me, that I may be patient."

She requested that she might once more join with us in the holy ordinance of the Lord's supper, which the Rev. Mr. — administered on the following day. She expressed great comfort after joining in this solemn ordinance, and about four hours afterwards quietly fell asleep in Jesus, departing without a sigh, or any other expression of pain."

SENEX.

DEATHS.

On Sunday, October 14, at Whitham, in the Bishopric of Durham, Mrs. HEWSON, relict of the late Davis Hewson, Esq. of that place. How truly the loss of this most exemplary Christian is to be deplored by her own family, as well as her numerous and lamenting friends, might be estimated by a consideration of the many spiritual excellencies of her character. In every relation of life, her conduct exhibited, as far as human insufficiency could admit, the brightest pattern, and exemplified the purest principles of Christianity; As in the hour of health, so in her dying moments, resembling the uniform tenor of her life. She displayed by her patient and humble submission to the Providence which summoned her to an eternal rest, the efficacy of that Gospel which actuated her practice in life, and inspired her dying hopes. On the almighty and all-sufficient Redeemer, who had been the uniform source of her consolation through life, she firmly and faithfully depended for that encouraging support she experienced through the agonizing pains of her last conflict, till "death was swallowed up in victory."

October 23, at Vienna, in the 80th year of his age, GENERAL JERNINGHAM.

Lately, at Lincoln, the Rev. THOMAS HOWSON, Vicar of Langton.

October 12, the Rev. JOHN FAIRFAX FRANCKLIN, Rector of Attleborough, Norfolk.

October 28, the Rev. STEBBING SHAW, Rector of Hartshorn, in Derbyshire, and Author of the History and Antiquities of the County of Stafford.

At Bath, Mrs. FOLEY, relict of the late Dr. Foley, Dean of Worcester.

November 4, at Wickstead Hall, in Cheshire, Mrs. ETHELSTON, wife of the Rev. C. W. Ethelston, Rector of Worthenbury.

November 5, aged 67, the Rev. Dr. BURROUGH, Senior Fellow of Magdalen College, Oxford.

Lately at Hadleigh, Suffolk, in her 92d year, Mrs. BAINES, relict of John Baines, Esq.

November 8, at Ely, Mrs. UNDERWOOD, wife of the Reverend Mr. Underwood, Prebendary of Ely, and daughter of the late Rev. Dr. Knowles, Prebendary of that Cathedral.

November 9, after a few days illness, the Rev. JOHN WARTER, M. A. Fellow of Magdalen College, Cambridge, and Junior Proctor of that University.

At Manchester, WILLIAM GALL, at the advanced age of 105.

Lately, while on a visit to her daughter, after a short illness, at the Woodhouse, near Shiffnal, Mrs. DEAN, of Pellsall, in the 70th year of her age.

Same day, the Rev. JOHN GILL of Avon-Dassett, Warwickshire.

November 11, at Dean's Leaze, Dorsetshire, Sir WILLIAM ANDRE, Bart.

Same day at Bath, Mrs. POLLOCK, relict of the Rev. Thomas Pollock, LL. D. late Rector of Grittleton, Wilts.

In Wales, the Rev. T. SMITH, Vicar of St. Ives; and on the same day, at the Vicarage House, St. Ives, Mrs. SMITH, his wife. A family of eight children deprived of both their parents in one day, is a truly afflicting circumstance.

In Bath, Mrs. BARWIS, relict of the late Dr. BARWIS, of Devizes, Wilts.

Of an apoplectic fit, JOHN SCOTT, Esq. one of his Majesty's Sitting Justices of the Peace at Marlborough Street Police Office.

The Rev. JOHN PRICE, Curate of St. Andrew's, Holborn.

Mr. RICHARD DAFTER, of Twerton, aged 83.

At Edinburgh, the Rev. Mr. WM. PAUL, Minister of St. Cuthbert's.

ANSWERS TO CORRESPONDENTS.

We are much obliged to R——y, for noticing an error in the Life of St. Paul, p. 486, col. 1, where the miracle performed on Eutychus, is said, by mistake, to have happened at *Philippi*, instead of *Troas*, to which place he had gone directly from Philippi, in his way to Ephesus. Acts. xx. 6. The same Correspondent expresses a doubt whether (see p. 485) St. Paul can be said to have been *apprehended* at Athens. We do not pretend to decide the question, but the expression επιλαβομενοι, Acts xvii. 19. seems to favour the idea.

The Communication *on preaching Christ*; J. M.'s two papers *on the Responsibility of Men for the Consequences of their Opinions*, and *on the Identity of opposite Affections*; and James *on a Passage in Mr. Jones's Writings*, will find as early an insertion as possible.

We are happy to see a second number of *Horæ Vectenses*, and we regret the circumstances which have so long interrupted the design of their author.

O. and Juvenis, will appear—A Serious Enquirer will also be attended to.

The tendency of the poetry of Theomusophilus is very good, but the execution does not deserve equal praise. The Poem of B. S. is of too local a nature for our work. *A Sonnet to a Robin* is also, we conceive not quite suited to it. In reply to a Correspondent we beg to observe, that we do not think it right to admit poetry which is not either religious or moral.

C. O. T.; Verax; C. R. C.; Philo Ecclesiæ; J. M. G.; Consistency; W. M.; and Besequamen, are received.

We regret with Curator, that an answer to the Queries on Justification has been so long delayed, but it was unavoidable. He will perceive that we have inserted one in this Number.

We have received from no fewer than three friends, a strong expostulation respecting the nature of many of the advertisements on our blue cover, and a fourth Correspondent tells us that they furnish a plain proof of our *methodistical* tendencies. Every one, however, who knows any thing of the management of periodical publications, must know, that the advertisements, which are a source of considerable emolument, belong to the Publisher's department; to whom indeed we have prescribed this general rule, that nothing shall be admitted *contra bonos mores*, as the rejection of the bills of advertising quacks will testify. If we needed any farther justification, we should refer our Correspondents to the cover of The Antijacobin Review for September, where he will find advertised that *heterodox and schismatical* work called The Christian Observer, a work whose deeply veiled *puritanic* purpose, aims at the destruction of our Constitution, ecclesiastical and civil.

The following query arrived too late for insertion in its proper place, but as it may be of some consequence to the writer of it to receive an early solution of his difficulty, we insert it in this place, and request; that those of our correspondents who may have considered the subject, would answer it.

"In the service appointed by our church for the ordering of priests, they are exhorted to give themselves *wholly* to their office. Is it consistent with the obedience due to this exhortation, with the spirituality of the clerical character, and with the ministerial duties of a beneficed clergyman, to act as a civil magistrate?

"The foregoing question is stated in *general* terms, but as the answer may be thought in some measure to depend upon *particular* circumstances, it is right to add, that the person applying for instruction on this subject, is a young clergyman, about to be presented to a living situated in a very populous district, where great vice and immorality prevail, and the interference of civil authority is frequently called for."

We beg to inform B. F. that we have deferred our extracts from *Nowell's Catechism* till the beginning of the year, in order that the whole may appear in one volume.

We are extremely obliged to a venerable and much esteemed friend in Edinburgh, for several interesting articles lately sent to us, of which we shall avail ourselves in due time.

It would take a great many words to explain to J. L. our reasons for departing from our original intention of publishing Supplements.

ERRATA.

No. IX. Page 572, col. 1, line 4 from the bottom, for πρωντος, read πρωτοτοκος.

No. X.....630, col. 1, line 12 from the bottom, for *Paul*, read *John*.

662, col. 2, line 5 from the bottom, for *guarded*, read *unguarded*.

688, Answers to Correspondents, line 6, for Sunirensis, *read* Surriensis.

THE

CHRISTIAN OBSERVER.

No. 12. *DECEMBER*, 1802. [No. 12. Vol. I.

Religious Communications.

AN ACCOUNT OF CLEMENS ROMANUS.

(Continued from page 692.)

CONTINUATION OF THE ABSTRACT OF HIS EPISTLE TO THE CORINTHIANS.

LET us not, my beloved, join with such as exclaim, "Where is the promise of his coming?" Let us rather consider the evidence, which the succession of day and night, and the dissolution and growth of seeds, afford of that resurrection, of which our Lord Jesus Christ is the first fruits: we shall not then think it strange that God should raise those up who trust in him and serve him. Having this hope, let our hearts be fixed on him who is faithful to his promises, and just in his judgments, and who cannot lie. And as we cannot flee from God, who sees and hears all things, and who comprehends all things in his embrace, let us stand in awe of him, laying aside every impure desire, and wicked work, that through his mercy we may be saved from future condemnation. Let us also love him who has made us the objects of his choice, and draw nigh to him with pure hands and a holy heart: and being his portion, let us carefully abstain from evil speaking, abominable lusts and impurity of every kind, and from that pride which is hateful to God; and let us practise universal holiness. Let us be clothed with concord, being chaste and humble, avoiding all detraction, and being justified by our works, not by our speeches: for shall a man full of talk be justified? God hates such as exalt themselves. Arrogance and presumption characterize those who are accursed of him; but meekness, humility, and gentleness, those whom he blesses.

Let us then lay fast hold of his blessing; and that we may know how it is to be obtained, let us consider what has taken place from the beginning. Was not Abraham blessed, because through faith he wrought righteousness? Isaac also, in the confident persuasion of what was to happen, cheerfully yielded himself a sacrifice. These were greatly honoured, not for their own sakes, or on account of their works, or the righteousness which they had wrought, but through the will of God: and we, in like manner, being called by his will in Christ Jesus, are not justified by ourselves, neither by our wisdom, knowledge, nor piety, nor even by those works which we have performed in holiness of heart; but by that faith, whereby the Almighty has justified all men from the beginning.

But shall we, on this account, my brethren, be slothful to perform good works, and forsake the law of love? God forbid! Let us unweariedly fulfil his will, and with all our powers, work the work of righteousness. The faithful labourer receives the bread of his labour; but the indolent and remiss cannot meet the eye of their employer. We must, therefore, not be slothful in the performance of any good work. Let us be subject to his will, as the angels are, and being gathered together with one heart, as well as in one place, let us, with one accord, earnestly cry unto him, that we may be made partakers of his glorious promises.

Beloved, how wonderful are the gifts of God! The hope of immortal life! glory begun in righteousness! assured faith! and holy moderation! These are the effects of his bounty which we discern and feel even now; but the excellency and extent of those things which are prepared for them that wait for him in faith and patience,

God only knoweth. In this way, therefore, we have found Jesus Christ our Saviour, the High Priest of our oblations, and the helper of our weakness: by him, who is the brightness of the Divine Majesty, are our minds opened: by him are our darkened understandings enlightened: by him we enjoy the knowledge of immortality; while his enemies, even the wicked who oppose their own wills to the will of God, shall be made his footstool.

Let us also, in our warfare as Christians, imitate the order and discipline of soldiers in an army, considering that all are not generals, or tribunes, or centurions, but to every one a station is appointed by the commander, and in that station he remaineth. The great cannot subsist without the little, nor the little without the great. Let, therefore, the body of Christ be preserved and united in us; let every one be subject to his neighbour in charity, in that station wherein he is placed. Let not the strong contemn the weak; and let the weak pay respect to the strong. The rich ought to be bountiful to the poor; and the poor ought to bless God for having raised up for him a benefactor. The wise ought to prove his wisdom, not by words, but by good works. The humble ought to leave it to another to praise him; and the chaste ought not to be high-minded, knowing from whom he hath received the gift of continence. Let us, in short, consider who and what we are, and how he who formed us, prevented us with his benefits even before we were born. In obedience to his commands, every thing ought to be done in due order; our oblations ought to be made, and our religious offices performed, at stated and regular seasons, as well as at the places, and by the persons whom he, by his authority, hath appointed; that being thus done according to his will, they may be acceptable to him. Moreover, to the High Priest, by the Levitical law, are assigned his peculiar functions; and the Priests and Levites each fill their proper stations; but the Layman is to confine himself to such things as are commanded to Laymen. The appointed sacrifices, also, are only offered at Jerusalem; and they who transgress this order, shall die the death. But, my brethren, the greater is your knowledge, the greater also is your danger, if ye transgress.

Jesus Christ was sent by God to preach the Gospel, the Apostles by Christ, and both according to the will of God. When, therefore, they went forth, and preached the word in provinces and cities, they ordained the first fruits of their ministry, after having proved them by the spirit, to be bishops and deacons over such as should believe. Our Apostles likewise, being informed beforehand by our Lord Jesus Christ, foresaw that strife would arise respecting the name and office of bishops, for which reason they made the appointments already mentioned, and afterwards laid down a rule for the succession, that when they themselves should fall asleep, other approved men might follow in their office and ministry*. Wherefore we do not think that such as were appointed by them, or other chosen men, with the consent and approbation of the whole Church, and who have exercised their ministry blamelessly, humbly, gently, and disinterestedly, can be justly deprived of their office. It would be no small sin in us to do so. But happy are those presbyters who are already departed in peace and joy, and have no longer any fear of such a deposition as ye have inflicted upon some pious and blameless ministers who are yet alive. Ye are, indeed, contentious brethren, and zealous about things which belong not to salvation. But search the Scriptures, which are the true words of the Holy Spirit: nothing perverse or unjust is written there. There you will not find that righteous men were ever cast off or persecuted by holy men, but by the wicked and unjust. But be ye joined to the innocent and the righteous, for they are the elect of God. Why do wrath, contentions, schisms, and warfare, rage among you? Have we not one

* It is impossible calmly to weigh the arguments incidentally introduced by St. Clement, in this place, without acknowledging that it furnishes good ground for considering the three orders of ministers which exist in our Church as agreeable to the institution of Christ. The Apostles and their successors, to whom the name of Επισκοποι was afterwardsappropriated, correspond to our Bishops; the Elders or Presbyters to our Priests; and the Ministers to our Deacons. (See Christ. Observ. p. 572 and 713.)

God and one Christ? Is not one spirit of grace poured out upon our hearts? And have we not one calling in Christ? Why then do we rend in pieces the members of his body? nay, why do we stir up sedition against our own body? forgetting, in our madness, that we are members one of another? Your schism hath subverted the faith of many; it hath caused that of many to totter; it hath given grief to all of us; and yet you allow it to continue.

Who among you has a generous and tender heart? who is endued with compassion and love? Let him say, if these contentions and these schisms be on my account, I will depart whithersoever you will, only let the flock of Christ continue in peace under its appointed ministers.

Let us pray, likewise, for those who have fallen into sin, that they may be renewed in meekness and lowliness of mind, that so they may submit, not to us, but to the will of God. Let us, also, revive the spirit of discipline which used to give no offence, for reproof is profitable to us, and it unites us to the will of God. And ye who have caused this sedition, repent and submit yourselves to your Presbyters, bending the *knees* of your *hearts;* laying aside pride and arrogance; for it is better for you to be little, but approved in the fold of Christ; than to be high-minded, and to be cast out.

Now may the all-seeing God, the ruler of our spirits, and the Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him, to be his peculiar people, grant to every soul which calleth upon his glorious name, faith, fear, peace, patience, long-suffering, temperance, holiness, and wisdom, through our great Master and High Priest, Jesus Christ, through whom be unto him all glory, majesty, power, and honour, both now and ever. Amen.

To the Editor of the Christian Observer.

SIR,

HAVING noted in one of your numbers an allusion to the Prophecies relating to the Turks, and supposing that you had the Apocalypse in view, I was pleased to find that you were not in the number of the *despisers of prophesyings*, and that you judiciously called your readers attention to this particular prediction. It is, indeed, one of the clearest prophecies in Scripture, and most generally understood; nor do I find any material discordance among the Protestant interpreters, till they reach the tenth chapter of the Apocalypse*. The great chain of interpretation is there first broken, and the ordinary reader confounded by variety of opinions; and led to cast away the sacred book in doubt and perplexity. Here then is a *dignus vindice nodus*, the *jugulum causæ*, and I could much wish to see this particular place connected with the subsequent chapters, by a skilful interpreter. In the mean time permit me to offer a few remarks on the subject. I believe it will be allowed by most, that the sixth trumpet is the second woe (Rev. viii. 13.); or the introduction of an enemy which *triumphs* during his allotted time over the Anti-Christians. This enemy is said to be bound *on* or *by* the Euphrates (1 Esd. i. 25. Sept.) in allusion to the restraint of the Turks, by the Crusaders, (Rev. ix. 14.) Their period of triumph is limited, at ver. 15. to three hundred and ninety-one days, or prophetical years, during which they continue the slaughter of the third part of men. The Turks are so clearly pictured in the remaining verses, that all Protestant interpreters, of any eminence, from the time of Mr. Brightman to that of Bishop Newton, consider the meaning almost as self-evident. Nor do I find any material disagreement in their statement of the epoch of the victorious period of the Turks. The latest epoch is that of Mr. Whiston, A. D. 1302. But allowing for a small latitude of difference, it may be observed, that they all conclude this period, within the thirty last years of the seventeenth century; i. e. they fix the termination of the second woe (Rev. xi. 14) in the termination of the seventeenth century.

If this statement is granted, the consequence seems to be, that all the intervening predictions from ch. x. 1. to ch. xi. 14. relate to events preceding the eighteenth century, and that of course the seventh trumpet has

* See Dr. Pearcy's Key to the New Testament, and Mr. Whiston on Rev. ix.

long ago sounded, and the vials contained in it, begun to be poured out*; for the seventh trumpet quickly follows the termination of the sixth. The fall of the tenth part of the city must have taken place about the end of the said woe, and the resurrection of the witnesses have been accomplished.

This view of the subject is confirmed by all the historians of Turkish affairs, and particularly by Mr. Eton, who points out that the siege of Vienna, in 1683, was the last successful campaign of the Turks; and, Sir Paul Ricaut shews most clearly, that before the year 1698, the Turks ceased to be a woe to Christendom; as is manifest from the following passage in vol. iii. p. 328. "This year, (1689) begins with the surrender of the strong city of Sighet, to the clemency of his Imperial Majesty, not being subdued by arms, but by famine. In the mean time the Turkish ambassadors pressed with much importunity to be admitted into audience, that they might deliver their credentials, and execute the commands of their master; but the imperial ministers were not, it seems, so much in haste, intending first to deliberate in what manner they were to be received, and what answers were to be given to their submissive requests for peace; a matter unknown before to the Turks, who, since the beginning of their empire, had never before been acquainted with the manner of supplicating for peace. But the fortune of the world being now changed, and the game running high in the Emperor's hand, expedients were contrived rather to return a plausible case of denial, and a justifiable ground for continuing a war, than how to form and project advantageous articles for a peace." Again, p. 557, he adds, "The successes which the Christians had gained over the Turks, in all places, through the whole course of this year, 1697, put them into a kind of despair of being any more victorious, but rather to yield to the hand of God, and to fix a period to the limits of their empire, which they believed, by the Providence of God, was no farther to be extended."

You will highly oblige the author of these remarks, by inserting them in your excellent work, and by setting him right in a point which appears to him of no little importance.

JUVENIS.

* See Mr. Faber's Sermon on the Seven Vials.

To the Editor of the Christian Observer.

SIR,

I HAVE lately been engaged in a reperusal of the works of that admirable theologian and philosopher, the late Rev. William Jones; whose praise is in all the Churches, for the eminent services which he has performed in the cause of Christianity. I had read many of his pieces in their detached form, at different times, during the author's life, and had deposited them on the shelf of my library; where, whenever they caught my eye, they always excited pleasure in my mind. And having lately become a possessor of the uniform edition, printed since the author's death, I have set myself to read it, and have found great satisfaction and improvement in the employment.

My approbation, however, of these excellent productions of his masterly pen, is at times mingled with regret. Nothing human is perfect; no water, but that which flows from the living fountain, is absolutely pure. It appears to me, that the truth of this remark is exemplified in some parts of Mr. Jones's writings. Here and there a sentiment occurs which perplexes and grieves me; and the more highly I estimate the general plan and design of his compositions, the more I lament any erroneous mixture which they seem to contain. While I make these remarks, I am conscious of my own ignorance, and desirous of having my judgment rectified if it has erred; and therefore propose to state a point on which I differ from my favourite author, that some one of your correspondents may shed such light on the subject, as may remove the embarrassment of my mind.

I do not quarrel with Mr. Jones on account of his Hutchinsonianism; for I am myself strongly attached to the views which bear that opprobrious name. I feel no objection to his zeal, in support of the Church of England; for I am myself a decided Episcopalian, and a cordial friend both to the doctrine and discipline of the Establishment. It is on topics which have

no necessary connection with either of these things, that I doubt the propriety of Mr. Jones's statements.

The object to which I would now call the attention of your readers, for the purpose of obtaining farther information, is this writer's doctrine of baptism. This he frequently states; and that I may do justice to his opinion, I give it in his own words, vol. vi. p. 424. "There is then a new birth of the *spirit;* but as *water* is mentioned with it, it must mean the new birth in Christian *baptism.* There is also a *regeneration* spoken of by St. Paul; but as it is called the *washing* of regeneration, this also must refer to the water of baptism. The Church of England follows this doctrine of the Scripture, and understands regeneration as the gift of God in baptism: for this is the language of the Church in the office:—*We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit.* Regeneration, therefore, is the work of the Holy Spirit in baptism: and neither the Scripture nor the Church give us any encouragement to believe, that Christians are ever baptized by the hearing of a sermon," &c.

Now if I have not misconstrued this, and other like passages, in Mr. Jones's works, it is his doctrine that the outward visible sign and the inward spiritual grace of baptism are so linked together by the divine constitution, that they are never separated; insomuch that every person who is duly baptized, according to the order of our Church, is also regenerated; and that the grace of regeneration is never bestowed but at the time, by the mean of baptism. If this be his meaning (and I believe I have not mistated it) I own that I have considerable objections to it.

If it had been stated that the inward and spiritual grace, of which water is an outward and visible sign, does oftentimes attend the administration of the rite; or that the prayers of a godly minister, and believing parents and sponsors, are always answered, according to the divine promise, by a communication of the grace which is then implored, I should have started no objection. But it must be granted that (however contrary to the design of the Church-service, which is truly spiritual both in its object and forms) the ceremony *may* occasionally be performed, when neither minister, parents, sponsors, nor its subject, have any conception of its design, or any desire after the blessing which it is intended to convey.

Now if a reception of baptism, that is, of the outward and visible sign, necessarily is accompanied with the inward and spiritual grace; then every baptized person is, at the time immediately subsequent to his baptism, a genuine Christian, a man "in Christ;" and *if any man be in Christ, he is a new creature.* But to believe that many baptized persons, both children and adults, are *new creatures,* who never, from the earliest dawn of reason to their dying hour, discover one symptom of a new and spiritual life imparted to them, requires as much credulity of mind as to believe that a consecrated wafer is turned into flesh, and wine into blood, by ministerial benediction. How can it be said of the adult partaker of baptism, who comes to that ordinance on merely worldly motives, and for merely worldly ends (as I have known some persons to have done) and who before lived in the habitual practice of open sin, and continues afterwards in the same habitual practice of open sin, that in him *old things are passed away, and all things are become new?* Yet this is predicable of every one who is *a new creature,* and every regenerate person is *a new creature.*

Again: can a man be *a new creature,* without being *in Christ,* or a Christian? Assuredly not; because faith, according to the Scriptures, being the link of union between Christ and the soul, is the influential principle which produces that change of heart and life, which is described by the phrase. Now faith often, (if not always, where sincere adult professors were concerned) preceded baptism in the Primitive Church; as, for instance, it was the ground on which Philip admitted the Eunuch to baptism. But if that *faith,* which is *of the operation of God,* invariably *worketh by love,* as our 12th article teaches, then it cannot precede regeneration; but must either be coeval with it, or subsequent to it; and, therefore, regeneration may precede baptism, though the latter is absolutely necessary, whenever it can be obtained, for admission to the privileges of the Christian Church, and as a mean of increasing that grace which had been

before received. If regeneration, or a new birth, be essential to spiritual life; and if faith be a symptom of that life; then was the Ethiopian Eunuch regenerated before he was baptized. "Whosoever believeth that Jesus is the Christ, *is born of God.*" 1 John v. 1.

Another, and in my opinion an unanswerable argument, may be drawn from the sacrament of the Lord's Supper, to prove that divine regeneration doth not always accompany the reception of baptism. For if *strengthening and refreshing* grace be not derived from the celebration of the Eucharist, and a participation of the consecrated elements, unless they be received in faith; i. e. if the inward and spiritual grace in one sacrament depend on the partaker's previous state of the soul; must it not of all necessity be maintained, that the same takes place in the other also? Otherwise, such a representation of the infallibly regenerating effect of baptism gives to that sacrament a superiority to the sacrament of the Lord's Supper, which no authority, human or divine, has attributed thereto. For neither has our Church asserted, nor will any Divine in our Church maintain, that he who partakes of the consecrated bread and wine unworthily, eateth the flesh and drinketh the blood of the Son of God.

Besides all this, is it not maintained by the advocates for infant baptism, as one of the main pillars of their fabric, that baptism was substituted by the divine authority of our Saviour, in the place of circumcision, and that the same effects flowed from the latter under the Law, as are derived from the former under the Gospel. Now if this be admitted, it will follow that, as the rite of circumcision was in use till it was superseded by a change of the dispensation, those Jewish converts, who were both circumcised and baptized, were partakers of a double regeneration, if the outward and visible sign was always accompanied by the inward and spiritual grace. But a two-fold regeneration is an absurdity which needs no explanation.

Mr. Jones (p. 225 of the same volume,) says, "The receiving of the Holy Ghost, so far as this is the effect of preaching, is different from what is done in baptism, and is not what is meant by regeneration or the new birth. If it can be shewn, that the Gospel any where promises a new birth, independent of baptism, we will believe it: but as the Church could never find it, we never shall; and they that teach it, and say there is experience for it, have no warrant from Scripture." Now, though I do not recollect any passage in which a new birth is *promised* independent of baptism, several texts may be produced in which it is spoken of without any reference to baptism, and positively ascribed to the instrumentality, not of baptism, but of the word of God. Such is the representation of St. Peter, 1 Ep. i. 23. "Being *born again*, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever;" where the preposition διὰ, governing a genitive case, denotes the medium or instrument through which the effect is produced, as in Luke i. 70. John i. 7. &c. Another decisive passage is James i. 18. "Of his own will *begat he us with (διὰ) the word of truth.*" (See also 1 Cor. iv. 15. 1 John iii. 9. and v. 1, 18.) Can any texts be produced in which regeneration is ascribed, with equal precision, to the instrumentality of baptism?—I know of none.—To the same purpose good Bishop Latimer, who may well be supposed to have understood the doctrine of the Reformers, being himself one of them, speaks in his sermon on "the parable of a king that married his son;" in which he commends the office of preaching, and says, "It is God's instrument, whereby he worketh faith in our hearts. Our Saviour saith to Nicodemus, *except a man be born again, he cannot see the kingdom of God.* But how cometh this regeneration? By hearing and believing of the word of God: for so saith St. Peter, *we are born anew, not of mortal seed, but of immortal, by the word of God.*"

I am aware that the early writers of the Christian Church, to whose opinions a very high deference is due, use the words baptism and regeneration as synonymous terms *; and that the Reformers of the Church of England have followed their example. But may not this be accounted for by considering that judgment of charity respecting all professors of

* See Wall's History of Infant Baptism.

religion, which is justified by the inspired writers, who address all the members of a church as saints, elect, called, &c.; even while the epistle, to which the address is prefixed, shews, that there were many unsanctified persons within the pale of that very Church? And may not the adoption of the term, by which the inward and spiritual grace is described as a substitution for that which expresses the outward and visible sign, be justified by Scripture usage; since (as Mr. Hart observes in his excellent letter on Dr. Gill's reasons for separating from the Church of England*) "the Holy Scriptures, as well as profane authors in all ages and languages, have done the same thing. It appears from the first chapter of Leviticus, that if an Israelite presented a burnt-offering to the Lord, conformably to the rules prescribed, *it was accepted for him* (ver. 4.) *to make an atonement for him.*" The sacrificed animal was only an emblem, which "pointed to *the Lamb of God which taketh away the sin of the world.* John i. 29. Yet to the type is attributed that expiatory effect, which can be true only of the antitype. *All flesh is grass,* Isaiah xl. 6. (i. e.) it resembles grass in some of its attributes. *This* bread *is my body,* (i. e.) the symbol or representative of it. *That rock was Christ,* 1 Cor. x. 4; not literally, but emblematically, &c."

I should suppose, that if any *apparent* discrepancy should exist between the Common Prayer and the Articles of our Church, the latter should, on many accounts, be referred to as the standard of her doctrine. Now the 27th article appears to me inconsistent with the notion, concerning which I have been expressing my doubts. Let the reader judge for himself. "Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a *sign* of regeneration or new birth, whereby, as by an instrument, they that *receive baptism rightly* are grafted into the Church. The promises of the forgiveness of sin, of our adoption to be the sons of God by the Holy Ghost, are *visibly signed and sealed, faith is confirmed,* and *grace is increased, by virtue of prayer to God.*" Now repentance and faith, which are effects of the new birth, (for whosoever believeth that Jesus is the Christ is born of God) are required by our church to a right reception of baptism. And it is to be observed, that the article, so far from making regeneration the necessary effect of baptism, supposes regeneration to precede it; for it says, that by this rite duly performed "grace is *increased,*" implying its antecedent communication: and as a man must be born, before he can perform the functions of a man; spiritual life must be kindled, before it can be capable of an increase.

If any one of your readers should kindly undertake to diffuse some farther light on this important subject, either by confuting my mistakes and rectifying my errors, or by confirming my views; I would request him to peruse what Bishop Burnet has written on it in his Exposition of articles 25 and 27; what Archbishop Usher has said in his Body of Divinity (p. 415, third edition. 1649); and particularly Dr. Thomas Bray's Exposition of the second answer in the Church Catechism, in his "Catechetical Lectures." I would have transcribed some passages from these authors, if I had not been afraid of occupying too much room in your valuable miscellany.

JAMES.

* This valuable tract, of which we understand that the London booksellers, Rivington, &c. have received a fresh supply, is, indeed, worthy of our warmest recommendation.

To the Editor of the Christian Observer.

SIR,

THE clergyman of my parish lately preached a sermon from these words, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God," in the course of which he traced, with great precision, various deceptions which men are apt to practise, in order to conceal from themselves their want of real religion; and proved, as I thought very satisfactorily, that conformity to the revealed will of God is the only admissible evidence of a state of acceptance. I went home deeply affected by many of the preacher's remarks, and disposed to

bless God for the advantages I enjoyed in having a pastor, who, while he exemplified in his own life the genuine spirit of Christianity, was so faithful in reproving the errors and rectifying the mistakes of his congregation. Some friends, however, who had also heard the sermon, and to whom I communicated my opinion of it, I found to be of a very contrary way of thinking. They disapproved of it as a *legal* discourse. This diversity of sentiment introduced an amicable discussion as to what was fairly implied in the term "preaching Christ." My friends, who, I must confess, were all of one mind, and consequently left me in a very small minority, contended that "preaching Christ," principally, if not exclusively, respected the display of God's mercy to a lost world, while I was disposed to maintain that it included also the awful denunciations of God's wrath against the impenitent. In support of my own views, I produced a folio volume which stood in the lower shelf of my book-case, and read to them the following passage, which I had heard my good old father greatly commend for its sound sense, and the margin of which I had been led, by that circumstance, very conspicuously to mark with my pencil.

"Some men say, that it is preaching Christ, and setting forth God's love, that will win sinners the best, and that terrors do but make unwilling hypocritical professors. This makes me remember how I have heard some preachers of these times, blame their brethren for not preaching Christ to their people, when they preached the danger of rejecting Christ, disobeying him, and resisting his spirit. Do these men think that it is no preaching Christ (when we have for many years told them the fullness of his satisfaction, the freeness and general extent of his covenant or promise, and the riches of his grace, and the incomprehensibleness of his glory, and the truth of all) to tell them afterwards the danger of refusing, neglecting, and disobeying him? and of living after the flesh, and preferring the world before him? and serving Mammon, and falling off in persecution, and avoiding the cross, and yielding in temptation, and quenching the spirit, and declining from their first love, and not improving their talents, and not forgiving and loving their brethren, yea, and enemies, &c.? Is none of this the Gospel? nor preaching Christ? Yea, is not repentance itself (except despairing repentance) proper to the Gospel, seeing the law excludeth it and all manner of hope. Blame me not, reader, if I be zealous against these men, that not only know no better what preaching Christ is, but in their ignorance reproach their brethren for not preaching Christ, and withal condemn Christ himself and all his Apostles? Do they think that Christ himself knew not what it was to preach Christ? or that he has set us a pattern too low for our imitation? I desire them soberly to read Matt. v. vi. vii. x. xxv. Rom. viii. 4. from the first verse to the fourteenth Rom. ii. Heb. ii. and iv. and v. and x. and then tell me whether we preach as Christ and his Apostles did.

I say, we do set forth God's love, and the fulness of Christ, and the sufficiency of his death and satisfaction for all, and the freeness and extent of his offer and promises of mercy, and his readiness to welcome returning sinners: this we do first, mixing with this the discovery of their natural misery by sin, which must be first known, and next we shew them the danger of neglecting Christ and his offer. 2. When we find men settled under the preaching of free grace, in a loose contempt or sleepy neglect of it, preferring the world and their carnal pleasures and ease, and the indulgence of their evil tempers, before all the glory of heaven, and the riches of Christ and grace, is it not time for us to say, "How shall ye escape if ye neglect so great salvation? And, of how much sorer punishment shall he be thought worthy, that treadeth under foot the blood of the covenant, &c." Doth any of the Apostles speak more of hell-fire, and the worm that never dieth, and the fire that never is quenched, than Christ himself doth? Alas! what work should we make, if we should stroke and smooth all men with antinomian language? It were the way to please all the careless, sensual, ignorant multitude, but it is wide of Christ's way to save their souls. I am ready to think that these men would have Christ preached, as the papists would have him prayed to, who say Jesus, Jesus, Jesus, a number of times to-

gether, and call this praying to him: so to have the name of Jesus Christ often in the preacher's mouth, some people think is rightly to preach Christ."

This passage, however, by no means terminated the discussion. My friends still retained their own views, and I was unwilling, though I found myself by no means a match for them in argumentation, to give up hastily an opinion which I thought scriptural; and which was sanctioned by one, whose discriminating judgment and cheerful unaffected piety are still the subjects of many a pleasing recollection. I have resolved, therefore, to submit the whole affair to you, in the hope that, should you think proper to insert my letter in your miscellany, some one of your numerous correspondents, who has maturely considered the point, will inform me what it is *to preach Christ*.

Br——l. N. N.

To the Editor of the Christian Observer.

SIR,

THERE is an expression, not uncommon among religious people, which has, I think, been greatly misunderstood, or misapplied, viz. the *Leadings of Providence*. I have heard this question proposed, "How may we discern the Leadings of Providence?" I beg leave to offer a few thoughts on the subject.

The meaning of such a question I should suppose to be this—How may we know, in cases of doubt and difficulty, the way which God seems to point out? In answer to such an enquiry it may be observed, in the first place, that we can never safely conclude that God points out this or that way, because it is *easier* than any other. However God may be pleased, on some occasions, to make the way of his people plain before them, we have no grounds to believe that he *generally* leads them in that way, which, in the common sense of the word, is *easy*; on the contrary, many scriptures intimate that he leads them in difficult paths, to humble them, and to prove them, and to shew them what is in their heart. If the ease, with which a thing may be accomplished, is to be considered as a providential intimation of God's will, we may often justify wickedness. Hazael knew from the Lord, that he was to be king of Syria in his master's room, (2 Kings viii. 13.) His master's situation at that time was such, that he could, with ease and secresy dispatch him: accordingly he did so (ver. 15); but no one will be so absurd or wicked as to say, that the convenient opportunity which he had of doing this was a divine intimation that he should commit the act. On the other hand, David had a promise from God that he should be king of Israel in the room of Saul, and was actually anointed by Samuel. Under these circumstances he once found Saul, in a defenceless state, in a cave; he could with all ease have slain him, and a way would thus have been open for his accession to the throne. Abishai, who attended him, pronounced it a providential call, "God hath delivered thine enemy into thine hand this day." But David thought otherwise: he had more knowledge of his duty than Abishai had, and therefore would not put forth his hand to hurt the Lord's anointed.

Secondly—It is equally unsafe to judge of the will of God, from *strong impressions* upon the mind. Many well-disposed persons place an undue and dangerous confidence in these. It would, perhaps, be going too far to deny, that God has ever communicated his will to holy men in this manner; but it is certainly of great importance to remember, that impressions may come from a bad, as well as from a good, quarter. Satan often infuses sudden thoughts into the mind; and, more effectually to gain his purpose, transforms himself into an angel of light. All impressions, therefore, should be brought to the touchstone of God's word: they should be jealously examined, and scrupulously tried by the only rule of duty, and no further attended to than as they agree with that rule, which they assuredly will, if they come from God. He will never impress any thing on our minds which is contradictory to his own words.

The same observations may be applied to *dreams*. I know that many religious persons have a propensity to be led by them. No doubt the will of God has been, on many occasions, revealed to his servants in this way: but dreams may be traced to various sources; some may be from God;

others, we can scarcely doubt, from their nature and tendency, are from wicked spirits; but, in general, we may presume that "a dream cometh from the multitude of business." Now when a man is perplexed about any matter, nothing can be more natural than that, having his thoughts much employed on the subject by day, he should dream about it in the night, and dream too that he adopted some particular mode of conduct; but it would be very absurd to infer, that *that* mode of conduct *ought* to be adopted. The utmost which can fairly be allowed is, that the hint should be duly weighed, and tried in the same way as impressions, by the only rule of duty—the word of God.

With regard both to impressions and dreams it may, I think, be justly observed, that if ever the will of God has been signified in these ways, the occasions have been extraordinary, and we have thence no warrant to expect intimations of the same kind. Besides, having now a complete volume of God's revealed will, we have no right to look for direction, in the path of duty, to any other quarter; and even in seeking it there, a caution may not be unseasonable. Some well-meaning Christians are apt to judge of the will of God, or what they term the Leadings of Providence, in any matter, from particular passages of Scripture, which present themselves on opening the Bible for the purpose. Such conduct, however, savours of enthusiasm, and is not unlike tempting God.

After all these observations, it will be said, no direct answer has been given to the question, How may we judge of the Leadings of Providence? By way of answer to the enquiry, I would suggest the following hints, each of which might be considerably enlarged upon.

1. It is a great thing to be in the habit of holy and humble intercourse and communion with God; those who are so, will not be permitted greatly to err. "In *all* thy ways acknowledge him, and he shall direct thy paths."

2. An enlarged acquaintance with the word of God will be peculiarly helpful in cases of doubt and perplexity. That word contains sufficient rules and directions for every part of our conduct in life; and those who are conversant with it, and study it with humility and prayer, will be able to select such instructions as are adapted to their particular circumstances. The word of Christ, therefore, should dwell in us richly.

3. Prayer to God, on the subject of the particular difficulty, may be properly recommended. God has encouraged us to come to the throne of grace, in order to obtain grace to help in *every* time of need. Whenever, therefore, the understanding is unable clearly to discern the path of duty, (abstracted from which no Leadings of Providence are to be supposed) we should with humble boldness intreat the Almighty's blessing on the use of our reasoning powers, in investigating the directions of his written word. "If any man lack wisdom, let him ask it of God."

4. It is of very great importance to have acquired a habit of Christian self-denial: if we are defective here, our judgments may be easily warped; and many, it is to be feared, thus err: under the idea of following the Leadings of Providence, they hastily take the way of ease or inclination, instead of seriously and deliberately studying the rule of duty.

Lastly, Let me recommend patient waiting upon God as indispensably necessary; but to this we are, in general, exceedingly averse: when our minds are set upon a thing, our time is always ready; hence we are apt to go before our guide. "Tarry thou the Lord's leisure," is needful counsel. The great secret, indeed, respecting this subject, seems to be, "Wait on the Lord, and keep his way."

V. H.

For the Christian Observer.

SIR,

If there be any weight in the reasoning which I have adopted in my former papers, then it will follow, that the doctrine of episcopacy is a scriptural doctrine. I will therefore close the subject with these reflections.

1. The force of my remarks being admitted, some material difficulties in the history of the church will be obviated. Even Mr. Gibbon, who cannot be suspected of partiality in favour of the christian priesthood, has this observation:—"After we have

passed the *difficulties* of the first century, we find the episcopal government universally established, till it was interrupted by the republican genius of the Swiss and German reformers*." This remark is evidently founded on the supposition, that episcopacy receives no countenance from the New Testament. But admit this last position, and a greater difficulty will arise, against which Mr. Gibbon has made no provision. Who introduced the episcopal government into the church, which, at the end of the first century, was universally established? Many of the Apostles lived till more than one half of that century was completed. Every person who brought forward new opinions, however absurd those opinions might be, *is marked*, and his name is handed down to posterity. But if episcopacy was not established by the Apostles, the man who was the first author of this amazing change in the government of the church, has escaped the notice of history. Is this credible? Allow only a reasonable weight to the observations which I have before made, and the whole difficulty vanishes in a moment.

2. The apostolical origin of episcopacy being admitted, the great question is, not whether the Christian church can subsist without this order, any more than whether it can subsist without spiritual worship; but whether I am justified in rejecting the order, which is clearly apostolical, and more especially when I find this order established in my native country? If I am asked what I think of those foreign Protestants, who have cast off the episcopal government, I answer, *nothing*. To their own master they stand or fall. The question itself appears irrelevant. It becomes not me to decide respecting the state of others; but with humility and in the fear of God, to follow the steps of the Apostles as they followed their master. Neither sound doctrine, nor spiritual worship, nor apostolical government, is wanting in the united Church of England and Ireland. It cannot, therefore, be difficult, in my own case, to discover the path of duty.

3. In a country where such a church is established, if there be any truth in my former papers, it will be easy to see what degree of importance attaches to the numerous ordinations of certain classes of Dissenters, which we see advertised in the public prints, where one prays, and another exhorts, and another sings, and where all are equal. These things derive a consequence from the air with which they are brought forward; but it is sufficient to say, that nothing similar appears in any part of the New Testament.

WAYRING.

* Decline and Fall of the Roman Empire, vol. ii. p. 332. note, 8vo edit.

To the Editor of the Christian Observer.

SIR,

In addition to my observations in a preceding number on coroners' certificates, I send you for insertion (if you think it proper) exact copies of certificates, which I have very lately received along with funerals brought to my own church. The former is from the coroner of the county in which I reside, and is as follows:

County of } "To the Curate of ****, in
*****. } the said County.

"These are in the name of our Sovereign Lord the King, to require you, on the receipt hereof, to give christian burial to the body of R—— H——, upon whom the inquisition of me, the undersigned coroner, hath this day been had. Whereby it is found, that the said deceased came to his death by a certain quantity of earth and stones falling upon him when in a coal-pit, and that without any felonious circumstances attending the same, and for your acting herein this shall be to you sufficient warrant and authority. Given under my hand and seal the 25th day of October, in the year of our Lord 1802.

*** ****, Coroner."

This certificate would have run in the same form and words, if the subject of it had died by his own hands, and the jury had given a verdict of lunacy.

The latter is from the coroner of a county which borders on my parish, and is as follows:

****shire* } "To the Minister and Church-
to wit. } wardens of the Parish of *****, in the said county, and to all others whom it may concern.

"Whereas I, with my inquest, the day and year hereunder written, have taken a view of the body of J—— H——, who was accidentally killed, and now lies dead

in your parish, and have proceeded therein according to law. These are, therefore, to certify, that you may lawfully permit his body to be buried; and for your so doing this is your warrant. Given under my hand and seal this 16th day of August 1802.

**** ****, Coroner."

It would afford some relief to me, and perhaps to many other clergymen, if you, or some of your intelligent correspondents, could give a satisfactory answer to the following queries, viz.

1. What is the reason of so remarkable a difference in the certificates of the coroners of different counties?

2. Upon what law does any coroner ground his authority of laying his *mandate* on a clergyman in his majesty's name?

3. In the performance of ministerial duties, has a clergyman any rules to govern himself by, except the rubricks in the common prayer book, or if there is a doubt about the meaning of any rubrick, the direction of his ecclesiastical superiors?

4. Is a clergyman under any obligation to use the burial service over the corpse of a person who has destroyed his own life, because the jury have pronounced a verdict of insanity; which is almost always the case in this age of stupid inconsideration? Burn, in his Ecclesiastical Law, gives it as his opinion, that in such cases the service ought to be used. But it is certain the rubrick (which is confirmed by statute) very wisely makes no such distinction; and Burn, I think, gives no reason for his sentiment, except his own imagination, which no one will be inclined to take for law.

O.

We have received the following communication from a correspondent, on whose fidelity and accuracy we place such implicit reliance, that we have no hesitation in vouching for the truth of the narrative.

To the Editor of the Christian Observer.

SIR,

My situation as minister of a parish, in a part of the kingdom where a great many soldiers have been successively quartered during the late war, has afforded me much opportunity of observing and enquiring into the state of religion amongst that class of men. Although, for the most part, the character and conduct of the military presents a picture of impiety and licentiousness, from which the mind of the serious Christian turns with mingled abhorrence and pity, yet I feel much satisfaction in being able to bear testimony to several instances of genuine piety, even under all the difficulties and disadvantages which are attached to the life and habits of the soldier. I have spent many hours, in the course of the last five years, in very profitable and edifying communication with men of this description, who have withstood the temptations and opposition which the present state of the military calling presents; and who have unremittingly persevered in the profession and practice of religion, notwithstanding the influence and persuasion of evil companions, nay, too often the threats and persecution of their officers. The trials to which those, who are more than usually concerned for the welfare of their souls, are exposed to from the ill-will and derision of the world, is well known, but few, if any, are placed under more trying circumstances than the religious soldier. The hatred, scorn, and persecution, which he generally meets with, is far greater than that which usually falls to the lot of religious people of the lower classes, who are placed in other situations of life.

Shortly after the return of the Duke of York from Holland, one of the regiments, which had suffered very materially in the different engagements, was quartered in my parish. A private soldier called upon me one evening after divine service, with a request that I would explain a particular part of my discourse, which he had just heard, expressing, at the same time, much interest in the general subject of it. I found him to be a very well-informed man, of distinguished piety, and much religious knowledge. His language and address betrayed evident marks of strong natural sense, aided by an unusual acquaintance with the word of God, and the operations of his grace upon the heart.

From this man I received a most interesting detail of circumstances which occurred during the campaign in Holland, including a particular account of the temper and behaviour of many individuals before and during the

heat of battle. Such anecdotes, from a sensible and pious man, I consider as very valuable; for although we are at no loss in obtaining minute details of military operations from various quarters, both public and private, yet the *religious* history of a battle is one not always to be procured. I may possibly take some future opportunity of communicating to you this good man's remarks on the state of his comrades during that awful suspense between life and death which a battle occasions.

He frequently called upon me during the continuance of the regiment in my neighbourhood, and every succeeding interview gave me fresh proofs of his religious attainments. At that time he was the only man in the regiment who made any profession of religion, and on that account was ridiculed and despised by the greater part of his companions.

At length the regiment having nearly repaired, by fresh recruits, the loss sustained in Holland, was ordeared to join a camp then forming, for the purpose of collecting troops for the Egyptian expedition, under the command of Sir Ralph Abercrombie. A few days before their departure, W——, for that was his name, brought with him another private of the same regiment, who had expressed a particular desire to speak with me, but of whom he knew very little, except that in some of the engagements in Holland he had been observed voluntarily to seek danger, and needlessly to hazard his person, as if with a desperate resolution of ridding himself of life. On being introduced to me alone, the stranger said, that he hoped I should excuse the liberty he had taken of coming to request that I would purchase a small parcel which he had brought, in order to enable him to supply himself with a few necessaries preparatory to his voyage to Egypt, as he had no other means of raising a little money. He was a tall young man, of a dark sun-burnt countenance, having something in his aspect, speech, and address, which struck me as being above his present appearance. On opening his parcel, which he did not do without some confusion, it proved to consist of some clergyman's bands, one or two religious books, and some manuscript sermons. "Sir," said he, "you will hear with surprise, and I cannot mention it without some uneasiness, what I have for a long time concealed from every one around me, that I am in reality a brother clergyman, though now disguised in the habit of a common soldier. My father is a clergyman in Wales: he educated me himself for the church, and procured me ordination, with a title to a curacy at ——, in the county of W——: my name is E——. I continued upon that cure three years, during which time, I am sorry to say, through much imprudence and inattention to the decorum which suited my character, I contracted several debts, which I had neither means nor prospect of paying. Fearing disgrace and imprisonment, and knowing my father's inability to assist me, I quitted the town, and formed the resolution of enlisting as a soldier, which I shortly afterwards did, and was soon sent on the expedition to Holland, whence I lately returned. That you may have no doubts as to the truth of my story, which may possible induce you to sympathize with a brother clergyman in distress, I will shew you several letters and papers which, when you have read, I trust you will give me credit for the truth of my relation." He also wrote some sentences in my presence, which proved his handwriting to be the same with that of the manuscript sermons he had requested me to purchase. On examining the letters, (some of which were from his father, expostulating with him on his extravagance); and putting a variety of questions to him, I felt fully satisfied as to the truth of his story.

I was greatly concerned at what he had related, and began to enter into a close and friendly expostulation with him on the inconsistency of his present situation with the sacred profession to which he was bound by ties the most indissoluble: I urged the duty of his endeavouring to return, if possible, to the discharge of his ministerial duties, with a mind influenced and improved by the experience of past hardships and misfortunes. As he did not appear disposed to follow this advice, I brought forward, with much earnestness, every argument which Scripture or reason suggested to my mind on the subject, and begged that he would permit me to endeavour to procure his discharge from the army, by a

representation of his case to the Duke of York. Although he spoke to me with much civility, and thanked me for my advice, and the offer I had made, yet I was sorry to perceive a great reluctance on his part to avail himself of my counsel, and but little appearance of remorse for what had past: he talked like a man weary of the world, who had no desire to continue in it, and no hope of sustaining a respectable character in it; it was plain that no impression of a religious kind had been made upon his mind. The peculiarity of his situation, and the occasion of his coming, led him, at the same time, to pay attention to what I said. I entered into a long conversation with him on the nature and design of Christianity in general, as well as of the pastoral office in particular, examined him as to his views of the doctrines of the Gospel, and explained my own to him very fully: I entreated him to take what I had said in good part, and urged him, by every sacred consideration, to act the part which it appeared to me his duty and interest to adopt. He said but little in reply, and almost declined saying any more. I therefore purchased his little parcel, gave him a couple of books, and dismissed him with a blessing, once more entreating him to lay to heart what I had said. In two days the regiment went away, nor did I see either W——, or Mr. E—— before their departure.

A circumstance of so singular a nature frequently occupied my thoughts afterwards, and whenever I wore the bands which I had purchased from Mr. E——, I felt an increased interest in his behalf. From that time, till the return of our troops from Egypt, I had no opportunity of hearing any thing respecting him, except that a clergyman of his name had certainly officiated at the town which he had specified, a few years since: this I learned from a native of the place.

In June last, my old acquaintance W—— called upon me, and said he was just arrived from Egypt, and had a great deal to say to me. With the same excellence of heart and head, as he had testified on every former occasion, he entered into a clear and satisfactory account of the events of the Egyptian expedition, describing, in a very affecting manner, the outward hardships and dangers he had encountered, as well as the inward consolation and support which he had derived from the power of religion on his mind.

"I have now," continued he, "a story to relate which I am certain you will feel a deep concern in. You, without doubt, remember that young clergyman whom I brought to your house the year before last, the Reverend Mr. E——. At that time I knew very little of him; he, however, shortly after we had left you, observed, with some emotion, that what you said to him had made more impression upon his mind than any thing he had ever heard in the course of his life. He then made me also acquainted with his history, to which I was before a stranger. From that day I was confined in the hospital with a fever, and did not see him again before our departure for Egypt. We embarked on board of different ships; it was not, therefore, till our arrival at Malta that we met together. Mr. E—— took an immediate opportunity of saying, 'W—— I have long wished to see you, I want to tell you how greatly indebted I feel to that dear friend of yours at ——. I can never forget him: his words made a deep impression on my heart, and I trust, by the blessing of God, they will yet make a still deeper.'

"I found on conversing with him, that since I saw him he had become affected with a deep sense of his spiritual danger, and by meditation and secret prayer during the voyage, had acquired much insight into religion. He shewed strong marks of penitence, and gave a favourable hope of an important change having taken place in his views and dispositions. I was also happy to find, on the reassembling of the regiment after the voyage, that among the recruits were a few very seriously disposed. Mr. E—— and myself soon formed a little religious society amongst them, which gradually increased to the number of twenty-four: we met as often as possible to read the Bible together, converse on the concerns of eternity, and unite in prayer to Almighty God for his blessing on our endeavours. We derived much benefit from these meetings. Mr. E——, in particular, expressed himself highly delighted by such a profitable mode of passing those hours which, in our line of life, are too generally devoted to drinking, de-

bauchery, and profaneness. In his confidential conversations with me, he frequently mentioned your name, and shewed me the substance of your friendly advice to him, which he had from memory committed to paper.

"When we arrived on the coast of Africa, Mr. E—— and myself were in the same boat at the time of our landing at Aboukir. Throughout the whole of the tremendous fire which, for a considerable time, the French artillery kept upon us, I observed great coolness and patient fortitude in his countenance. His deportment was very different from what I had seen when we served together in Holland. At that time he always appeared desperate and careless; now I thought I could perceive a courage blended with humility, which evidently proceeded from a much more exalted source. We both, by the mercy of God, escaped unhurt on that day. Our little society continued its meetings as regularly as the trying circumstances of our situation would permit. Mr. E—— was three or four times engaged with the enemy afterwards, and always behaved both before and during the battle with much steady, and I may call it, godly courage.

"On the evening preceding the 21st of March, our whole society met together. Mr. E—— said, in the presence of the rest, 'I cannot account for the strong impression which has seized my mind, that I shall not survive the event of to-morrow's engagement: no such prepossession ever occupied my thoughts on any former occasion, I feel, therefore, strongly affected by this; but if it be thy will, O God, thy will be done!' We then united in prayer together for him, for ourselves, and for all our brethren in arms, beseeching God to prepare us for the awful trial, and give us grace either to meet death with joyful hope, or to receive his sparing mercy, if our lives should be preserved, with gratitude. Knowing the importance of the next day's battle, and the little chance we stood of all meeting again in this world, we embraced each other with peculiar attachment, and mutual recommendation to the God of battle and the preserver of souls. Oh, Sir! it was a happy, but trying season to us! I saw Mr. E—— an hour before the horrors of that bloody day commenced; his words were, 'Pray earnestly for me, and if I am killed, and you should be spared, give my last blessing to our worthy and dear friend at ——; tell Mr. ——,' continued he, 'that I owe him more than worlds can repay. he first opened my heart to conviction, and God has blessed it to repentance: through the unspeakable mercies of Christ I can die with comfort.'

"After the severe engagement which followed, wherein the brave Abercrombie fell, according to agreement, our little society met. Every life was spared, except that of poor Mr. E——, whose head was taken off by a cannon ball at an early period of the action. Such was the will of God. Whilst, therefore, we returned hearty thanks for our preservation, we blessed God's goodness for sparing the life of our departed brother, till by a lively exercise of faith and repentance, as we had every reason to trust, God had made him his own. I now also bless God, that I have had this opportunity of seeing and relating to you a story, which I know you rejoice to hear."

Without farther comment, Mr. Editor, I send you the above relation, which I have committed to writing with as much faithfulness and accuracy as I am able,

L. R.

For the Christian Observer.

ON THE RESPONSIBILITY OF MEN FOR THE CONSEQUENCES OF THEIR OPINIONS.

THE question, under what circumstances men may be charged with the consequences of their opinions, is of great importance to the decision of many controversies, at least, to the determination what judgment we ought to form concerning them. The popular sentiment upon the subject, as most popular sentiments are, is at variance with itself. On the one hand, it is represented as a law of candour, not to charge another with any consequences of his opinions, which he chuses to disclaim. And this sentiment is recommended by the easy introduction which it procures for principles, which, if attended with their apparent, perhaps their necessary consequences, would probably meet with some resistance. On the other hand, when men conceive themselves to have an interest in the degradation

or destruction of any principles, they generally act as if they considered it lawful to charge their adversary with all the consequences, which, with the least shew of reason, can be deduced from his opinion. So flexible a rule cannot be just: and upon a subject of such importance, we stand in need of a guide upon which we can depend.

It must then be premised that the subject here to be discussed, is not the *necessary* consequences of opinions; for to call them necessary, is to beg the question, and to decide the matter at once. Neither are the consequences into which we now propose to enquire *apparent* only. For then nothing would remain but to detect the sophistry which unjustly deduces them. The present subject of enquiry is much larger and much more important. It comprizes all those consequences which may be denominated *rational*. But as upon this term the whole of the ensuing reasoning will depend, it is necessary to explain with accuracy in what sense it is used. It is not then meant to describe a consequence which is rational *upon the whole;* for then there would be little difference between a rational and a necessary consequence. But it is intended to signify such a consequence as is deduced by the most legitimate ratiocination; *the particular principle alone being considered from which the consequence is derived.* In this sense, universal happiness is a consequence *rationally* deducible from the divine goodness.

Now to determine in what cases men are chargeable with the rational consequences of their opinions, the *subject* of those opinions, or the *degree of knowledge* which we possess concerning it, must be considered. Upon the nature and extent of human knowledge, the decision will entirely rest. Perfect ignorance and perfect knowledge are here, for obvious reasons, equally out of the question. But the intermediate space is vastly extended; and between the highest and the lowest degrees of human knowledge, there is a very considerable distance. For the purposes of the present argument, it will be sufficiently accurate to divide the province of human knowledge into two parts; the first of which comprehends those subjects which are beyond the reach of our faculties, and of which our knowledge is consequently imperfect; the second relates to those subjects, which may be represented as lying within the sphere of our comprehension, and concerning which we may attain a considerable degree of knowledge.

On subjects confessedly beyond the reach of human comprehension, we ought not to be made accountable for the consequences, which, nevertheless, we cannot deny to be rationally deducible from our principles; unless the connection of the one with the other be matter of certain knowledge or of highly probable inference. And we are exempted from the necessity of admitting such consequences, and of being accountable for them, in all cases in which the degree of evidence derived to them from their original principle is overbalanced by a greater degree of evidence arising from some other source. It was represented as a rational inference or consequence from the divine goodness, that universal happiness should prevail. It will be readily acknowledged, that of all subjects, the nature and operations of God, both from their sublimity and their magnitude, are the farthest removed from the comprehension of man. The information concerning this subject, which reason and revelation afford, is far from being perfect. The general knowledge, however, which we derive from these sources, is certain; and so likewise are many important particulars conveyed to us by the same means. Nevertheless, divine science is not systematically communicated. We do not behold it in all its relations and consequences. It resembles the information which we receive from credible authority, of a foreign country; in which the operations of nature are so different from what passes under our own experience, that our inferences from the known to the unknown phenomena, are almost totally precarious. How far this is the case in divine subjects, will be apparent, when we consider that the rational consequence, from the divine goodness, of universal happiness is directly contradicted by the most certain evidence of experience —by plain and palpable fact.

Not only the goodness, but the wisdom and power of the Divine Being, obliges us to infer the non-existence of evil. Nevertheless, in the portion of the universe with which we are concerned, we see evil, both moral and natural, abound. What then

is our conduct? Do we deny the divine perfections? Do we give up the evidence of experience and our senses? No: we acknowledge both the one and the other; but we acknowledge them to be irreconcileable*. This is an instance full to the point. It establishes, in the most decisive manner, the position, that cases may exist, in which we are entitled to the privilege of holding the principle, and yet disclaiming the consequence. For in proportion as any case approaches to that which has been mentioned, so far is the same conduct admissible. Under this description, therefore, is obviously included the case of those, who consider themselves justified in uniting the belief of the absolute dependence of man upon divine grace, with that of such a degree of freedom in rational agents, as renders them responsible for their actions. Yet from these two principles may be derived by a process, the legitimacy of which cannot be disputed, consequences diametrically opposite to each other. For it is easy to perceive, that were it not for the controul which these two principles mutually exercise over each other, the natural conclusion from the first would be, that man is a mere machine, while by the second we should find ourselves obliged to ascribe to him an absolute independence upon his Maker. The divine prescience equally militates with the morality of human actions, and the morality of human actions with the divine prescience.

In these, and in every similar case, we ought to consider the nature of the subject, and the limited capacity of the human mind; and the duties which we ought to learn from such considerations are, humility and charity. Could we submit to "know in part," the whole affair would be as intelligible as is necessary to our duty and happiness; nor should we indulge ourselves in an uncharitable opinion of those whose sentiments, although they may widely differ from our own, have nothing in them which is decidedly dishonourable to God, or hostile to religion and morality. Should they, however, come under this description, no mistaken notions of charity should deter us from opposing them with determination and zeal.

The reflections of an eminent prelate, upon the controversy existing in his time between the Lutherans and Calvinists, whose practice it was to charge each other with all the odious consequences, which could be deduced from their respective opinions, are distinguished by so much justice, and bear so immediately upon the present subject, that they well deserve to be brought forward. "He who believes," says the Bishop of Sarum, "that an ill consequence is justly drawn from any opinion, is in the right, when he is by that determined against it. But because he thinks he sees that the consequence is clear, and cannot be avoided; he ought not for that to judge so ill of those who hold the opinion, but declare at the same time that they abhor the consequence; that they prevaricate in that declaration; and that they both see the consequence and own it; though for decency's sake they disclaim it. He ought rather to think that either they do not see the consequence, but satisfy themselves with some of those distinctions with which it is avoided; or that though they do see it, yet they look on that only as an objection, which indeed they cannot well answer*." These sentiments, with those which follow to the same purpose, are not indeed expressed with the precision requisite upon such a subject; but their general excellence can hardly be denied.

From those subjects, concerning which our defective knowledge excuses us from the necessity of being responsible for the consequences of our opinions, let us now proceed to those, which comparatively lying within the compass of our faculties, will not admit the same liberty.

And here it must be observed, as belonging to the class of consequences justly imputable, that when any person holds an opinion, with a pro-

* The methods by which some have attempted to account for the origin of evil, reminds one of the opinion held by several eminent Mathematicians, that *nothing divided by nothing, may produce something.*

* See Exposition of the Articles, Preface, p. xvi, xvii; see, likewise, the Preface to Simeon's Helps to Composition, which breathes the same catholic, rational, and conciliating spirit. It may not be amiss, also, to attend to the manner in which St. Paul obviates the objected, and not irrational consequences of his doctrine. Rom. iii. 5, 8; vi. 1, 15; vii. 7.

fessed denial annexed thereto of that opinion, by the influence of which the consequences of the former are counteracted or controuled, all the consequences rationally deducible from the opinion which he maintains are justly chargeable upon him. So, if one who holds the doctrine of predestination, denies all liberty in human actions, he cannot in justice escape the imputation, that he roots up the very foundations of morality and responsibility. The same may be said of the doctrine of the necessity of divine grace, when maintained with the same exclusive rigour. Nor are the advocates of human liberty, when they proceed to the same excess, less liable to the rational consequence of their doctrine, which represents man as his own Lord, or his own Saviour.

But there are other cases of responsibility for the consequences of our opinions, besides those in which we impose the necessity upon ourselves. In all those cases, in which the *connection* between the principle and the consequence under consideration is placed within the province of reason, and is declared by reason to be just, the consequence is justly chargeable, even though it may be disclaimed. But as the whole depends upon the certainty or the probability by which that connection is established, great caution should be used, lest by mistaking a presumptive, or merely plausible argument, for certainty or probability, as is too commonly the case, we think ourselves at liberty to load an opponent with every opprobrious consequence, which can, by such means, be extorted from his opinions. The danger of mistake or abuse, however, does not invalidate the rule proposed; and it is a rule of great importance.

By this rule Cicero was justified in charging atheism upon the principles of Epicurus, though Epicurus did not admit the consequence*.

By the same rule we consider ourselves authorized to deny the claim of many writers, especially of modern times, who, from the general wreck of morals, which proceeds from the profligacy of their principles, would except particular virtues; either that they may more effectually recommend those principles, or throw a veil over their deformity.

On the ground that the connection in question is comprehended under the objects of human knowledge, we refuse to admit Voltaire as a theist; and with equal firmness we deny the pretensions of Middleton, of Priestley, and of Geddes, to the character of believers.

Finally; upon this principle it is, that we are supplied with a ready and a decisive reply to all those audacious propagators of opinions, in their tendency evidently destructive either of religion or social order, who may claim the privilege of not being pressed with the consequences of their tenets; and take sanctuary under that indulgent maxim of philosophical candour, which allows them a security from the imputation of any consequences of their principles, however evident, and however dangerous, which they use the precaution formally to disavow.

There are cases, however, of a third description, which demand some consideration. They are properly *exceptions* to that which has just been examined. They relate to such consequences as, although justly chargeable upon the principles from which they flow, yet, from a certain defect of understanding, extreme simplicity, inveterate prejudice, and other causes of a like nature, ought not to be urged upon the maintainers of those principles. They are, nevertheless, equally chargeable upon the principles, though not upon the persons holding them. They would be chargeable upon the persons, if these persons were sensible the consequences in question were necessarily deducible from their opinions. And this *may* be the case, although the consequences may be protested against with much earnestness and solemnity. The exception, however, here made, is absolutely necessary, unless we would contract the mercy of God, without authority.

It is upon this ground that Hooker, in his laboured discourse of Justification, defends the position, of which he did not doubt, that "God was merciful to save thousands of our fathers living in popish superstitions, inasmuch as they sinned ignorantly*,"

* Verbis reliquisse deos, re sustulisse. De Nat. Deor. l. i. § 85; see again the same book, § 121, and 123.

* § 9.

and denied the foundation, not directly, but by consequent *. Consequences being either immediate and evident, or remote and obscure, there remained a charitable hope that their error, being consequential only, might not operate to the exclusion of juster principles, nor deprive them of the mercy of God. J. M.

[The subject discussed by J. M. is one which does not seem to have been carefully weighed by Dr. Kipling, and some other late writers. We therefore recommend to their calm and attentive perusal the above able and judicious disquisition]

To the Editor of the Christian Observer.

SIR,

In your Number for October, your truly respectable correspondent, Onatrama, after some preliminary observations on the use of the term *Co-operation*, as applied to the joint agency of God and man in the work of salvation, concludes that it ought to be laid aside as incorrect and unsafe. To the term itself I have no attachment, and perhaps may never have employed it; yet I confess that I do not see any adequate cause for its proscription.

Let me, in the first place, advert to the objections of your correspondent.

The use of the term is stated to be "incorrect." Why? Because "God and man do not work together in the same act, or in the same sort of act;" and because "the work of God, and the work of man, are not coincident as to time." But does the established use of the word, in other instances, require such an union of particulars? When we say that our governors at home, and our fleets and armies abroad, co-operated, during the late war, in the preservation of the country, is this language deemed incorrect? I need not accumulate similar examples. On the principle under consideration, unity of place, and a concurrence in a degree of exertion, and in various other circumstances, might equally be declared indispensable to justify, in any case, the use of the word Co-operation.

Farther: the term is averred to be unsafe. Why? Because "it tends to mislead the ignorant, and to offend the discerning." I conceive, Sir, that this kind of general reasoning would apply to every theological expression. There is not one which may not be misapplied, and thus mislead the ignorant. As to the offence given to the discerning; if we take offence at the warrantable use of a word, we are defective either in discernment, or in something still more estimable.

I would finally observe, with reference both to the alleged incorrectness and danger in question, that refinement is not duly cautious when it discards a term employed, in the very sense which is obnoxious, by the inspired penmen of the New Testament. Turn to the last verse of the Gospel of St. Mark, and to the first verse of the sixth chapter of the Second Epistle to the Corinthians (see also ch. v. verse 20); and you will have two distinct examples of the term Co-operation applied to the joint agency of God and man, in the work of human salvation. The original verb, in each instance, (συνεργεω) is literally and accurately rendered by our English word Co-operate,

But it is chiefly, Sir, for the sake of a general principle, that I trouble you with this letter. I wish pious men deeply to consider the importance of shunning every step, which is likely to stir up needless divisions and jealousies among Christians. Nothing makes or upholds a party like *a word*. The fastidious rejection of one phrase, or the affected use of another, is sufficient. Were the proscription of the term Co-operation, widely and avowedly adopted; numbers, destitute of Onatrama's candour, if they should hear the luckless word from the lips, or detect it in the writings of a brother, however innocent might be his meaning, would speedily set him down as half a heretic. I was pleased recently to observe, that, when speaking of the word *condition*, as applied to good works, you allowed the use of it, when the broad distinction was maintained between an *indispensable* and a *meritorious* condition. Yet such is the eagerness of party, that, if a sound divine denominates holiness a condition of salvation, not with the idea that man's holiness pays any part of the price of salvation, but meaning compendiously to express the scriptural truth, that without holiness no man shall see the Lord, he is

* Throughout the Discourse.

in danger, I fear, of being treated by many as little better than a Socinian.

Let us employ theological terms accurately, and guard them by requisite explanations. But let us not indulge in ourselves, nor excite or countenance in others, a propensity to take needless offence.

K. R.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

THE enclosed poem has never been published. It was written six or seven years ago, when the progress of irreligion was somewhat more rapid than, I trust, it now is. A contempt of the sabbatical institution, however, stills forms too prominent a part of the character of the present day. Should the following lines appear to you calculated to counteract the prevalence of that evil, you will perhaps afford them a place in your Miscellany.

P.

THE SUNDAY WATER-PARTY.

In a village near town, on the banks of the Thames,
There liv'd a good couple, (I don't tell their names;)
This pair, you must know, had a son they call'd Ned,
And he to the trade of a grocer was bred;
As good-humour'd a fellow as ever I knew,
And in honour and honesty equall'd by few.
At church he was constant, and always well drest,
And of all the psalm-singers, 'twas thought he sang best.
Ned's person was neat, and his manners polite,
So the shop was well-crowded from morning to night.
His master, who drew near the end of his life,
Had determined to give him his daughter to wife:
And Nancy was pretty and good, and 'tis said,
Had long look'd with an eye of affection on Ned.
About this time, it happen'd, some Jacobin folk
Form'd a club at the sign of King Charles in the Oak,
(I do firmly believe that most of them there,
Would have wish'd him, like Absalom, hung by the hair)
To drink, and to smoke, and of politics prate,
And, tho' drunken themselves, to take care of the state;
For tho' times were so bad, and provisions so dear,
Their news-papers cost them six guineas a year.
Of this club a young fellow named Jack was the head,
A clerk to a lawyer, next neighbour to Ned;
For his wit and his humour admir'd and caress'd,
Tho' his morals and conduct were none of the best:
He was civil to Ned, and, whenever they met,
Tried to coax and to wheedle him into the set:
By what arts he prevail'd, 'twould be tedious to tell,
Suffice it to say, he succeeded too well.
Soon a wonderful change this new company made,
He neglected his church, and neglected his trade:
He quickly became a deep politician,
Swore the nation was in the high road to perdition;
Was eager to find out the faults of the throne,
The lords and the commons, but never his own.
He first learnt to omit, then to ridicule prayer,
To laugh at his Bible, to drink, and to swear:
So alter'd he was, you would scarce think it true,
'Twas the same honest good-humour'd Ned that you knew.
His master, in anger, declared they must part,
And Nancy's pale face told the grief of her heart.
His parents reprov'd him again and again,
But reproof and advice were repeated in vain;
At times his convictions and sorrow were deep,
But a song or a bumper laid conscience to sleep,
While the feelings of virtue still left were repress'd
By the dread of a laugh, or an infidel jest.
How many a soul has been ruin'd thro' fear,
A bravo tow'rds God, tho' afraid of a sneer!

The party were met on a Saturday night,
They had pretty well drunk, and their spirits were light,
When Jack thus harangu'd them—"Before we must move,
I've a plan to propose, which I think you'll approve.
To-morrow is Sunday, a dull tiresome day,
When we're neither permitted to work or to play;
Yet trust me, I'll find you no bad recreation,
In spite of the law, or the King's proclamation:
For a trip on the water to Richmond I vote,
I'll treat you at dinner, and find you a boat;
As for you, who persist in frequenting the church,
Do for once leave the parson and clerk in the lurch."
The landlord, who was not of their way of thinking,
But had enter'd the club to encourage their drinking,
Cries, "I'm sorry, my friends, but to church I must go,
I daren't give offence to the vicar, you know."
"Your int'rest," quoth Jack, "is a reason for you,
It carries the vicar and bishop there too;
But in conscience I could not, in such kind of weather,
Sit pent in a pew for whole hours together,
To hear a long prosing from one who, the fact is,
Will preach by the hour, what he never will practise.
I don't blame the parson—he's paid for the day—
But I think those are fools who hear without pay."
Jack's speech was receiv'd with a gen'ral applause,
His jokes were all wit, and his sentiments laws.
The rest of the party agreed with delight,
The plan was arrang'd, and they parted that night;
In the morning betimes they assembled again,
The boat was prepared, and they set sail at ten.
The church-bell now summon'd the parish to prayer,
Ned heard, and he sigh'd, and he long'd to be there.
Jack perceiv'd it, and cried, "What a pity it is,
Thou wilt never get rid of that sanctified phiz;
I see thou art troubled with one of thy qualms,
So I'll sing you a song, Ned, instead of the psalms."
Then he sang of the folly and madness of thinking,
Of the pleasures of love, and the pleasures of drinking;
That 'twas wisdom to cast away trouble and sorrow,
To be merry to-day, and not think of to-morrow.
"'Tis foolish," says Ned, "yet I cannot but say,
I wish I were not of this party to-day.
I am not very fond of the water, I own;
On a Sunday, so often, I've accidents known.
I was once superstitious, and fancied it then
A judgment from God, and a warning to men."
"Nay, prithee," quoth Jack, "make an end of such cant,
I had rather by half hear a Methodist rant.
Don't you know that for all men these church-goers pray,
Who travel by land or by water to-day?
So we're pray'd for by Christians of every station,
By the parson, the clerk, and the whole congregation:
And if, after this, any accident come,
These saints might as well spend their sabbath at home.
Ev'ry Sunday that's fine, I go the year round,
And you see, master Ned, I have never been drown'd.
But if sometimes it happen, why, tell me, I pray,
Of all days in the year, it should happen to-day?
I will lend thee a book, that will prove thy fears vain;
It must all be true, for 'twas written by Paine:
'Twill convince thee, that hell and the devil are tools,
Mere bugbears to terrify children and fools;
That religion's a craft, and the Bible was made
By parsons, to keep up the trick of the trade."
He embellish'd his speech with many a curse
With which I don't chuse to embellish my verse.
A word by the by—when you hear a man swear,
'Tis useful to make it a motive for prayer;
Thank God that he taught you to rev'rence his name,
And beg him to pardon the sin that you blame.
To return to my tale—Ned, asham'd of his fear,
Tried as merry and thoughtless as Jack to appear.
The spring, just return'd, with new foliage was crown'd,
And the landscape was lovely and blooming around;

For Nature, like man, in her holiday vest,
Seem'd to hail with delight a new Sabbath of rest.
Inspir'd by such seasons, the Christian will raise
His part in this general chorus of praise,
And the wonders of nature will louder applaud,
When he traces her steps to her Maker and God.
But frigid and tasteless, the infidel's mind
Is not form'd to partake in a joy so refin'd;
Tho' his idol is nature, her power is unknown,
The blind worshipper bows to a stock or a stone.
Our party ne'er meddled with this train of thinking,
Their thoughts were engaged about eating and drinking;
For the high hill of Richmond was full in their view,
And they soon reach'd the bridge, where they landed at two.
They made haste to the inn, where they'd settled to dine,
I forget, tho' I once heard, the name of the sign.
From the landlord they met with a welcome most hearty,
When he saw his friend Jack at the head of the party.
"These," says Jack, "are some friends whom I've promis'd to treat,
You can give us, I hope, a good dinner to eat."
"I'll provide," says the landlord, "the best I am able,
A fine sirloin of beef, just fit for the table;
It was dress'd for ourselves, but 'tis your's if you please,
Tho' my wife and my children must eat bread and cheese.
But 'tis fair, if I give up my dinner to you,
You must e'en with my beef take my company too."
The terms were accepted, the table cloth laid,
And the sirloin soon fell beneath many a blade.
Then came pipes and tobacco, ale and wine too in plenty,
And a large bowl of punch, fill'd as often as empty.
The toast and the bottle pass'd merrily round,
And care and reflection in bumpers were drown'd.
The landlord, who plainly perceiv'd their condition,
Said civilly, "Gentlemen, give me permission
To entreat you to stay, and take supper and beds;
You'll be better, I think, with a house o'er your heads:
You may see that it threatens a storm before night,
And I'm certain you cannot reach home while 'tis light.
If you don't like the quarters you're in, I'll engage
To send back the boat, if you'll go in the stage."
Jack replied, "we have laid too much liquor within
To feel any without, tho' drench'd to the skin.
As for danger, I scorn it, and all cowards too;
As for fear, 'tis a vice that this heart never knew:
A few heavy heads, without loss, may be sunk,
I should swim like a duck, whether sober or drunk.
Let those, who suspect that their pates are of lead,
Stay like cowards behind, and sneak safely to bed."
Then he call'd for the bill, and the reck'ning was paid,
While each half-drunken hero exclaim'd, Who's afraid?
One only, less bold, or less drunk than the rest,
Said he thought that the landlord advis'd for the best;
And, unmov'd by the jeers of the party combin'd,
He swore he would sup and would sleep where he din'd.
They soon re-embark'd, tho' it blew a fresh gale,
And, in spite of persuasion, Jack hoisted the sail.
'Twas not long ere the storm that had threaten'd drew nigh,
And clouds and thick darkness envelop'd the sky,
The Almighty insulted, commission'd the storm
His pow'r to assert, and his vengeance perform.
Next morning we heard the whole party were drown'd;
Too sadly confirm'd when their bodies were found.
I was present when all in one grave were interr'd,
And the heart-rending cries of their parents I heard.
The old couple, weigh'd down by affliction, are dead,
And Nancy still weeps for the loss of her Ned.
These few simple facts, thus told without art,
Need no labour'd moral, to speak to the heart;
Yet indulge me, a moment, my friends, while I mention,
A few hints, which I hope you'll find worthy attention.

To rest from our labours, the goodness of Heav'n,
Has kindly indulg'd us with one day in sev'n,
Tho' we see that the narrower mercy of men
Would limit the bounty to one day in ten*.
To us still our Bibles and Sabbaths are dear,
Thank God, we have no such hard law-givers here.
But he, who forbad us to work on this day,
Never meant us to spend it in folly and play.
Dost thou grudge him, who gives thee the rest of thy days,
This one, set apart for his worship and praise?
Know, thy good is the object and end of the plan;
Here, the glory of God is the service of man;
Improves him in piety, virtue, and worth,
And begins the employment of Heav'n upon earth.
'Tis a singular instance of man's depravation,
That he, the most favoured of God's whole creation,
To win the low fame of an idiot, applause,
Should dishonour his Maker, and mock at his laws.
It argues, I think, equal folly and pride,
Without candid enquiry, that faith to deride,
By the test of experience for ages approved,
By wise men admired, and by good men beloved:
For new-fangled schemes, inconsistent and crude,
To renounce ev'ry sentiment virtuous and good:
To attack them with arguments hackney'd and stale,
And abuse of the priests, when all arguments fail.
This abuse, I must grant, seems too often to fit,
Yet methinks, 'tis at best, but a poor kind of wit.
Tho' the steward be faithless, his master is just,
And will surely require an account of his trust.
But with means of improvement so great, your defects
Can claim little indulgence from others' neglects:
The poor Papist, whose Bible is shut from his view,
With some justice may plead this excuse, but not you.

Tho' fair is her face, and enticing her tongue,
Unbelief is from vice, and from ignorance sprung.
Say, what is the sum of the infidel's gains,
When exulting, he loosens to pleasure the reins?
To riot in vice, that enfeebles and cloys,
And leaves too a sting, to embitter his joys;
While he triumphs in proving religion a lie,
To live without hope, and despairing to die.
In bigotry cloak'd, and distorted by fears,
How deform'd and how gloomy Religion appears!
Strip off the disguise—and her visage how bright!
How easy her yoke, and her burthen how light!
Hear the glorious Gospel proclaim'd from above;
Its message is peace, and its temper is love;
Persuasion its arms, and conviction its force;
Its author, thy God; and his mercy, its source.
Yet not always on earth his children are blest;
This world's not their home, nor the place of their rest:
To a few he gives power, on others show'rs wealth,
To many, tho' poor, he gives comfort and health;
And tho' some of his children smart under his rod,
The hand that afflicts is the hand of their God.
Are you happy? O thank the great giver above:
Are you wretched? O fly to the fountain of love:
Tho' thousands have tasted its blessings before,
For thousands to come there are blessings in store.
You're a sinner—the greatest of sinners—'tis true—
Yet try, and you'll find there's a blessing for you.—
But presume not, O sinner! on mercy alone;
Lo, justice and judgment attend on the throne.
Tho' the thunders may sleep, and the lightnings be still,
They wake at God's summons, and fly at his will;
And the wretch, who has trifled with mercy, shall know,
That his judgments are sure, tho' his anger is slow.

* Alluding to the Decadi, or tenth day of rest, instituted by the French Government, in the place of the Christian Sabbath.

To the Editor of the Christian Observer.

SIR,

It is now about eighteen months since the testamentary kindness of an uncle put me into possession of a good house, and a competent estate, in a very pleasant part of the kingdom. In my early youth, I had passed several happy years under his roof. In returning, after a long absence in a distant quarter of the country, to reside on the property which he had bequeathed to me, I anticipated a renewal of his enjoyments. One source of his enjoyments had been the society of the contemporary clergyman of the village. Rumour informed me, that the place of the old rector was filled by a very respectable man of my own age; and I promised to myself the same satisfaction from his society, which his predecessor had imparted to mine: perhaps I was foolishly sanguine in my expectations, or, perhaps, my disappointment, for disappointed I have been, may have arisen from something not quite right in myself; or, perhaps——the truth is, Mr. Editor, that I do not well know what I think, nor what I ought to think, of this clergyman. I wish you to relieve me from my embarrassment. Let me proceed, therefore, to state my case.

Dr. M——, the rector in my uncle's days, was universally esteemed. He united the characters of a magistrate and a clergyman, and I never heard him censured in either. He was constant in his attendance at the quarter sessions, and not unfrequently presided on the bench, and at the subsequent dinner. On the bench he was remarkable for repressing, with proper dignity, the impertinence of attornies, and the flippancy of young counsel; and at table, while he promoted decent cheerfulness by announcing, in a very energetic manner, a certain number of stated toasts, of which Church and King was the foremost, he always rose up at the conclusion of his second pipe, and rode back soberly, and by day-light, from the county town to his parsonage. In his own justice room he was equally attentive to uphold the authority of the law, by enforcing respect to himself as its minister. Poachers trembled at his presence. He knew that to snare a hare, or tunnel a partridge, was the first step towards sheep-stealing and burglary, and, I doubt not, that his indignant severity against the snarer and tunneller, was the result of zeal for the prevention of more enormous crimes.

In his functions as a clergyman, he was most exemplary. Precisely as the church clock struck ten, on the Sunday morning, was he always seen coming out of his garden gate opposite to the chancel door, In the afternoon, his exactness was not so great; but as there were only prayers, ten minutes sooner or later were immaterial, and after a comfortable meal a little indolence was excusable. His sermons, which never exceeded the length of sixteen or eighteen minutes, for he said that no congregation could keep up their attention for a longer time, were delivered in a very audible tone; and if a person of more than common consequence happened to be present, he made a point of consulting the credit of religion by extraordinary exertion. He preached against dishonesty, profaneness, drunkenness, and other vices; and shewed how infamous they were, and how much below the dignity of rational beings. I have heard him tell my uncle, who used to take down the text, that the reason why he produced the same sermons, at no very long intervals, was to impress them the more upon the people; and I never understood that any person recollected them. In spite of all this care, his congregation continually diminished; but that was evidently owing to the increase of Dissenters and Methodists. Not having a curate, he gave the vicar of the adjoining parish five guineas a-year to visit the sick, and perform all occasional duty. Thus he enlarged the income of a poor brother; and as the duty was done, it did not signify by whom. Yet so careful was he that nothing necessary should be neglected, that one summer afternoon, having dined with my uncle, he laid down his pipe to go and baptize a sick child, which the vicar, being confined to his bed by a fever, could not attend; and though, as was very natural, he was somewhat ruffled at the interruption, he perfectly recovered himself during supper. In sketching his character, I ought to have dwelt on his conspicuous loyalty. I remember him, when an address to the throne was in agitation, more

earnest in promoting the measure than any other man in the county; and I give no credit to the report which prevailed, that he had an eye to the crown living, to which some months afterwards he chanced to be presented.

The Doctor having luckily freed himself, as I have observed, from professional occupations during six days in the week; and having steadily restricted his justice business to the forenoons of Fridays, except in the case of poachers, complaints against whom he was at all times ready to receive; was at liberty to enjoy himself. His plan was regularly to devote the forenoon to sports of the field, and the rest of the day to ease and convivial relaxation. In the early parts of his life he had been a keen hunter and a capital shot; but when I knew him he was become corpulent and inactive; and had turned his mind almost exclusively to coursing. To coursing my uncle was equally attached: hence their friendship was cemented. And so necessary did they find themselves to each other, that the competitions resulting from the pursuit of the same science disturbed not their harmony. Together, day after day, they trained, inspected, matched, and compared their dogs; and after the fatigues of the morning, together refreshed themselves with a hearty dinner, a social glass, and pipes repeatedly replenished. Thus happily their lives flowed while I resided with my uncle; and thus happily, as I have been informed, they flowed on to their close.

On the day after my arrival at my new abode, I introduced myself to the Doctor's successor, and was received by him with such respectful and engaging kindness, that I trusted I should find myself no less fortunate than my uncle. I am myself, Mr. Editor, extremely fond of all the diversions of the field; and am, therefore, very attentive to the preservation of my game. It happened, within some few days after this visit, that my servants seized a man in the act of setting a net for partridges within my manor. Not having yet taken out my dedimus, I dispatched him in their custody to the Rector, that he might be committed. They surprised me by bringing back intelligence, that the Rector was not a magistrate; intelligence which that gentleman speedily confirmed in person, alleging that he had not leisure for the office; and that, indeed, if he had been less occupied, he should have thought himself able to do the most good by declining it. These reasons augmented my surprise. I recollected that the old Rector, who was at least as much busied in sporting as the new one could be, had found time to act as a magistrate; and I did not clearly see how it was possible to do greater good than by repressing those pests of society, who strip the country of game, its principal attraction. However, as our acquaintance was but commencing, I kept my thoughts to myself, and determined to qualify myself, without delay, to protect the wild inhabitants of my domain. The following morning I was informed, just as the breakfast table was removed, that a hare had been discovered on its seat upon the ferny bank behind the house. My uncle had displayed his regard for his intimate friends, by bequeathing to them a greyhound a-piece. I had not yet been able to provide a stock of my own. I sent a message, therefore, to the parsonage, requesting the loan of a brace of dogs. Formerly, when I had known a similar message sent thither, Smoaker and Juno were leaping at our gate long before the servant had reached it on his return, and the Doctor mounted on his old hunter was speedily seen coming after them. But I now received a civil note from the clergyman, intimating that he did not keep any greyhounds. This second check to my expectations led me to suspect that there must be something odd in this clergyman. I enquired, therefore, in the neighbourhood, with some care, into his proceedings. I found, not only that he never coursed, but that he was never known to touch a gun, nor to join Lord L——'s foxhounds, nor even the subscription pack of harriers kept in the nearest market town. I could not imagine, Mr. Editor, what he could do with himself. I understood too that he was not fond of cards; that he was not a member of any club; that he avoided convivial meetings; and that he had few intimates, and those chiefly among the graver clergy. How he could contrive to get rid of his day surpassed my comprehension more

and more. The man, however, it was clear must do *something*; and I was determined to find out what it was.

The experience of eighteen months has given me some insight into his conduct. During several hours of most days, he appears to occupy himself in going about the parish, which is considerably populous, and includes two hamlets placed at its opposite extremities; and in making calls sometimes at the farm-houses, but more frequently at the habitations of the peasantry. Now and then, when I have stepped into one of the cottages, to procure a boy to assist in marking partridges, I have found the Rector talking to the people about religion, though there was nobody sick in the house; or reading something out of the Bible, a book which I never had seen in the old Doctor's hands except on a Sunday. By enquiries at different places, I found his visits were in general of this nature. This seemed to me to be righteous overmuch. But I really was pleased, Mr. Editor, to discover that sometimes, when his servant was busy, he would travel a mile or two with a bottle of wine in one pocket and of nourishing broth in the other, a load as heavy as if he had had a hare slung over his shoulder, to leave with families where there was some invalid in want of strengthening sustenance; and that he would frequently send money to the indigent, to an extent which, the smallness of the rectory being considered, excited my wonder. I have strong reasons for believing, that when he is within doors, he is usually moping over his books, or writing sermons; a burden which he has contributed to bring upon himself by preaching not only in the forenoon of Sunday but in the afternoon also. Except for this additional sermon, and for the length of his discourses, which actually take up half an hour or more, no fault can be found with him in the Church. I love to have the service read respectably; and he certainly reads it remarkably well. The sermons likewise, long as they last, are really less tedious than those of the old Rector were, and do not make people drowsy. He preaches much more about faith, and atonement, and grace, and such sort of things, than the Doctor did; yet, even in those sermons, which are the most about these subjects, he always contrives before the end to give us a trimming lecture about good works; and, in fact, he puts those matters so pointedly, that for the time he often makes me feel queerly, though I hardly ever did any harm in my life. Nay, two swearing and drunken labourers, who worked with my uncle, and a third worse than either, who lived with the Doctor, none of whom had ever been the better for his preaching, are grown habitually sober, and a profane word never comes out of their mouths. It is said in the parish, that there are various other instances of the same kind. The Church, which used to be so cold and empty, is, in general, handsomely filled; and I hear that he has on prayer days as large a congregation as used to attend on Sundays.

All these things put together have convinced many persons, and some too I am told of the neighbouring clergy, that our Rector is a Methodist. Yet I have several reasons for not being of that opinion. One is, that Methodists preach extempore; whereas I am sure that he reads his sermon, though, indeed, he is as animated as if he had it by heart: another is, that all Methodists are hypocrites; whereas, I verily think, the Rector is, after all, a good sort of a man. My third reason is, that he has almost driven the Methodists out of the parish, the greater part of the members of the meeting having left it to come constantly to Church, and there is a talk of the meeting-house being shut up. Besides, a shrewd man once told me, that the name of Methodist is often given as a nick-name to any one who has more religion than those who call him so. If that account be true, really, Mr. Editor, between ourselves I do not wonder that many in our part of the country, and even some of the parsons among the rest, have given that nick-name to our clergyman. You will easily see, that we never have become intimate, for we are quite upon different scents; yet when we meet, he is so mild and pleasing in his manners, so kind and friendly, that I could actually find in my heart to love him. In short, Sir, I am altogether at a loss whether he is better or not than he needs to be, and whether I ought to love him or not; and I hope that your advice will remove the perplexity of your unknown humble servant,

S. T.

ANECDOTE.

ABRAHAM Moivre was born at Vitri, in Champagne, A. D. 1667. At the revocation of the edict of Nantes, he determined to fly into England rather than abandon the religion of his fathers. Before he left France, he had begun the study of mathematics; and he perfected himself in that science in London. His success in such studies procured him a seat in the Royal Society in London, and in the Academy of Sciences at Paris. He could never endure any bold assertions or indecent witticisms against religion. A person one day thought to pay him a compliment by observing, that mathematicians were attached to no religion. He answered, "I show you, Sir, that I am a Christian, by forgiving the speech you have now made."

To the Editor of the Christian Observer.

SIR,

IN a book of travels which I lately read, I found the following anecdote concerning the famous actor Mr. Betterton. Being one day at dinner at his Grace's the Archbishop of Canterbury, his Grace expressed his astonishment, that the representation of fables in their pieces should make more impression upon the mind, than that of truth in the sermons of the clergy; upon which Mr. Betterton desiring leave to explain the reason of it, and obtaining it, on condition of preserving the respect due to religion, said, "May it please your Grace, it is because the clergy, in reading their sermons, pronounce them as if they were reading fables; and we, in acting our parts, and using them in a proper gesture, represent them like matters of fact." There is, undoubtedly, a considerable degree of weight in Mr. Betterton's observation; the want of life, earnestness, and energy, in the clergy, prevents their being attended to in the manner that could be wished, and greatly lessens the effect of their discourses.

Βελισυτης.

P. S. I hope the above anecdote will give no offence to those who ought rather to be my counsellors.

REVIEW OF NEW PUBLICATIONS.

LXII. *Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England, in a Second Letter to the Reverend John Overton, A. B. Author of the True Churchmen ascertained.* By EDWARD PEARSON, B. D. Rector of Rempstone, Nottinghamshire. 8vo. pp. 102. Hatchard, 1802.

IT was naturally to be expected, that a work of so important a tendency as that of Mr. Overton's "True Churchmen ascertained," should awaken much attention among the members, and especially the ministers, of the established Church. So very minute and elaborate an investigation of the sentiments of many modern divines, contrasted with the theological writings of earlier times, and supported by numerous extracts from each, necessarily opens an ample field for discussion. Whatever opinion the more judicious and enlightened readers of Mr. Overton's work may form, as to the full establishment of every point which he has undertaken to prove, they cannot possibly deny, that in very many instances he has demonstrated the manifest contradiction of doctrine, which subsists between several writers of the present day and those of the period referred to. That much advantage to the real interests of religion will arise from the discussion, we are fully persuaded; indeed, in several instances, we have already witnessed its good effect; and though we may not expect to see perfect harmony established among all the members of the Church of England with respect to several points of doubtful disputation, yet we do hope that the prevalence of certain erroneous tenets, which have for some time past been widely circulated in the Church, will be lessened if not prevented; and that more reciprocal love and esteem between the maintainers of opposite systems will be permanently cultivated. Some of Mr. Overton's op-

ponents, however, have betrayed such an acrimonious spirit, and have so widely departed from that charitable and peaceable temper which ought to regulate all Christian controversy, as rather to have evinced the irritability of their passions than the strength of their arguments. We shall always enter our protest against the language and temper of the angry, proud, supercilious, and railing controversialist; and feeling, we trust, nothing of the *odium theologicum* ourselves, we shall think it our duty to express a marked disapprobation of every symptom of it in others; and though we may often be led, by a regard to truth, to controvert the opinions of authors, yet it is our wish to do it without any undue severity either of phrase or sentiment.

We are glad to see a favourable exception to the foregoing censure in the respectable author of the pamphlet before us, of whose former letter to Mr. Overton we have already given some account in our magazine for the month of July (p. 440). We then stated, and again repeat, that although we do not think Mr. Pearson has succeeded in his endeavour to prove any discordancy between Mr. Overton's statement of the doctrine of justification and that of the English reformers, yet we willingly give him the praise of candor and forbearance in his general mode of carrying on the controversy. In the present publication, Mr. Pearson declares, that in making those remarks his "great design, next to that of promoting the cause of religious truth (the prevalence of which must, in the end, be productive of general good) is to bring all the members of the establishment, if not, according to the apostolic exhortation, to be perfectly joined together in the same mind and judgment, yet to bear with each other's difference of opinion in humility and meekness, and to hold the faith in unity of spirit (or affection) and in the bond of peace." It is also the main design of our own publication to promote the same end, and to unite every pious, humble, and orthodox member of the establishment, whatever may be his views of some controverted points, in a concordant endeavour to advance the cause of the genuine Gospel of Christ, and the extension of his kingdom in the hearts of men.

Upon the subject of the Arminian and Calvinistic controversy, and the interpretation of the articles and other public standards of our Church, we have already given our general sentiments. We shall therefore only observe in this place, that an attentive examination of the doctrines which have been held by our most eminent divines, and published in their writings for 260 years past, has taught us to view the sentiments of the judicious and pious individuals of each party with great esteem and regard. In both, we trace much learning, much zeal for the honour of God, much genuine piety, and much anxiety to bring forth fruits worthy of their calling. We readily, therefore, subscribe to the moderate and conciliating sentiments of the present learned Bishop of St. Asaph, in his charge, of the year 1800. "I confess," says that discriminating prelate, "I cannot understand upon what principle our brethren of the Calvinistic persuasion should demand of us, that we should adopt either the resolutions of the synod of Dort, or what are called the Lambeth articles, as the necessary exposition of the articles of our Church. But I as little understand, upon what principle our Arminian brethren should insist, that we should set forth their opinions, as if they were asserted in our articles, in their true and plain meaning, in condemnation of the Calvinistic. I know not what hinders, but that the highest supralapsarian Calvinist may be as good a churchman as an Arminian. And if the Church of England, in her moderation, opens her arms to both, neither can, with a very good grace, desire that the other should be excluded. I must, however, declare, that when I speak of Calvinism and Arminianism as capable of uniting in one communion, and that one the communion of the Church of England; I look only to Calvinism, such as the venerable Calvin would himself have owned, not enriched and embellished with the extravagancies of the later visionaries; and I look to Arminianism, such as the pious Arminius would have owned, not fouled and tainted with loathsome admixtures of the Arian and Pelagian heresies."

The first of Mr. Pearson's "remarks," respects the term "evangelical," as applied to those ministers of the established Church, whom Mr. Overton particularly undertakes to

defend; and here Mr. Pearson appears to be decidedly mistaken as to the appropriation of the epithet. Mr. Overton has very fully admitted, and indeed an impartial view of the case must constrain every one to acknowledge, that many authors, books, and preachers of the present, as well as of past days, are termed *evangelical*, though they advance nothing peculiar to Calvinism, nay, in several instances are clearly on the Arminian side. The term "evangelical" is applied, by men of discrimination, to all; of whatever party, who earnestly enforce the doctrines of original sin, salvation by grace through faith in the Redeemer, and the necessity of regeneration by the holy spirit. Now it is well known, that many who disown the appellation of Calvinism, and have avowedly controverted some of its tenets, do, nevertheless, in common with the Calvinists, stedfastly inculcate these doctrines, and consider them of the last importance to the welfare of their flocks; and in this they think they are strongly supported by the unequivocal language of the Church of England in all her public documents.

Mr. Pearson, therefore, does not seem to be justified in considering "a Calvinistic and an Arminian interpretation of certain articles, as the only or chief difference between Mr. Overton and his opponents;" for although we have, in our review of "The True Churchmen ascertained," observed that its author sometimes *appears* to use the term "evangelical" rather too exclusively, yet he expressly allows it to have a more widely extended application, and equally to include all humble, devout, and pious Christians, whether Arminian or Calvinist. The truth is, and Mr. Pearson does not appear sufficiently to appreciate it, that the term Arminian, in its modern acceptation, comprises a very large class of divines, widely differing in sentiment from each other: it includes every gradation of doctrine between the boundaries of moderate Calvinism and avowed Socinianism, each of which, indeed, it professes to exclude, but is not limited by any other express qualifications. A very superficial comparison between the writings, for instance, of Bishop Horne, Mr. Jones of Nayland, Mr. Gisborne, Mr. Wilberforce, Mrs. More, Mr. Daubeny, Dr. Knox, Dr. Paley, Dr. Croft, Mr. Ludlam, Mr. Polwhele, Mr. Fellows, and many others, some of whom are quoted by Mr. Overton, will convince their readers, that very different principles and modes of interpreting Scripture prevail amongst them, and that they frequently deliver doctrines wholly irreconcileable to one and the same system of opinions. Amongst these, some hold decidedly those tenets which are particularly denominated evangelical, whilst others decline from their system, by various shades of disagreement, till the approach towards the principles of Pelagius and Socinus becomes clearly manifest.

We sincerely accord with this respectable writer, in an aversion "from the practice of bestowing opprobrious appellations, as well as from that of assuming arrogant ones." We are aware that many distinctions, of an invidious nature, have been drawn without sufficient reasons for so doing: at the same time, whilst so great a difference prevails amongst the clergy, with regard to the mode of stating the terms of salvation and enforcing them on their hearers, it will probably be no easy matter to prevent the appropriation of some discriminating name to those, whether Arminians or Calvinists, who preach the doctrines of faith, grace, and sanctification, as they are to be deduced from the Bible, and in the spirit and temper which characterized our forefathers at the time of the reformation. Whoever does this, is an evangelical preacher, and ought to be spoken of as such on every occasion; whilst there is no injustice, on the other hand, in calling that doctrine *anti-evangelical*, which partakes, more or less, of those unscriptural heresies which the Church of England distinctly disclaims. Under these limitations, we think Mr. Pearson perfectly right in saying,

> "It is devoutly to be wished, that all difference of opinion among the ministers of the establishment, which renders terms of distinction necessary, may speedily be done away; but if, unhappily, this should not be the case, it may yet very reasonably be insisted on, that the use of such terms of distinction on the one side, as imply a dereliction of professed principles on the other, be carefully avoided."

Mr. Pearson very candidly adds:

"According to my idea, no one, who professes to adhere to the doctrines of the Church, and who does not, by his conduct, evidently militate against its discipline, ought to be stigmatized with the name of *Methodist*; for a Methodist is one who sets the discipline of the Church at defiance, and breaks out into open schism." (p. 9.)

We sincerely wish this observation were duly attended to, not only by the more thoughtless and irreligious part of the community, to whom the very name of serious religion and practical piety is an object of contempt and derision, but also by those, who, from their learning, station, and character, are looked up to as examples, and who ought to know, that to affix a name of reproach to every religious system which does not happen, in all its parts, to harmonize with their own, contributes most powerfully to the suppression of truth and the extinction of piety and zeal.

In the course of this pamphlet, we have met with many observations upon the subject of Calvinism and Calvinists, which we think this candid author would hardly have adopted or published, had he not been accustomed to view a very distorted representation of them, in the works of those authors to whom he refers the reader, for information on the controversy in question. Some of them we decidedly object to as being far from impartial guides to truth. Dr. Peter Heylin, for instance, has been repeatedly convicted of false statements of historical facts, of perverted quotation, and of illegitimate inferences from both; to which he has added such an acrimonious bigotry of sentiment and language, as wholly deprives him of the confidence of an unprejudiced inquirer after truth. It is not by referring to the eager partizans on either side of the question, that the cause will obtain a fair hearing. The true method of ascertaining, for instance, the real merits or demerits of Calvinism, is not to view the wretched effects of a nominal, fanatical, and perverted profession of Calvinistic tenets, in the mouths of sectaries and regicides; nor in the ecclesiastical disquisitions and histories of subsequent authors, who evidently labour under the strong bias of prejudice; but to consult the various writings, doctrinal, historical, biographical, and practical, of our own bishops and clergy, at the period when Calvinistic tenets were avowedly held by numbers of eminent men amongst them, who were no less distinguished by zeal against puritanism and democracy, than by learning, abilities, piety, and success in promoting practical religion among their flocks. There are abundant materials for this purpose in the books which were published from the commencement of the reign of King Edward VI. till the close of that of James I.; and we are decidedly of opinion, that such a review of original records, uninfluenced by the remarks and conclusions of later controversialists and historians, is absolutely requisite, in order to form a satisfactory idea of what were, or were not, the nature and tendency of the doctrines in question. It is our wish to preserve a more even balance between the two parties than has usually been done by partizans on either side, and though we give full credit to Mr. Pearson for the forbearance which he manifests, and which is the more to be commended, as he confesses that his prejudices are against one side of the question; yet we think that many of his remarks would lead readers, not versed in the subject, to form unfounded prejudices against many authors and clergymen, both living and dead, who, in every sense of the word, have deserved well of their country and of the church.

In the second division of this publication, Mr. Pearson undertakes to prove, that, in the statement of the doctrine of justification by faith, he has on his side the judicious Hooker, *virtually* affirming the tenet of both a first and a second or final justification as laid down by him in his former letter to Mr. Overton; and even quotes the very passage from Hooker, which Mr. Overton has brought forward in his work, as a testimony of the opposite doctrine. We ourselves feel a thorough conviction, that Hooker universally asserts the doctrine of justification in perfect conformity with the language of the reformers in general, and of our own in particular. We have not been able, after a very attentive enquiry into the subject, to discover any real difference of statement on this very important point, between the confessions

of the Lutheran, Helvetic, French, and English protestant churches; nor between the private writings of those who were principally concerned in drawing them up, or for many succeeding years afterwards were employed in commenting upon them. We acknowledge at the same time the great difficulty of so expressing any doctrine whatever, as that different interpretations may not be drawn from the same form of words. This appears very strikingly in the instance before us, wherein Mr. Pearson has, with considerable plausibility, though we cannot admit with either critical or theological accuracy, endeavoured to prove a discordancy between Hooker's sentiments on justification by faith and those of Mr. Overton. If Mr. Pearson's explanation of that judicious author's language were just, it would follow, that he was highly inconsistent with himself; as in several other parts of his works he has most clearly, and we apprehend decisively, avowed that very tenet which Mr. Overton defends, and to which Mr. Pearson objects.

Mr. Pearson seems to labour under the mistake of supposing the Calvinists to *depreciate* good works, only because, in the scheme of redemption, they assign them a different place from some of their opponents. As *essentially necessary* to salvation, they in general most earnestly enforce them; but *efficaciously productive* of salvation they do not admit them to be. Those who hold the *primitive* doctrine of justification by faith only, whether they be of the school of Calvin or Arminius, (for the tenet is by no means confined to either party) will adopt the language of the late excellent Bishop Horne; and say,

"To what purpose then serve good works, which are the fruits of faith, and follow after justification? The twelfth article will tell us: (here followeth the article,)—the fruit receives its goodness from the tree, not the tree from the fruit, which does not make the tree good, but shews it *to be so*, because men do not gather grapes off thorns: so works receive all their goodness from faith, not faith from works, which do not themselves justify, but shew a prior justification of the soul that produces them; as it is written, we know that we have passed from death to life, because we love the brethren. Again, faith has one intrinsic excellency, of which works are destitute: and that is, that it will justify a sinner, and carry him to heaven, as it did the thief upon the cross: this, I think, gives it a vast pre-eminence over works, which *cannot justify, otherwise than as fruits they evidence the faith that does*; for we are justified by faith only, says the eleventh article, upon the authority of scripture." (Apol. for cert. Gentlemen, p. 13 and 65.)

Exactly on the same idea of this doctrine does Hooker build his system of justification, a term which he never confounds with final salvation.

Hooker, indeed, as might be proved by quotations from his writings, was a sublapsarian, and held, in common with all sublapsarians, the doctrines of *one* justification, and that by faith alone; of the imputation of Christ's merits to the believer; of final perseverance; and of the necessarily consequent sanctification of all who are justified. See, to this effect, his Discourse on Justification, sect. 21 and 26, and his Sermon on Jude. We had prepared these passages for insertion, as they are decisive in supporting the view we have given of Hooker's tenets, but we have been prevented by the fear of too greatly extending this article. We have them, however, in reserve, should they be called for, and shall content ourselves at present with a short extract from the 29th section of his discourse on Justification, which seems to be not a little at variance with the sentiments attributed to him by Mr. Pearson.

"He that should say our election is of grace for our works sake, should grant in sound of words, but indeed by consequent deny, that our election is of grace; for the grace which electeth us is no grace, if it elect us for our works sake."

Indeed, if it be admitted that Hooker held the doctrine of final perseverance, and no one who is acquainted with his writings will deny it, an end is at once put to the dispute; for all who know any thing of the subject, know that this doctrine is peculiar to Calvinism.

In what we have said, our object is not to prove the truth or falsehood of the doctrines he held, but to ascertain what were really the sentiments of this great luminary of our Church; and we are greatly mistaken, if the passages to which we have referred, do not prove to a demonstration, that Hooker never considered justification but as a single act, wholly unconnected with any

previous condition of good works; while, at the same time, he regards it as always implying, that is, including as a necessary and inseparable adjunct, sanctification and holiness of heart and life. We have been thus distinct in stating Hooker's opinions, because Mr. Pearson has, in some degree, called upon us to vindicate our review of Mr. Overton's work on this very subject (p. 29). With regard to the particular passage alluded to, we are satisfied that Hooker, in the fifth section as well as in the whole of his discourse on Justification, designed to refute, not merely the *superstitious* part of the popish doctrine concerning an increasing and secondary justification, but also its virtual assertion under any more rational scheme of interpretation: and we feel convinced, that an unprejudiced examiner and collater of the different parts of Hooker's works, will admit our representation of his sentiments to be just.

Concerning the admission of Calvinism into the Church of England, Mr. Pearson observes,

> "Though I do not think that Calvinism, even in your moderate sense of it, was intended to be established by the articles, &c. of the Church of England, neither do I think, that it was intended to be altogether excluded. If, therefore, you had been content with affirming, that in subscribing to the articles in the Calvinistic sense, you had a right to be considered as a legitimate member and minister of the Church of England, you would not have had to number me among your opponents. (p. 31.) And again, I find more cause of blame in your mode of maintaining your opinions than in the opinions themselves. (p. 33.) Where a latitude of interpretation is intended to be allowed, it does not follow, as in other cases, because one interpretation is right, that another, which is somewhat different, is wrong; and my opinion is, that if, so far as subscription to the articles is concerned, either Arminian or Calvinistic ministers of the establishment are wrong, it is only in considering themselves *exclusively* right." (p. 33.)

We cannot help lamenting, that an author who has made the foregoing just and candid concessions, should have given currency to so many incorrect observations and statements of historical facts, on the subject of this controversy, as he has done in several quotations and deductions, from different authors of a very prejudiced character. For although we give Mr. Pearson the fullest credit for his *own* convictions of the authenticity of their details, and the justice of their reasoning; yet a regard for truth compels us to remark, that he seems by no means to have so attentively examined opposite statements of facts and inferences, as was clearly his duty previous to an appeal to the public on so very important a subject. We cannot indeed persuade ourselves, that he has perused any considerable portion of the documents which the Church of England Calvinist would allege in his own behalf; otherwise, his candour must, we think, have induced him to state many points differently.

A leading error, which pervades the principal part of the pamphlet before us, is the confounding Calvinism with Puritanism: this, whether applied to ancients or moderns, and Mr. Pearson applies it to both, is a mistake of the very first magnitude, and leads to several erroneous observations and conclusions. During the reign of Elizabeth, and nearly the whole of that of James I. the episcopal divines, though in their views of doctrinal points they harmonized with the Puritans, were a body as distinguished from them, in political and ecclesiastical conduct and sentiment, as ever, in after times, were the Arminians themselves: nor were they confounded until the violence of political party, united, perhaps, with too much of a polemical spirit, led men to do so. It is an undeniable fact, testified by a numerous list of authorities of various descriptions, that the Church and the Monarchy of England never had more zealous, more steady, or more able champions, than in that great body of episcopalian divines and statesmen, who, during the above-named period, were avowedly Calvinistic in sentiment: nor had the democratical principles, the schismatical scheming, or the antinomian licentiousness of those who overturned the established Church and Monarchy, more determined adversaries than were to be found amongst them. The same, we are convinced, is generally speaking true of the *Church of England Calvinists* of the present day. We believe that more conscientious antischismatics, more zealous anti-jacobins, and more consistent members of the established Church are no where to be found,

than among those who subscribe and explain the 39 articles, in what, for distinction sake, is called the Calvinistic sense. We think it would be equally as erroneous and unfair, to ascribe the downfall of the English Church and Monarchy, in the last century but one, to the efficacy of Calvinism; as to impute the massacre of Louis XVI. and the horrors of the French Revolution, to the prevalence of Anti-calvinistic principles.

We have thought it right to say thus much, in order to obviate that gross misrepresentation, of which several violent writers both of past and present times have been guilty, in describing the tendency of Calvinistic sentiments. We conceive, that the most efficacious and truly Christian method of promoting harmony and forbearance, amongst the Arminian and Calvinistic members of the establishment, is, not by encouraging each party to grant a mere sullen and extorted toleration of each other, but by striving to convince them mutually, that both moderate Calvinism and moderate Arminianism are, when rightly understood, highly calculated to promote the honour of God, holiness of life, and evangelical benevolence; and that, as so very many of each description have been amongst the most truly wise, learned, pious, and useful members of the Church of England, mutual esteem and love is due from the upright and well-meaning of each party towards the other. Not merely forbearance, but regard, ought to be reciprocally cultivated: so will our breaches and animosities be happily healed and composed. Passing over, therefore, many passages in Mr. Pearson's publication, which our anxiety for the cause of truth and peace makes us lament have found insertion, we extract, with pleasure, the following sentiments from the close of it.

"It appears, from what I have stated, that the difference between an Arminian and a Calvinistic interpretation of the articles, is a case to which the Apostle's rule may very properly be applied, and in which, therefore, it ought to be implicitly observed. 'Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth.' With respect to this difference, we are required, as has been seen, by the royal declaration prefixed to the articles, to lay aside all further curious search, and to shut up these disputes in God's promises, as they be generally set forth to us in the Holy Scriptures, and in the general meaning of the articles of the Church of England according to them. Perhaps, as the means of settling the dissensions which prevail, or, at least, of preventing any mischievous effects from them, it might be expedient, in the present state of the Church, to adopt a measure similar to that I have referred, and to declare by authority, that it is not the intention of the Church of England so to narrow the terms of communion, as individuals, both Arminians and Calvinists, have sometimes been led to imagine. In the mean time, I beg leave to propose, as the conditions of a peace more honourable to the parties, because more voluntary, that the Calvinists, and so far as they are concerned in them, the Arminians also, should agree to the faithful observance of the following canons:

"1. To renounce, as a term of *distinction*, (i. e. between Arminians and Calvinists), the title of evangelical.

"2. To abstain from all declarations and insinuations, that they alone preach the true doctrine of Scripture and of the Church.

"3. To avoid all proceedings in practice which may tend to diminish, in the estimation of the people, the importance of an attention to the established discipline."

We sincerely wish, that some of the Arminian authors, to whom Mr. Pearson refers the reader for information on the merits of this controversy, had been guided, in their sentiments and language, by the foregoing principles, which he has laid down; we should be equally glad also, if every maintainer of the Calvinistic side of the question had refrained from that asperity of treatment and needless indulgence of opprobrious language, which, on either side of the contest, betrays weakness and irritability of temper rather than a real zeal for the true interests of ecclesiastical peace and union. Above all, we earnestly recommend to every theological controversialist, to cultivate that charitable spirit of brotherly kindness, and that meek submissiveness of temper, which is the genuine characteristic of real Christianity; "let them bear and forbear, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrarywise blessing; knowing that they are thereunto called, that they should inherit a blessing."

LXIII. *Helps to Composition; or, Five Hundred Skeletons of Sermons; several being the Substance of Sermons, preached before the University.* By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge, 2 vols. large 8vo. vol. I. parts I. and II. pp. xi. and 689. vol. II. parts I. and II. pp. 784. 1801, 1802.

Before we proceed to the consideration of the principal, and indeed the proper subject of these important volumes, we conceive that we shall render no trifling service to religion, and to her real friends, by paying particular attention to the Preface. The sentiments contained in it are distinguished by so much solidity and moderation, that they cannot fail of being peculiarly grateful to every reader, who holds those qualities in their due estimation. Their seasonableness, likewise, makes no inconsiderable addition to their value. These circumstances would, of themselves, be sufficient to justify us in giving prominence, and, as far as in our power lies, publicity to the opinions in question: but we are confirmed in this resolution by the *professional* nature of the work in which they are found; a circumstance which would naturally prevent them from being so widely diffused as their importance deserves.

After adverting to his former publication, and observing the advantage which the present has over it, in respect of variety, Mr. Simeon proceeds—

"In the discussion of so many subjects, it cannot fail but that every doctrine of our holy religion must be more or less canvassed. On every point, the Author has spoken freely, and without reserve. As for names and parties in religion, he equally disclaims them all: he takes his religion from the Bible; and endeavours, as much as possible, to speak as that speaks*. Hence, as in the Scriptures themselves, so also in this work, there will be found sentiments, not really opposite, but apparently of an opposite tendency, according to the subject that is under discussion. In writing, for instance, on John v. 40. '*Ye will not come to me, that ye might have life;*' he does not hesitate to lay the whole blame of men's condemnation on the obstinacy of their own depraved will: nor does he think it at all necessary to weaken the subject by nice distinctions, in order to support a system. On the contrary, when he preaches on John vi. 44. '*No man can come unto me, except the Father, who hath sent me, draw him,*' he does not scruple to state, in the fullest manner he is able, 'that we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will:' nor does he judge it expedient, on any account, to soften, and palliate, and fritter away this important truth. While too many set these passages at variance, and espouse the one in opposition to the other, he dwells with equal pleasure on them both; and thinks it, on the whole, better to state these apparently opposite truths, in the plain and unsophisticated manner of the Scriptures, than to enter into scholastic subtleties, that have been invented for the upholding human systems. He is aware, that they who are warm advocates for this or that system of religion, will be ready to condemn him as inconsistent: but, if he speak in exact conformity with the Scriptures, he shall rest the vindication of his conduct simply on the authority and example of the inspired writers. He has no desire to be wise above what is written, nor any conceit that he can teach the Apostles to speak with more propriety and correctness than they have spoken.

"It may be asked, perhaps, How do you *reconcile* these doctrines, which you believe to be of equal authority and equal importance? But what right has any man to impose this task upon the preachers of God's word? God has not required it of them; nor is the truth or falsehood of any doctrine to be determined absolutely by this criterion. It is presumed, that every one will acknowledge the holiness of God, and the existence of sin: but will any one undertake to reconcile them? or does any one consider the inability of man to reconcile them, as a sufficient ground for denying either the one or the other of these truths? If then, neither of these points are doubted, notwithstanding they cannot be reconciled by us, why should other points, equally obvious in some respects, yet equally difficult to be reconciled in others, be incompatible, merely because we, with our limited capacity, cannot perfectly discern their harmony and agreement." (pp. v, vi.)

The Author then proceeds to observe, that these points, which have been such a fruitful source of contention in the Church, may possibly not be so opposite to each other as some imagine, and that the truth may lie, not exclusively in either, nor yet in a

* In a note on this place, Mr. Simeon refers to Mr. Overton's work with deserved commendation.

confused mixture of both; but in the seasonable application of both; or, to use the language of St. Paul, "in rightly dividing the word of truth." He professes his despair of satisfying any who have decidedly ranged themselves under the standard either of Calvin or Arminius; but hopes to gain, from all parties, a favourable acceptance of what they do approve, and a candid forbearance with respect to the points which they disapprove. It would be impossible to do justice to Mr. Simeon's statement of his sentiments upon this subject, without transcribing almost the whole of what he has written upon it. He represents it as a matter of certain experience that man is a free agent; and he considers it as equally certain that, in the superiority of Christians above the rest of the world, it is a power from above that causes them to differ, and by the grace of God they are what they are. The same observations which apply to the *commencement*, apply likewise to the *progress* of this good work; and Mr. Simeon contends, that while we feel in ourselves a constant liability to fall, we are nevertheless to consider ourselves as kept by the power of God through faith unto salvation.

"Why then," says he, "*must* these things be put in opposition to each other, so that every advocate for one of these points must of necessity controvert and explode the other? Only let any *pious* person, whether Calvinist or Arminian, examine the language of his prayers, after he has been devoutly pouring out his soul before God, and he will find his own words almost in perfect consonance with the foregoing statement. The Calvinist will be confessing the extreme depravity of his nature, together with his liability and proneness to fall; and the Arminian will be glorifying God for all that is good within him, and will commit his soul to God, in order that HE who has laid the foundation of his own spiritual temple, may also finish it." (vii.)

In a note at the bottom of the same page, Mr. Simeon relates a conversation which took place between a young minister, reputed a Calvinist, and the venerable leader of the Arminian Methodists. It illustrates and corroborates the foregoing representation, in a very striking and forcible manner.

Mr. Simeon acknowledges, that either of the doctrines under discussion may be injudiciously stated or improperly applied—that of election and predestination, when it is made to destroy the responsibility of man—that of free-will and liableness to apostacy, when it is so represented as to rob God of the honour of being both the *author* and the *finisher* of our faith. Yet, without attempting to reconcile the two doctrines, an undertaking which he has declined as impracticable, he conceives that, by a judicious statement, and a proper application, they are not only agreeable to truth, but are calculated to produce the most salutary effects.

We shall content ourselves with only one additional extract from this conciliating disquisition, in which the Author states his own views of Christian doctrine, as well as the general object of his work.

"The Author well knows that these doctrines *may be*, and alas! *too often are*, so stated, as to be really contradictory. But that they *may be* so stated as to be profitable to the souls of men, he hopes is clear from the illustrations that have been just given.

"He trusts he shall be pardoned if he go yet further, and say, that, in his judgment, there not only is no positive contradiction in this statement, but that there is *a propriety* in it, yea moreover, *a necessity* for it, because there is *a subserviency in those truths, the one to the other.* God elects us: but he carries his purpose into effect by the free agency of man, which is altogether influenced by rational considerations. So also he carries on and completes his work in our souls, by causing us to feel our proneness to apostatize, and by making us cry to him daily for the more effectual influences of his grace. Thus, while he consults his own glory, he promotes our greatest good, in that he teaches us to combine humility with earnestness, and vigilance with composure.

"The Author would not have troubled the reader with this apology, were it not that he is exceedingly desirous to counteract that spirit of animosity, which has of late so greatly prevailed against those who adhere to the principles of the Established Church. Not that he has himself any cause to complain; on the contrary, he has reason to acknowledge, that his former volume met with a far more favourable reception from the public than he ever dared to expect. But he would have his work be brought to this test. Does it uniformly tend

"TO HUMBLE THE SINNER?
"TO EXALT THE SAVIOUR?
"TO PROMOTE HOLINESS?

"If in one single instance it lose sight of any of these points, let it be condemn-

ed without mercy*: but if it invariably pursue these ends, then let not any, whatever system they embrace, quarrel with an expression, which does not quite accord with their views. Let them consider the general scope and tendency of the book; and if it be, as he trusts it is, not to strengthen a party in the Church, but to promote the good of the whole; then let smaller differences of sentiment be overlooked, and all unite in vindicating the great doctrines of SALVATION BY GRACE, THROUGH FAITH IN CHRIST." (pp. x, xi.)

We conceive it is superfluous for us to add any apology for our extended extracts from a discussion so important in itself, and conducted with so much temper.

(To be continued.)

LXIV. *A Sermon, preached at the Parish Church of St. Andrew, by the Wardrobe and St. Ann Blackfriars, on Tuesday in Whitsun Week, June 8, 1802, before the Society for Missions to Africa and the East, instituted by Members of the Established Church, being their Second Anniversary.* By the Rev. CHARLES SIMEON, M. A. Fellow of King's College, Cambridge. Also, *The Report of the Committee to the Annual Meeting, held on the same day.* pp. 51. 8vo. 1s. Seely, Hatchard, London, 1802.

THE institution which occasioned this Sermon, is but of recent establishment, as our readers will perceive by the title page of the discourse†. The deplorable state of those vast tracts of country which have not yet been blessed with the light of the Gospel, has induced a number of our fellow subjects in the communion of the Church of England, to add another society to those already formed, for the propagation of Christianity among heathen nations. The benevolent Christian must rejoice in the increase of such associations, and in observing the zeal which prevails among different denominations of people, to impart that treasure, from which they derive their best hopes and consolations, to those who have hitherto been destitute of it.

Notwithstanding what has been heretofore done for the accomplishment of this great end, a very large portion of the habitable globe is still lying under the darkness of Pagan or Mahometan error. The whole continent of Africa, and the greatest part of that of Asia, are still without any means of obtaining the knowledge of pure Christianity. Here, therefore, there is an ample field for missionary undertakings; and to this field, the Society, before whom Mr. Simeon's Sermon was preached, directs its principal attention.

In order to obviate the difficulties which lie in the way of employing missionaries who are episcopally ordained, the members of this society have, with great propriety, had recourse to the expedient of sending "Missionaries in the capacity of *Catechists* only, where persons already in holy orders do not offer themselves, or circumstances do not justify an application for regular ordination."

In the appointment of labourers of this description, they are sanctioned by the most respectable example: "The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, having selected some of the ablest of their converts, and employed them as Catechists, with singular benefit to the Christian cause." When Missionaries, in the capacity of Catechists, shall have approved themselves worthy of a higher trust, the Society reserves to itself the right of considering the expediency of an application for their being episcopally ordained‡.

* This passage, we apprehend, must be more strongly expressed than the Author intended. It looks as if he claimed to himself the merit of having produced a faultless work, a claim which we should be slow in any case to admit; although, at the same time, we should deem ourselves unjust were we to condemn any work *without mercy*, on account of its failing, in one or more instances, to answer the pious purposes of its Author.

† See also Christian Observer, No. I. p. 52, for a short account of it.

‡ See a pamphlet, entitled, "An Account of a Society for Missions to Africa and the East." Sold by Hatchard, Piccadilly, containing the first anniversary sermon preached before the Society. This Sermon, which was delivered by the Rev. Thomas Scott, it was our intention to have reviewed at an early period of our labours, but circumstances have prevented our doing so, till it is now too late formally to introduce it. We very willingly, however, take this opportunity of bearing our unequivocal testimony in favour of its superior

Such are the outlines of the institution, for which the Sermon before us was preached. The Text, which is happily chosen, Phil. ii. 5—8. furnished the preacher with the most persuasive arguments in favour of missions. Of these, we think, he has judiciously availed himself; though on such an occasion, and with such a subject, we must own that we expected greater proofs of care and labour than are to be found in this Sermon. The division is neat, and such as the text naturally suggested; the two following points of consideration being drawn from it, namely, the important fact which it states, and the pattern it recommends.

Mr. Simeon has dwelt chiefly on the second head of the discourse; but being sensible that that must derive its force principally from the consideration of the exalted character of him who has set us the pattern, his equality with the Father is explicitly stated, and confirmed by some decisive quotations from Scripture. The Author then proceeds briefly to consider the humiliation of the Son of God, in assuming our nature with all its innocent infirmities, and in submitting to the death of the cross, for the expiation of our guilt.

The powerful motives which this wonderful fact furnishes, to influence our conduct towards each other, applies with peculiar force to such cases as have the everlasting interests of mankind for their object. Mr. Simeon, therefore, proceeds to set before his hearers the obligation, under which a Christian is laid by his Saviour's example, to compassionate the state of the heathen world; and to be willing to make self-denying exertions, and to submit to privations, and even to suffering, in order to promote the everlasting interests of his fellow-creatures.

To enforce these duties, Mr. Simeon endeavours, and with effect, strongly to impress upon the mind what would have been the condition of the whole world, had not the Son of God interposed to save us. He exhorts us, likewise, to consider how greatly we are indebted to the benevolence of our fellow-creatures, for the knowledge of salvation. In pursuing this thought, the preacher has, with great address, adverted to the zeal of that Missionary who first visited our island.

"We forbear," says Mr. Simeon, "to notice the kindness of the Apostles, we will rather advert to an instance more immediately parallel to our own case. For many centuries after Christianity was promulged, our ancestors were bowing down to stocks and stones; as we ourselves also should have been, had not some pious Christian come, at the peril of his life, to bring us the glad tidings of salvation. Suppose he had argued, as we are apt to do, 'What can I do among that savage race? There are people enough of my own country to occupy all my care; and I may fulfil my duty to God among them, without encountering all the difficulties, and exposing myself to the dangers, which I must expect to meet with in such an undertaking.' How awful, in that case, would have been our present condition! O Christians! think of all that you enjoy in Christ Jesus, your present consolations, your future prospects; think of these things, and say, 'I owe all, under God, to him who first set his foot on our inhospitable shores, to shew unto us the way of salvation: his example stimulated others; and thus 'the handful of corn that was scattered on the tops of the mountains, has grown up like the woods of Lebanon; or the piles of grass upon the earth.' Blessed, for ever blessed, be God for his labours of love! Who can tell then what may arise from the labours of one society, or even of a single individual? We may not see very extensive benefits in our day: and probably this was the case with respect to him who first visited Britain. But could he now behold from heaven the fruit of his labours, how would he rejoice! would he think that he had exercised too much self-denial, or patience, or diligence in the cause of God? Would he repent of his exertions? Would he not rather repent that he had not stepped forward sooner, and been more earnest in this blessed

merit. The principal object of the Author of it is, to prove the obligation we are under, as Christians, to labour to convert the heathen nations to the faith of Christ; and to obviate the objections which are urged against such attempts. In this object he has completely succeeded. His vindication of missionary undertakings is able and convincing; and if any one should read this Sermon, and still object to them, or refuse to concur in promoting them, we conceive it can only be because he is not willing to submit implicitly to the authority of the Bible, which Mr. Scott adduces, in a most satisfactory manner, in support of his views of the subject. In Mr. Scott's affecting picture of the state of the heathen world, we think it right to say, that we met with one sentiment, (p. 38,) to which we a little hesitated in acceding, at least without some small qualification.

work? Be ye then in earnest, my beloved brethren. (p. 130, 131.)

Our Saviour's favourable acceptance of every endeavour to extend his Gospel, and the absolute necessity of our having within us the same mind, which was also in Christ Jesus, are the remaining considerations by which the preacher endeavours to excite his hearers to contribute to this excellent institution.

The Report annexed to the Sermon, has already been inserted in our work, (see No. VIII. p. 536,) which will supersede the necessity of our giving any account of it in this place.

The pages of this pamphlet are made to follow in succession those of the first Anniversary Sermon and Report, an arrangement which we are informed is to be continued in the future publications of the Society, till the number is sufficient to form a volume. We much approve of this method; and we trust that the series will in time furnish an useful body of Instruction, for the assistance of those, who, either as Directors or as Missionaries, may be engaged in the propagation of the Gospel.

May the blessing of the great Head of the Church, attend and prosper all such pious undertakings!

LXV. *The Evidence and Design of Christianity considered, in a Letter to a Gentleman.* London, Rivingtons and Hatchard. 1801. pp. 58.

CHRISTIANS in every part of Europe have seen, with mingled emotions of sorrow and alarm, the rapid increase which infidelity has made in a period of short duration. Writers of distinguished reputation, have laudably exerted their talents in counteracting this fatal delusion, and in defending, with all the force of evidence and argument, the holy religion of Christ. Their labours have been useful; but they cannot prevent falsehood from being repeated after it has been exposed, or give patient investigation to those, who would have been too indolent to disbelieve, did not conceit prompt them to object. Still the defenders of Christianity must persevere, if they mean not to yield mankind a willing prey to him who deceiveth the whole world. Their defences, corresponding to the peculiar objections that are to be answered, will either be elaborate, or popular, or unite the advantages of an appeal to the understanding and the heart. The Rev. Mr. Bean, who has avowed himself the author of this letter, writes to those who are rather doubtful of the truth of revealed religion, than prejudiced against it; his arguments, therefore, are more adapted to satisfy ingenuous minds, than to convince those who will not concede any thing, except to the severity of logical argumentation.

The rapid propagation of Christianity by poor, plain men, without any secular advantages, he thinks, attests a divine interposition in its favour.

"To what must we ascribe the success of such instruments? Was there any of that fascination in their religious assemblies, which attends a pompous worship? Did the arts assist the cause, by raising magnificent structures for the performance of their rites; by clothing the officiating ministers in costly habits; by filling the air with fragrant odours; and touching the soul with the dissolving strains of music? From such attractions their religion derived nothing: nay, it had to contend against their influence; for pagan worship had them all, in as high a degree of improvement, as they had then attained. In the Christian assembly, poverty prevented embellishment. No artificial impression was likely to be felt. Instead of a captivating magnificence, all was plainness: the humble Pastor rehearsing, in simple language, the life and death of his Saviour; exhorting his listening flock to Christian practice; or pouring forth to GOD his artless prayer." (p. 11, 12).

The objection which naturally arises, that Mahometanism had been propagated even with greater celerity than Christianity, had been before stated. "It requires no miracle," Mr. B. adds, "to account for the reception of that kind of religion which people must submit to, in order to save their lives" (p. 10). This idea, that the Mahometan faith was spread by the sword *only*, however common, is not altogether just. Bad as that imposture is, it was, perhaps, better than the stupid idolatry of heathenism, or the base corruption of Christianity inflated with pomp, pageantry, and pagan ceremonies, which almost universally prevailed in the eastern empire during the seventh century; and multitudes, who entertained no fear for their lives, readily embraced it as a considerable reformation. It

certainly swept away many pollutions of the Christian Church, whose real members it more closely united; and possibly it may prove to be a a pioneer for facilitating, in some future period, the progress of that pure religion which is to cover the face of the earth. The sword, indeed, produced its effects; but many concurring circumstances were necessary to render that effect permanent.

On the western coast of Africa, the Mahometan religion has been widely extended, by means of schools for the instruction of youth, and in scarcely any instance by force of arms.

In producing the direct evidence for Christianity, the author briefly, yet clearly, explains the four rules given by Leslie, in his unanswerable tract—"The Short Method with the Deists;" and then proceeds to describe the interesting process, by which his own mind obtained an entire conviction of the truth and excellence of revealed religion. Lest, however, the reader should suppose, that powers of reasoning are alone sufficient to form a Christian, some important observations are made respecting the disposition of mind, which is necessary to render this enquiry productive of real advantage. The pleader may be anxious to establish a point of law, that he may increase his fund of certain knowledge; but his client, to the same desire, adds a strong feeling of interest.

"But permit me to observe, that it is necessary that you enter upon this examination with something more than merely a capacity to weigh arguments against each other. Have you any concern of mind on the subject of religion? Have you any serious desire to know where the truth lies? If you bring this state of mind with you to the enquiry, I have no doubt that, in due time, you will not only be convinced of the truth of the Christian Religion, but be filled with admiration at its excellence. Without such a concern, I must confess to you, that I should have little hope of your arriving at any stedfast belief in the Gospel. It is much to be doubted, whether you would persevere sufficiently in that patient investigation, which, through the ingenious subterfuges of infidelity, may be called for in the search after truth. But if with a mind little interested in the subject, you could be made to pursue the enquiry to its conclusion—What then? All that could be expected of you would be, to hear you own that infidelity cannot be defended. If your heart still remained in a state of indifference toward God, the great purpose of the Gospel Revelation would still be unaccomplished in you. The system might be adopted; but it would have no influence. You would believe it; but you would live as if you believed it not. Where Christianity has no moral influence, it confers no benefit on the professor." (p. 26—28).

To unfold the design of Christianity is the intention of the remainder of the letter. And if to explain the most important doctrines with perspicuity, to answer weighty objections with candour, and to compress much just thought within narrow limits, deserve any praise—that praise is most certainly due to Mr. Bean. He has furnished an excellent manual for youth, who are exposed to the assault of infidel principles; but which may be read with advantage by the Christian for the experience which it evinces of real religion, by the unbeliever for its arguments, and by the man of taste for its simple pathos.

We shall close our review with one more extract, which we think well worthy the serious consideration of all who are disposed to doubt or to disregard the authority of the Bible. Mr. Bean, after noticing the prospect enjoyed by the Christian, of attaining hereafter to a perfect conformity to the will of God, thus addresses his correspondent.

"Have you any such prospect? Does scepticism shed any cheerful light upon your path? Do you feel it has any correcting or consoling influence? But let me not weary you with expostulation. There is one interesting consideration I will lay before you, and then retire. It is this; we who believe Christianity go upon surer ground than you who reject it.

"Christianity states the consequences of its rejection. This circumstance imperiously obliges us to examine its claims. Here is a scheme professing itself to come from God, for the benefit of men; demanding to be received as the rule of life; and declaring, that if it be rejected, misery in a future state will be the consequence. Now it lies upon you who do not receive it, to prove the whole to be a fallacy. Because, if it be true, you are in the greatest danger; whereas we, even if it prove false, shall be no losers by believing it; especially in times like the present, when no material inconvenience attaches to the avowal of our belief. The enjoyments of this life are your objects; our religion does not disqualify us for them. By the prudence, temperance, and industry which it inculcates, we are as likely to succeed in this world as you. Here therefore you have no advantage over us. Our

faith, indeed, may hinder our rising to eminence, but does not deprive us of the comforts of life: and all the peace of mind it imparts to us, is so much over and above the share we may possess in common with you of the goods of this world. Our religion brings a glorious immortality into our prospect; with the hope of this, we are refreshed under the labours of life, and supported in those trials of which we partake with the rest of our fellow-creatures. Thus pursuing the duties of our vocation our religion sheds a serene light upon us in the evening of life, and enables us to close our eyes in peace, in charity, and in hope,—and then to bliss eternal! What infinite gainers are we by Christianity if true!—But what becomes of you? How shall your answer to the great God for your disregard of his authority, your neglect of his gracious counsel, your not applying talents which qualified you for arriving at the knowledge of his will, to any such purpose? If all the reasons on which we act be fallacious, they have done no hurt, either to ourselves or others; nor have you gained any thing by disregarding them, that we have lost. But if true —we are saved, and you perish!

"See then, what stands at the foot of the account, on either supposition; and let the conclusion have its due weight with you. You have opportunity to inform yourself; but let me remind you of the short space allotted to some, for the acquisition of knowledge. Uncertain whether your term may not suddenly close, take heed that procrastination do not deprive you of what yet remains of a limited and precarious life." (p. 51—64).

REVIEW OF REVIEWS, &c. &c.

The two following letters are directed to the cure of the same evil, an evil which we deem to be highly pernicious; and we give them publicity, in the hope that they may not be without their effect in diminishing the frequency of its recurrence.

To the Editor of the Christian Observer.

SIR,

Perceiving that you have occasionally censured the heterodoxy of several of the Reviews, and being persuaded that since you oppose bad doctrine, you will be disposed to find, at least, equal fault with bad practice, I have to request that you will notice an evil habit, and, I fear, a growing one, which prevails among some of our periodical publications, I mean that of quoting the oaths and profane expressions which are to be found in the works they review.

There are, perhaps, few clearer indications of the existence of infidelity in the heart, than a light mode of treating whatsoever is most solemn in religion, and a habit of making profane mention of the name of that being, who ought to be the great object of our reverence.

I profess, Mr. Editor, to feel much dislike to the playhouse, on account of those profane, as well as indecent, expressions which occur in many of its pieces; and I have often been astonished that grave reviewers, who seem to be zealous on the side of general religion and morality, should be so insensible to this great objection to the theatre. For my own part, Sir, it is one of my great objects in life to prevent my children, (for I am the father of a large family), from having their reverence for their God and Saviour, and for all the awful realities of a future world, diminished by their being accustomed to hear these subjects trifled with. I nevertheless take in some periodical publications, from a desire of rendering my family acquainted with what is passing in the world. I endeavour to counteract, by my own remarks, the erroneous sentiments on religion, which some of these works contain; and I sometimes attempt to shew the connection between unsound tenets and irreligious practice, by pointing to the profaneness so readily admitted into the works of those moralists, against whom I wish my children to be on their guard; and therefore I admit, that the practical evil, of which I complain, occasionally supplies an argument which is not without its use. The mischief, however, is a very serious one, for I am well persuaded, that the general cause of irreligion and infidelity is exceedingly promoted, by giving to profane oaths that additional credit which they

derive from being introduced plainly into print; and I feel an anxious wish, that the Christian Observer may be the means of checking, by its strictures, impiety of every sort.

The periodical publication which has suggested these remarks, is the Monthly Review for November last. It is a work of considerable ability, and, in that respect, entitled to the reputation which it possesses. The particular passage in that Review, to which I allude, is its quotation at the 323d page, from the Comedy of "Folly as it Flies." In giving the character of the piece in question, the reviewer observes, that it is "lively and desultory," that it is like the other pieces of the same author; and that it has the same relation to a regular play, which a japan teaboard bears to a picture; remarks, I doubt not, sufficiently just and appropriate. Not one syllable, however, is said to the prejudice of the play on the ground of its abounding in profane oaths; on the contrary, part of a scene is quoted, with apparently unqualified approbation, in which several profane expressions, and some coarse oaths are introduced, without even the ordinary caution of inserting only the initials of the objectionable words. I select this instance to illustrate my remarks, not because it is more reprehensible than many quotations which have, at different times, appeared, without any mark of disapprobation, in the same work; but because it is recent.

I am aware, indeed, that oaths may be said to be so common an embellishment of speech, that they are almost necessary, in order to render playhouse dialogue easy and natural; and that it is the object of the theatre to describe the existing manners. I shall only reply, that the multitudes who use, as well as those who countenance, this kind of language, will find it difficult to prove their respect either for the precept of Christ on this subject, or for the following nearly similar injunction of his apostle. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation."

S. P.

To the Editor of the Christian Observer.

SIR,

HAVING observed, that a review of reviews forms one part of the plan of the Christian Observer, I take the liberty of troubling you with a few remarks on this difficult, but not the least useful or important, branch of your undertaking.

Several kinds of danger appear to me to assail you. There is reason to fear lest, through tenderness for publications deemed friendly to your own, you should keep silence when some occasion calls for your interference; lest also, through prejudice against those which are unfriendly, you should be too ready to give an unfavourable construction of their meaning. There is also no small danger, lest even the fairest exercise of your censorial right should give to your work too much of a magisterial air, and should communicate to your readers a habit, not so much of suspecting or examining themselves, as of criticising others.

I hope, Mr. Editor, that it will be your plan occasionally to find fault with errors on all sides; that you will, nevertheless, sparingly indulge in the censure of rival publications; and moreover, that you will yourself sometimes experience a little of the pain of being reprehended, for I am persuaded that anonymous periodical publications peculiarly need that check, which arises from their being known to have a constant eye upon each other.

I trust, that after this exordium, I shall not be suspected of any improper wish to lower the general credit of the British Critic, if I offer a brief observation on something in its last number, which appears to me very objectionable.

I consider that work as undertaken by persons who are members of the Church of England, and professedly religious, and I respect it, because I am myself a Churchman, and because, moreover, it appears to me to be conducted in a good temper. Surely then I have a right to expect, that it shall be preserved free from every thing which borders on profaneness. I particularly allude to the review in the British Critic for November, (p. 655), of a ballad, entitled, "The Scum uppermost when the Middlesex Porridge-pot boils"

over." From "this humorous trifle," as it is, I doubt not, justly called, the reviewer has chosen to extract a passage, with which, in my opinion, he ought on no account to have stained his pages. It is a passage in which his *Satanic Majesty*, to use the reviewer's expression, is introduced as the partizan of a certain Baronet, with such profane levity as must be highly offensive to every pious mind. I will not dwell on the fault, of which I conceive the British Critic to have been guilty, in relating this particular part of the ballad in question, as a specimen of talents which they say "are constantly employed in the support of social order and established government," and not, at the same time, proceeding to censure its profaneness, further than to say, that I suspect the cause of that evil spirit, against whose "wiles" our Church teaches us to pray, can by few means be more effectually served than by turning his agency into a subject of merriment in ballads; and by introducing that awful place of punishment for the wicked, which the Scriptures endeavour to render the object of our serious terror, as an imaginary scene which is fitted to excite our mirth and divert our fancy. It appears to me, Sir, that wit of this sort is one of the best engines of infidelity, and is much more likely to serve the cause which it is employed to attack, than that which it professes to defend.

A. B.

THE following letter is only one of many of a similar description with which we have been favoured, and which our desire of cultivating peace has induced us to suppress. Finding, however, that our forbearance has been so far misunderstood, as to be construed into a tacit acknowledgment of the strength of the reasoning contained in these letters, we have judged it prudent to give publicity to one of them, which, we can assure our readers, furnishes a *favourable* specimen both of the temper and arguments of our assailants; being upon the whole, at least, as moderate as any we have received, and certainly more ably written.

To the Committee of the Observer.

GENTLEMEN,

THE following lettter is not written with a view of serving any *party**; but to remind you, and your correspondents, of your professions of candor and good will to others. I hope, that *justice* to those professions will lead you to insert it, in its *present* state, in your Observer. Sincerely wishing you more divested of a sectarian spirit, and all possible success in the cause of truth and godliness,

I remain,

GENTLEMEN,

Yours, respectfully in the Gospel.

To the Editor of the Christian Observer.

THE very liberal way in which you promised to conduct your useful miscellany, cannot fail of exciting attention and regard. "To avoid every thing that may tend to lessen Christian love, and to admit nothing *harsh* nor intemperate towards any sect of Christians, &c." are sentiments that will ensure the approbation of every good man, whether he be a conformist or non-conformist.

Now, Sir, permit me to say, that being a constant reader of your Observer, I am in the habit of *observing* how your *professions* and your *practice*, your *cover* and *contents*, agree, or clash, with each other. And here I must say, it has pained me repeatedly to remark, that there appears an irreconcileable inconsistency. If I have any "Christian love," it has been wounded and "lessened" by your ungenerous remarks on Dissenters. I allude to several of your correspondents, besides the illiberal and unmanly attack of W. R†,

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* It will be seen how well the *professions* and *practice*, the *cover* and *contents*, of SECTARIUS PACIFICUS agree.

† There are few things so calculated to impose on superficial thinkers, as that undiscriminating *cant* of charity, which characterizes the present day. On this subject, therefore, we beg leave to make a few observations.

It will be readily allowed in the first place, that whenever a bare statement of *facts* appears *harsh*, and wears the colour of invective, the narrator ought not to be blamed, even though he should happen to

However, waving many things, I now wish to recal your attention to the review of Owen's Methodism unmasked, in your number for July. I was much surprised you should have brought forward so contemptible a pamphlet; and concerning which, you can pay the author not the *sha-*

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wound the *charity* of the person who may be implicated in it. It will also be allowed that self-defence, and all those measures of repelling, pursuing, and disarming an enemy, which self-defence may require, are perfectly consistent with *charity*. If these general principles are kept in mind, they will obviate much misconception on this subject.

But how stands the present case? The conductors of the *Christian Observer*, attached to the Church of England, because they conceive her doctrines and government to be agreeable to the apostolical institutions, and because they regard her establishment as the chief instrument which God is pleased to employ for maintaining, in this country, the cause of true religion; feel it their duty to watch the proceedings of those who may be unfriendly to her interests. Let it not be understood, that we wish to involve Dissenters, generally, in this imputation. Very far from it. But shall we be deemed *uncharitable*, if we cannot exempt from it, either SECTARIUS PACIFICUS, or those, be they many or few, who concur in his views? He, as will be seen, deems the Church of England to be a *main* branch of *Antichrist*. If, under these circumstances, he does not wish her downfall, and both pray and labour to effect it, we should think him neither sincere nor consistent. Giving perfect credit, however, to him and to those who entertain similar sentiments with him, for sincerity and consistency in this particular, it ought not to excite any surprise, that we should feel *alarm* at their progress, and should wish to see it obstructed, not by measures incompatible with *Christian love* or religious liberty, but by an increase of holy zeal, activity, and watchfulness on the part of the appointed pastors of the people, and a care on the part of government to provide ample means of instruction in religious truth for every part of the kingdom. On what ground is it deemed *uncharitable* in us, to wish that every new place of worship erected in the land, were an episcopal Church or Chapel, occupied by a zealous and laborious clergyman, instead of a dissenting meeting-house?

Let us now illustrate the principles we have laid down by an example. Some Dissenters thought it right, not long ago, to republish and disperse, with great assiduity, "Dr. Gill's Reasons for separating from the Church of England," a work which it would not be very uncharitable to presume to have been republished with the view of serving a party, and promoting dissent from the Church. This book was answered by Mr. Hart, of Bristol, with great temper, but at the same time so satisfactorily, that many, especially of those who were concerned in editing it, we doubt not, felt what, in common with SECTARIUS PACIFICUS, they would call their *Christian love*, wounded by it. But was Mr. Hart, therefore, guilty of a breach of *charity*? Did not its violation rather attach to those who were the aggressors?

W. R. since the appearance of his first letter (Christian Observer, p. 161), has been made the object of frequent attack. SECTARIUS PACIFICUS considers him as uncharitable, ungenerous, unmanly, and illiberal. It is not our present object to discuss his merits or to undertake his defence. But may we not ask, whether this advocate for *Christian love* could have made no supposition which should greatly have softened the harshness of these epithets? Let us state the possible case. W. R. let it be supposed, a supposition to which *charity* cannot object, is a pious, laborious, and useful minister of the Church of England, who has been made the instrument of turning many to righteousness, and whose crowded Church and harmonious parish evidenced the efficacy of his ministry. Let it further be supposed, and this may also be done without any breach of *charity*, that after years thus passed, some itinerating preachers found their way into his parish, and by their conversation in private, their discourses in public, and, perhaps, by the plentiful distribution of the Reasons of Dr. Gill, or of some sermons which we could name, converted the peace and unity of the parish into division and discord, until, at length, order is disregarded and trampled on; pride and conceit take place of humility and a teachable spirit; the pastor, under whom the people had flourished, is regarded by many as dark and ignorant; the Church itself is deemed a relic of popery; and the prevailing respect for the constituted authorities, perhaps, greatly lessened. Shall we load W. R. with harsh epithets, because he does not view this unhappy change with perfect composure? or shall we call him unmanly and illiberal, if, under these circumstances, and having known one or two, or, perhaps, twenty similar instances, he should form a conclusion to the prejudice of Dissenters in general? We cannot approve of indiscriminate censure, but we are of opinion, that one who undertakes professedly the cause of *charity*, might have framed some such excuse for W. R.

We would here remind our readers of the principle laid down at the beginning of this note, with respect to the statement of

dow of a compliment*! Would it not have been better to have consigned this "*coercive*" piece to the isle from whence it came? And if some *coercive* gust of wind had blown it overboard, where would have been the injury sustained, either by Church or State? The author's tears might have flown most plentifully: but I suspect, that your reviewer himself would not have shed *one* tear of commiseration. Yet I think I can discern the reason of publishing that review. Though your reviewer speaks against the author's main design, "*coercion*," his object was to aim a blow at the Dissenters. It is the multiplication of dissenting places of worship, that gives him the alarm, *Ibi opprimit calceus*†.

Your reviewer, Sir, believes, that the increase of Dissenters leads them "to wish for a change in the ecclesiastical, and, perhaps, even of the civil government‡," and that "from the features of their Church government, a tincture may be given to their opinions respecting civil government." And though he pays a few individuals a compliment, and offers some circumstances in favour of "the general body," he returns to his point, "with which he set out," and again, in almost the same language, charges them with having the latent seeds of disaffection. If these reflections do *not tend* to "lessen that Christian love, that ought to unite the members of Christ, I am at a loss to conceive what *can* do it." These insinuations would have become the most violent member of Mr. Reeves's association, at the time when every Dissenter was a suspected and marked character; but every way unbecoming a Christian reviewer, now the storm is over. As that gentleman is assuming, allow me to be *positive* in denying, in the most *express manner*, what he has advanced. I call upon him, out of regard to the ecclesiastical and civil government, to *establish* his charge; or in the name of every thing honest, and becoming a Christian, to retract it §.

In the mean time, give me leave, Sir, to state my opinion of the general body of Dissenters. We believe that the Church of Christ was first established, not by the *aid* of civil power, but in *opposition* to it; that is, not against the *principles* of civil government, but against the *inclinations* of the then existing potentates. It never sought the secular arm to *uphold* it; it never required its *officious* services. *(a)* We believe Christianity recommends to government a free toleration to *all* its subjects, without distinction; and requires of them a

(a) This reminds me of a simile Sir G. Saville once made in the House of Commons, when speaking of the *utility* of establishments: "So have I seen a number of *moles* throwing up their *little* hillocks of earth around a majestic edifice. 'What are you doing?' said a spectator. 'We are raising mounds of earth,' (said the *blind* animals) 'to defend and support that noble building'‖!!!"

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facts. We mean not to impeach any one's motives: they may be perfectly pure even in cases where the proceedings to which they lead are highly pernicious; neither do we mean to make any *general* application of the case which we have supposed. That in *some* instances it will be found to apply, will scarcely be denied.

* Would Sectarius Pacificus then have us to review nothing which we cannot praise? The adoption of such a principle would, no doubt, have been convenient. It would have secured his own letter from all annotation.

† Allowing the representation of Sectarius Pacificus to be accurate, there is certainly nothing in his letter to diminish our alarm. We cannot possibly be consistent members of the Church of England, and yet feel complacency in the increase of those who regard her as a *main* branch of *antichrist*.

‡ This is a misrepresentation of the passage alluded to, as may be seen by comparing them together. (See Christian Observer, p. 445).

§ What we said upon the subject was no more than general reasoning, and contained no *charge* against Dissenters. But if we had preferred any *charge* of hostility to the Establishment against them, the letter of Sectarius Pacificus would furnish us with a convenient opportunity of substantiating it, at least in one instance.

‖ The weakness of this reasoning is too palpable to require being exposed. No one will deny that the Almighty may accomplish his purposes without the intervention of governments, or any other human agency. But is it his ordinary method of proceeding to do so? Was not the *secular arm* made singularly instrumental in promoting the reformation? And does not Sectarius Pacificus owe to it the right, if he chuses to exercise it, of publicly exposing, either by himself or his itinerants, what he deems the *anti-christian* abominations of the Church of England.

conscientious submission 'to the powers that be.' Receiving that free toleration, we are satisfied with our freedom, and candidly, and sometimes *humanely*, wish others might enjoy the same liberty. But if our brethren are happy with what we conceive would be a bondage to us, we are content, and bid them God speed. We are not unfriendly to the ecclesiastical system, because we do not touch nor handle those ordinances, which are after the commandments and doctrines of men: nor do we wish to change the minds of our conforming brethren, who are *perfectly satisfied**. We do not aim at subverting the Establishment, though, as a *cause* of our dissent, we believe that, with all its excellencies, it is a *main* branch of the *anti-christian system*†. But our exertions are directed another way. We leave the Church to stand, or fall, as it may; and, adopting Gamaliel's advice on another occasion‡, "Refrain from these men," &c. Acts v. 38, 9. we entrench ourselves in our own ground, save only when we go forth, with our itinerants, to attack the common enemy, the god of this world.

We certainly have no *tincture* in our *discipline* that inclines us to seek a change in the civil government. We do not indulge the spirit of equality and independence. Our ministers, elders, deacons, exhorters, &c. all know their places; and all things are done for the 'use of edifying, that brotherly love may continue.' And here I might remind your reviewer, that if scriptural authority is to be regarded, respecting discipline, we conform to it *more exactly* than the Church of England possibly can§.

With another gentleman (see Christ. Observ. p. 470) 'we are far from undervaluing the benefits of a wise and temperate reform;' but then we would be wise and temperate in *obtaining* it. Let the *silence* of the general body of Dissenters, in reference to petitions, during the late war, prove the assertion. As we are not, then, Democrats, nor Jacobins, in our church government, we cannot be *systematic* enemies to our civil constition‖. We know our privileges; we prize them; and we bless God for them. I could name several dissenting ministers, whose compliance with the precepts of Scripture, relative to civil government, I should not be afraid to oppose to that of any evangelical clergyman in the kingdom. It might, possibly, put many of them to the *blush*.

I would recommend your reviewer, indeed many of your correspondents, to go occasionally to *hear* the Dissenters preach, and visit them at their own houses; and I am persuaded the candor, the talents, and piety of numbers of that injured body, would astonish them, and command their reverence and esteem¶.

Yet, Mr. Editor, your reviewer acknowledges that the *origin* of the evil of which he complains, 'has its foundation in the *constitution* of *human nature***. If so, who are so *likely* to wish for a change in our ecclesiastical, and from that to the civil code, as those who are in the *fetters* of the Establishment††. And have not the *majority* of complainants against

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* We commend the prudence of Sectarius Pacificus, in confining his attempts at proselytism to those whose *perfect satisfaction* with the establishment has been previously impaired.

† We wish our readers particularly to mark this passage. We have already commented upon it.

‡ One would be led to fancy by this allusion, that the Church of England was some body of recent separatists, who, by their schism, had disturbed the peace of the Church.

§ See the Epistle of Clemens Romanus, p. 761, of this number.

‖ We made no such assertions, nor was it even in our intention to make them.

¶ We assure Sectarius Pacificus, that we have long been convinced of the candour, talents, piety, and usefulness of many Dissenters, whom we cordially reverence and esteem; although we cannot compliment them, nor will they expect that we should, on account of what we deem their errors. We believe that few, if any, of this description, will much approve of either the language or the sentiments of Sectarius Pacificus.

** This is another misrepresentation of our meaning.

†† What is meant by the *fetters* of the Establishment? When disaffection to the Church has been once produced, her *ecclesiastical bonds* will, no doubt, be as clearly seen, and as sensibly felt, as the tyranny of our civil government was by the members of the Corresponding Society. But is the existence of *fetters*, in the one case, more than of tyranny in the other, proved by disaffection?

both, been members of the Established Church*? The Dissenters are free from ecclesiastical bonds: they *need* not, they *ought* not to complain†. But if this evil have its foundation in human nature; (and not amongst Dissenters *merely*); and if human nature, in general, dislike *all* government, then, the more *heavy* the *burden*, the *stronger* the wish for a *change*.

But, perhaps, many of the members of the Establishment have a kindred disposition to a certain animal, of whom it is said, the *more* he is loaded, so much the *more steadily* will he carry his burden‡. *Nolens ipse esse asininus*, I leave your reviewer to apply the simile, and remain,

Mr. Editor,

Yours sincerely,

SECTARIUS PACIFICUS.

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* No.

† But have they not complained?

‡ Had we made all the remarks which occurred to us, we should have swelled this article to an enormous size. We have brought the above letter forward with great reluctance, after we had, in order to avoid dispute, adopted the resolution of suppressing it (for it reached us early in September). We now publish it, partly to save ourselves from an inundation of similar communications, and partly to vindicate the Christian Observer from the charges of uncharitableness and bigotry which have been so confidently preferred against it. If in doing this we should have wounded the *charity* of any, who are really entitled to the appellation which this letter-writer has assumed, it will give us great concern: and we here protest against any inference which may be drawn from what we have said, to the prejudice of such persons.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Mr. GIFFORD's *History of France*, from the earliest times to the death of Louis the XVth, forms four large volumes in 4to; and is embellished with portraits of the sovereigns, and other distinguished characters, and with historical plates. The first part of the first volume of the continuation of this work, or the History of France, from the accession of Louis the XVIth, to the peace of 1802, will be published next spring.

A general ASSOCIATION OF THE BOOKSELLERS, throughout the united kingdom, has been formed, for the purpose of establishing and supporting *a new daily Morning*, and *a new daily Evening Newspaper*, to begin on the 1st of January, 1803; in which particular attention will be paid to literary subjects.

A work on *practical Agriculture*, by Dr. DICKSON, illustrated by about fifty copper-plates, will appear early in the next year.

M. PELTIER has published, in London, a French edition of Denon's Travels in Egypt; containing, besides the work of Denon, a Selection of Memoirs upon different Parts of Egypt, with plates. The price is six guineas; and upon superfine paper, with first impressions, nine guineas.

Six other Letters to GRANVILLE SHARP, Esq. on the use of the definitive article in the Greek Text of the New Testament, are in the press.

Captain WALSH, of the 93d regiment, and aid-du-camp to Sir Eyre Coote, has in the press, in 1 vol. 4to, illustrated by numerous engravings, *A detailed Journal of the late Campaign in Egypt*; including descriptions of Gibraltar, Minorca, Malta, and Egypt.

A translation from the Greek is announced, of the learned work of EUSEBIUS PAMPHILIUS, Bishop of Cacoaria, in Palestine, on *the Preparation for the spreading of the Gospel*. It will be published in monthly numbers, at one shillings and sixpence each.

A new weekly publication, entitled *The Literary Journal*, will commence on the 6th of January; and will be continued every Thursday, price one shilling.

A new and complete Collection of modern Voyages and Travels, with engravings, is now publishing in monthly pocket volumes, by Mr. BLAGDON.

Mr. Greatheed, of Newport Pagnell, has in considerable forwardness a General History of Missions, in which he is assisted by Mr. Burder of Coventry.

On November 30th, being St. Andrew's Day, the ROYAL SOCIETY held their anniversary meeting at their apartments in Somerset-Place; when Sir Godfrey Copley's gold medal was presented to W. HYDE WOLLASTON, M. D. for his various papers printed in the Philosophical Transactions. Of the old council, were elected for the ensuing year, the Right Honourable Sir Joseph Banks, Bart. K. B. Sir C. Blagden, Knt. H. Cavendish, Esq. Edward Whit-

aker Gray, M. D. Right Honourable C. Greville, Right Honourable Sir W. Hamilton, K. B. Rev. Nevil Maskelyne, D. D. George Earl of Morton, K. T. Joseph Planta, Esq. Benjamin Count Rumford, and Samuel Wegg, Esq.—Of the new council, Mark Beaufoy, Esq. Andrew Douglas, Esq. Sir M. B. Folkes, Bart. C. Hatchett, Esq. Everard Home, Esq. Thomas Barnard, Esq. Lord Bishop of Limerick, W. Manden, Esq. Jos. de Mendoza Rios, Esq. Francis Earl of Moira, and W. H. Wollaston, M. D.—The officers are, Sir J. Banks, president; W. Manden, Esq. treasurer; Jos. Planta, Esq. and G. W. Gray, M. D. secretaries.

The king's scholars, and the town boys of Westminster School, have presented to Dr. VINCENT, their late head master, the present Dean of Westminster, two pieces of plate, each of the value of 120 guineas, with inscriptions expressive of their esteem and affection, and the high honour with which he had filled the chair.

It is said, that a mixture, consisting of six parts of gold and one of platina, gives a metal of a beautiful colour, great malleability, and capable of receiving an exceedingly fine polish, and more unalterable than gold, when exposed to the action of sulphurised hydrogen, and other agents.

M. ALDINI, Professor at the Institute of Bologna, and nephew of the celebrated Galvani, after having made his experiments on Galvanism, at the National Institute at Paris, has visited London, and given an accurate account of his experiments and discoveries to the Royal Society. He intends to publish a large work on the subject, in this country, before he returns to Italy. He has established the fact, that the metals are not necessary for the production of the galvanic fluid; and that it is excited, collected, or generated in the bodies of animals, where it acts as the great cause or instrument of muscular motion, sensation, &c. He has succeeded in exciting muscular contractions, by the simple application of the nerves to the muscles of a prepared frog. He has also given motion to the limbs of a small cold-blooded animal, by the galvanic energy of an animal with warm blood; an experiment never before imagined. He repeated these experiments at Oxford; and has shewn by these and other facts, that galvanism is animal electricity, not merely passive, but performing, probably, the most important functions in the animal economy; and it appears not to be confined in its operation to the motion of the muscles, but to be of importance also in the secretions. This stimulus appears from some experiments made upon the bodies of various criminals, who were beheaded at Bologna, to be the most powerful in nature. By means of the pile, M. Aldini excited the vital forces remaining in these bodies, in a most astonishing manner. The most horrible contortions and grimaces were produced by the motions of the muscles of the head and face; and an hour and a quarter after death, the arm of one of these bodies was elevated eight inches from the table on which it was supported, and this even when a considerable weight was placed in the hand. These are not experiments of mere curiosity, but offer very encouraging prospects in the cure of disorders of the head, apoplexies, recovery of the drowned, &c. The application of galvanism in melancholic insanity is absolutely new, and very interesting. Two patients at Bologna have been perfectly cured by it; and this fact is the more important, as the present system of physic has so little to offer in this distressing malady.

Mr. EZEKIEL WALKER, of Lynn, has communicated, in a letter to Mr. Nicholson, *a method of increasing the quantity of light afforded by candles, and to obviate the necessity of snuffing them.* Common or mould candles, placed in candlesticks made for the purpose, so as to form an angle of thirty degrees with the perpendicular, require no snuffing, and give a steady and uniform light without the least smoke. These effects are thus produced. When a candle burns in an inclined position, most part of the flame rises perpendicularly from the upper side of the wick. As the end of the wick projects beyond the flame, it meets with the air, and is completely burnt to ashes; hence it is rendered incapable of acting as a conductor, to carry off any part of the combustible matter in the form of smoke. By this spontaneous mode of snuffing, that part of the wick which is acted upon by the flame, continues of the same length, and the flame itself very nearly of the same strength and magnitude. The advantages which may be derived from candles that require no snuffing and afford no smoke, may be readily understood; but these candles have another property, which ought to be noticed. A candle snuffed by an instrument gives a very fluctuating light, which, in viewing near objects, is highly injurious to the eye; and this is an inconvenience which no shade can remove. But when a candle is snuffed spontaneously it gives a light so perfectly steady and so uniformly bright, that the adjustments of the eye remain at rest, and distinct vision is performed without uneasiness. Any considerable motion of the candle, or agitation of the air, will cause the tallow to run over. See *Nich. Journ.* 8vo. vol. iii. p. 272—275.

In Sweden, Norway, and Denmark, it is a common custom to allow horses no litter, but to let them stand or lie on a raised floor, composed of boards, the joinings of which are left open. Cows and even pigs are likewise housed on similar platforms. The animals are in this way

easily kept clean and dry; and to this practice it is, perhaps, owing, that, in those northern countries, a foundered horse is seldom to be seen. In the mode followed in other places, the warm humid compost of dung and litter, seems to have the effect of making the feet tender and liable to disease. The Duke of York is said to have directed, by way of experiment, some barracks to be constructed upon the northern plan.

The Lapland Travellers, Messrs. Cripps and Clarke, of Jesus College, Cambridge, are at length safely returned to this country. The collection formed by these gentlemen is contained in 183 cases, and is, perhaps, the largest ever sent to England; illustrating the natural and moral history of the various people they visited, in a journey from the 67th degree of north latitude to the territories of Circassia, and the shores of the Nile. The botanic part contains the herbary of the celebrated Pallas, enriched by the contributions of Linnæus, and his numerous literary friends. With the minerals, are several new substances, and the rarest productions of the Siberian mines. Among the antiquities are various inscriptions and bas-reliefs, relative to observations made in the plain of Troy, and which were announced by Monsieur Chevalier in France, in the last edition of his work. The medalic series contains several coins of Greece, and of the kings of Parthia, hitherto unknown. The manuscripts are in Hebrew, Coptic, Arabic, Abyssinian, Persian, Turkish, and the language of Thibet Tartary; and in the Greek and Latin languages are several manuscripts of the classics, of the Gospels, and the writings of the earliest fathers of the Church. In addition to these, the collection contains Greek vases, gems, sculpture, and many remarkable Egyptian monuments from the ruins of the city of Sais, discovered by these travellers in the Delta, after the evacuation of Egypt by the French: Also numerous original drawings, maps, charts, plans, models, and the seeds of many rare and useful plants; the habits, utensils, and idols, of the inhabitants of the Aleutan Isles, brought by Billings to Russia, after his expedition to the countries lying between Kamtschatka and the north west coast of America.

*** *We are obliged to postpone the Foreign Literary and Philosophical Intelligence, although much of it is highly interesting.*

LIST OF NEW PUBLICATIONS.

SERMONS.

A Sermon preached at the Anniversary Meeting of the Clergy, and Sons of the Clergy, in the Cathedral of Bristol, 26th August, 1802. By J. Crofts, A. M.

A Sermon preached in Lambeth Chapel, 27th June, 1802, at the Consecration of the Right Rev. George Isaac Huntingford, D. D Lord Bishop of Gloucester. By the Rev. Wm. Howley, M. A.

Sermons on various Subjects, preached at the Octagon Chapel, Bath. By Rev. J. Gardiner, D. D. 8vo.

THEOLOGY.

No. I. of Eusebius's Preparation for spreading the Gospel. Translated from the Greek. To be completed in 15 numbers.

The Poor Man's Commentary on the Bible. By Dr. Hawker, No. I. and II.

The Way to the Sabbath of Rest; or the Soul's Progress in the Work of the New Birth. By T. Bromley.

Whitefield's Hymns, with his Life, and a Supplement. By M. Wilks. New and beautiful Edition, with a Portrait.

The Workhouse; or, a Religious Life the only happy One. By the Author of Margaret Whyte.

The Beauty and Benefit of early Piety, represented in several Sermons to Young People. By David Jennings, D. D. New Edition.

The Beauties of Dr. Young. By J. Evans, A. M.

Christian Gentleman and Tradesman's Pocket Diary; with a Portrait of William Cowper, Esq.

Christian Preacher's Diary; with a Portrait of Mr. Whitefield.

MISCELLANEOUS.

A Bibliographical Dictionary; with Anecdotes, &c. 12mo.

An East India Directory, for 1803. By J. Mathison and Alex. Way Mason.

The Stocks examined and compared; or, a Guide to Purchasers in the Public Funds. By W. Fairman, 8vo.

Moral Education; or, the One Thing Needful. By T. Simons.

The Young Englishman's Manual; in Two Parts: I. A Geographical and Topographical Description of England. II. A general View of the Constitution, Laws, Government, Revenue, Ecclesiastical, Civil, and Military Establishments of England—Designed as an Introduction to the Knowledge of those important Subjects. By B. Price, 12mo.

Geographia Antiqua: being a complete

set of Maps of Ancient Geography. Engraved by Cellarius.

Paris Delineated, from the French of Mercier; with a Map of Paris, 2 vols. 8vo.

The Fourth Edition, corrected according to the present Division of the Continent; with an Abstract of Ancient Geography, and the Nature and Use of Maps.—A Short and Easy Introduction to the Science of Geography. By Thomas Keith, 12mo.

The Friendly Adviser, and Juvenile Monitor: being a Series of Examples, intended to correct the Failings, and improve the Judgment of Youth. To which are added, Thoughts on the First Principles of Religion, and the great Importance of early Piety. By Sarah Wheatley, 18mo.

The Second Part of the Third Volume of the Reports of the Society for Bettering the Condition of the Poor, 12mo.

The Second Part of Vol. V. of Transactions of the Royal Society of Edinburgh.

Histoire de la Revolution de France, Seconde et dernière Parte. Par. A. F. Bertrand de Moleville, Ministre d'Etat, 5 vols. 8vo.

Brief Memoirs of the Right Hon. Henry Addington's Administration, through the first Fifteen Months from its commencement.

The Progress of Jacobinism, proved from the late General Election. By J. Bowles, Esq.

Les cinq Promesses; Tableau de la Conduite du Gouvernement consulaire en vers la France, l'Angleterre, l'Italie, & sur tout en vers la Suisse. Par Sir Francis D'Ivernois.

A Journal of the Forces which sailed from the Downs in April, 1800, on a Secret Expedition, under the Command of Major General Pigot, till their arrival in Minorca; and continued through the subsequent Operations of the Army under the Command of the Right Hon. Gen. Sir R. Abercrombie, K. B. in the Mediterranean and Egypt, &c. &c. By Enens Anderson, 4to.

RELIGIOUS INTELLIGENCE.

AMERICA.

We are happy to observe, that in several parts of America, but particularly in the State of Connecticut, it has pleased God to excite a very unusual degree of zeal for the propagation of religious truth. A Missionary Society has been established in that province, consisting chiefly, if not wholly, of Independents, who form there what is called *the standing order*. The object at which they have principally aimed, has been to introduce the knowledge of Christianity into those back settlements, where, as yet, no religious institutions have been formed; and where the inhabitants in general are distinguished by their gross ignorance of religion, and their open profligacy of manners; the few who possess superior information, being for the most part avowed infidels, or professing what may be considered as little less pernicious in its tendency, the doctrine of Universalism *.

In an account of their proceedings, lately published by this Society, we rejoiced to find, that very considerable success had attended the labours of their missionaries. The districts in which they had been chiefly employed, were the Western and Northern counties of the State of New York, the Northern part of Vermont, the North West part of Pennsylvania, and the recent settlement called New Connecticut. The readiness and cordiality with which numbers in these regions have embraced the great truths of the Gospel, and the happy effects which seem to have been produced thereby, on their lives and conversation, leave little room to doubt that the divine blessing has very signally attended the labours of the missionaries.

"The fruits," it is observed, "as far as we can judge, have been the effect of that wisdom from above, which *is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.*" The chief means employed upon the occasion, have been preaching, and conferences. "The preaching," it is said, has been plain. Ministers have dwelt much on experimental religion, and on the great doctrines of grace, such as repentance, faith, the necessity of a new birth, the willingness of

* The distinguishing tenet of the Universalists is, that God has decreed that all men shall infallibly be saved.

God to shew mercy to sinners, the sufficiency of Christ's righteousness; his calls, invitations, and remonstrances; the arguments drawn from the unreasonableness of sin, the pleasures of piety, the shortness of human life, the certainty of death, the solemnity of the grave, the rewards of righteousness, the everlasting misery of the ungodly, and other plain and leading doctrines of the Gospel. They have, also, equally enforced Christian morals as the *only* visible evidence of a state of acceptance."

It is from such a mode of preaching as this, indeed, good may in all cases be expected, because it is that which is sanctioned by the example of our blessed Lord, and of his Apostles. One general effect of it is stated to be, an attention to the important duty of family religion. In many families, where God was wholly disregarded, the morning and evening sacrifice of prayer and praise is now regularly paid; the Bible is carefully studied; and great pains are bestowed on the religious instruction of children.

We are particularly pleased to have met, in the account which has reached us, with few or no symptoms of those extravagancies which have attended the revival of religion in Kentucky, and which were particularly noticed in our number for October, p. 667.

The annual expense incurred by the Connecticut Missionary Society, is stated to be no more than 1650 dollars, about £.370; and the report adds, that they were only prevented from extending their labours, both in the states and among the Indians, by the scantiness of their funds.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

The Military Conscriptions in this country, have given occasion to much dissatisfaction, which broke out in Paris, on one occasion, into open tumult. The consequence was, that a party of Dragoons arriving, ten of the Conscripts were killed, twenty-four wounded, and about as many more sent to gaol. The Conscripts consist of three out of four chosen by lot, of all the young men between twenty and twenty-three years of age, who have not been able to purchase their exemption, by paying about £.25 sterling to government. The circumstance which renders the present levy particularly unpopular, is the Chief Consul's evidently intending it to recruit his wasted army in St. Domingo, a service to which it cannot be expected that there should prevail any very cordial inclination.

The Helvetic Consulta are assembling at Paris, and are expected to proceed, in no long time, to the fabrication of a New Constitution for Switzerland.

SWITZERLAND.

The unhappy Swiss have at length completely sunk under the powerful pressure of their conquerors. Their former leaders have been arrested, carried off from them, and put into close confinement; and heavy contributions have been imposed, for the maintenance of the French troops, who are employed in disarming the inhabitants.

GERMANY.

The Imperial Plenipotentiary has not yet acceded to the Definitive Conclusum of the Deputation.

HOLLAND.

In Holland, where Commerce is better understood than in France, a number of Merchants have petitioned for the removal of the Prohibition against the Importation of British Woollen Manufactures, well knowing that such restrictions do more injury to the nation, in whose favour they are made, than to that against which they are directed. Government has not yet answered their petition.

TURKEY.

A violent shock of an Earthquake has been experienced at Constantinople, by which considerable damage was done to the buildings in several parts of the city. It was felt nearly about the same time at Moscow, and in different places in the Russian and Turkish dominions.

EAST INDIES.

Five women were lately tried at Patna, in Hindostan, on charges of Sorcery, and being found guilty, were put to death. The Governor General, on being informed of the circumstance, ordered all the principal persons, who composed the tribunals, to be apprehended, and arraigned before the Circuit Court of Patna, on charges of the murder of these women, and the Court

adjudged them to suffer death. It appeared, however, that this custom had prevailed time immemorial; several of the witnesses remembered numerous instances of persons having been put to death by the Brahmins for sorcery, and one of them in particular proved that his own mother had been tried and executed as a witch—the government, therefore, pardoned the offenders; but to prevent the recurrence of circumstances so disgraceful to humanity, a proclamation has been issued, declaring that any one forming a tribunal for the trial of persons charged with witchcraft, or aiding or encouraging in any act to deprive such persons of life, shall be deemed guilty of murder, and suffer the penalty attached to that offence.

AMERICA.

Tom Payne is said to have arrived at New York, in a ship from Havre, on the 5th of October last.

A Society of Deists, comprizing upwards of one hundred persons, is also said to have been formed at the same place, for the purpose of extending their opinions; but whether its institution is connected with Tom Payne's arrival does not appear. Each member is bound, by oath, to serve the order, with "his fortune, his honour, and his blood."

FRENCH WEST INDIES.

MARTINIQUE and TOBAGO have been given up to the French.

The accounts from ST. DOMINGO, which have been published in the French Official Journal, are not so disastrous as those which have reached this country from other quarters. They admit, indeed, that there had been some partial disturbances among the Blacks, and that the fever still prevailed at the Cape with unabated malignity: but they assert that the French force on the island amounted to about 15,000 men, and that the prosperity of the colony was progressive. Letters from Jamaica and America, on the other hand, state, that the French were confined almost entirely to the sea ports; that their communication with the Interior was suspended, and with the posts on the coast was carried on by sea; that the troops had been withdrawn from several stations, which they were deemed incompetent to defend, in order to reinforce others which were weakened by disease; that the negroes were, in all quarters, in a state of open insurrection, spreading devastation over the plantations in the neighbourhood of the French troops, from whom they experienced nothing like effectual resistance; and that they were actually preparing to attack some of the forts. There was not, it is added, the least prospect of the restoration of tranquillity in the colony, and its appearance was still more tumultuous than at the commencement of the troubles at the breaking out of the Revolution. Commerce was completely at a stand, and among the merchants nothing was to be seen or heard of but terror and dismay.

GUIANA.

Letters have been received in town, which represent the negroes in the Dutch Colonies as being in such a state of insubordination as greatly to alarm the planters.

GREAT BRITAIN.

THE debates which have taken place in the British Parliament constitute the most interesting branch of the politics of the last month. The sentiments of the several parties in this country, on the great subject of the line of conduct which Great Britain ought to pursue in respect to France, has now been fully developed. It appears that not only have the members and supporters of the former administration become divided by our new circumstances, into two directly opposite and contending bodies, but that in the party also of Mr. Fox, a material difference of opinion has arisen. Mr. Fox approves the moderate language of the present administration, but dislikes the high peace establishment which they have proposed: he conceives the country to be sufficiently safe without it, and urges the most pacific measures.

Mr. Sheridan justifies the mild tone of ministry, because he deems it consistent with even the highest spirit, and at the same time supports the measure of a large establishment. He has even gone as far as Mr. Windham in asserting that Bonaparte meditates hostility against this country. He has represented his one prayer, morning and night, "whether made to Jupiter, to Christ, or to Mahomet," as being put up for our destruction; and he has endeavoured to rouse the country to a sense of its impending danger. Bonaparte, as he has observed, is a

man not sent by Providence to fulfil the purposes which he pretends that he is destined to accomplish, but appointed to teach us the necessity of laying aside our party differences, and of uniting for the preservation of a constitution, which, whatever may be its faults, appears invaluable, when put in competition with the system introduced by the present French despot.

Lord Grenville, and others in the House of Lords, who seem to act in concert with Mr. Windham's party in the Commons, declaim vehemently, both against the language and many of the measures of administration, and call loudly for a change of men, on the ground that the present ministers have already lost the confidence of the nation. Mr. Pitt, whose disposition to support Mr. Addington remains, as we do not doubt, unaltered, has been absent at Bath on account of health.

The conduct of ministry has been of a prudent and moderate kind. Their language has been that of men inclined to maintain, if possible, the peace which they have made. They have carefully avoided that war of words, in which some others have indulged, and which the public prints have so much encouraged; while their measures have shewn them determined to be at all times well prepared to resist aggression. They have adopted, as we conceive, the line which good sense suggests, and have fallen in with the general sentiments of the nation.

This change in the state of parties may suggest to our readers some matter of reflection. It shews that political men have often had fewer points of agreement, as well as of disagreement, than they appeared to have; and it may, therefore teach us candor and moderation in our judgment of them. A calm observer is almost disposed to smile at the violence which the new opposition party has begun to manifest. The charges of ignorance and incapacity, mismanagement in respect to foreign politics, and continual breaches of the constitution, which used to be preferred against former administrations, are again repeated in our ears. Undoubtedly, charges of this kind may be just, but even then they are for the most part, exaggerated. In general, however, the heat of party, full as much perhaps as the desire of place, gives birth to these vehement accusations. And it is worthy of remark, that even those measures of government, which are now opposed or cavilled at, respecting which it might be supposed before-hand, that only one opinion could be entertained, we particularly allude to the very laudable exertions which are making to effect a reformation of abuses in the Dock Yards, and other departments of our naval service.

The Christian Observer, we trust, will never be disposed to encourage a state of indifference, respecting the pretensions of different political men, or to recommend a security which may be dangerous to the country. Our readers, however, must not expect that we can adopt all the warmth or jealousy, or all the apprehensions of each successive set of guardians of the country and the constitution. Our attention, indeed, is chiefly turned to the means of moral and religious improvement; and, whoever guides the helm of state, we, as passengers, shall not complain, provided they give us tolerable security; while, at the same time, as persons interested in the safety of the vessel, we shall be ready to lend our hand in any manner which may seem most expedient, when we hear the cry of danger. We look, in the mean time, to an overruling Providence, who has the hearts of all men under his secret guidance, and we would wait without dismay for whatever events he may see fit to send us.

We congratulate our country on the favourable state of our finances. Mr. Addington has stated that a permanent British peace establishment, scarcely inferior to that which we now possess, may be maintained out of our present income; and he has also given notice, that in order to defray the six or eight millions of extraordinary expences of the present year, which the war has entailed, no loan will be necessary, the conversion of Exchequer Bills into Stock, being the measure intended to be resorted to. In consequence of this, the funds have risen rapidly, and omnium is now at a discount of not more than from 2 to 3 per cent.

The goodness of Divine Providence, in favouring us with a plentiful harvest, is another subject of comfortable reflection at the close of the present year,

On the whole, Great Britain has abundant cause for thankfulness. Her temporal prosperity is great; her trade and manufactures are thriving; her resources, so long as we remain at peace, are continually encreasing; her empire is enlarged and consolidated; her naval and military power is strong for every purpose of self-defence, beyond the example of former periods; and discontent and faction are greatly lessened. Her rival, indeed, is also powerful, beyond all former precedent; and the actions of the Chief Consul shew, that we can place no confidence in his professions. Our chief danger, however, is from ourselves; and there are vices in a state, which arise even out of its prosperity. Let us cultivate a pure and mild religion, as the best corrective, as well as preventive, of every national evil; a religion, out of which subordination, order, and morality, grow as from their natural root; a religion, which, though not of this world, leads to every worldly benefit that is worth possessing; and then, being strong in the favour of the Almighty, we shall be in little danger from our enemies; and may consider ourselves to be in possession of real peace, happiness, and security.

OBITUARY.

To the Christian Observer.

SIR,

As you seem ready to admit into your Obituary any authentic account of deceased persons, who are eminently pious or useful in their generation, I beg leave to transmit to you a character of this kind. He was one of your constant readers, and a member of my congregation during five and twenty years. The sad event, which has shed a gloom far beyond the circle in which I move, was thus announced to the public, in one of the York papers. "On Friday, November 26th, died of a violent fever, to the unspeakable grief of his family and friends, Mr. John Hepworth, merchant, one of the sheriffs of this city. He was a person of the most active benevolence and strict integrity; a good husband and father; a generous friend; a loyal subject; a useful citizen and a sincere Christian. The loss of such a man, who had scarcely reached the 40th year of his age, will be long remembered and deeply regretted." This testimony is true. The loss sustained, not only by his family and friends, but by society at large, will not easily be repaired. To me, whom he considered as his spiritual father, and the guide of his youth, he was ever kind and attentive; and I can say of him what, I think, Dr. Johnson said of his friend Mr. Thrale, "those eyes are closed, which never beheld me but with mingled love and reverence." He received the great doctrines of the Gospel, with all readiness of mind, and uniformly acted under the influence of them, from early youth to the end of his days. A principle of religious reverence, of faith and love towards our Lord Jesus Christ, evidently appeared, not only in public and social worship, but in every transaction and relation of life in which he was engaged. The diligence and success with which he conducted his mercantile concerns, was not greater than that with which he served God and his generation. His religious and social affections were always in action. Every charitable institution, within his reach, enjoyed his countenance and liberal support. Not content, like many others, with giving his money freely, he gave also, what they are not disposed to give, his time and his labour, and in one or more instances rendered effectual service to a public charity, by detecting abuses, and retrieving its finances from the injurious effects of jobs and misapplication. In all such exertions, as well as in his religious profession, he was undaunted and persevering. No frowns or sneers could drive him from his purpose. He feared God and had no other fear. He was never weary in well doing whatever ungrateful treatment he met with.

His private deeds of mercy are fully known to him only, who will reward them at the last day; but the widow's tears that have been shed at his death, and the many poor families which have risen up and called him blessed, shew that these charities were large and extensive.

Every call of duty he cheerfully obeyed, however it might hurt his ease and interest. He gave a remarkable proof of this when he joined some of his peaceable and loyal fellow citizens in arming for the maintenance of social order, during the late times of danger and alarm. He was one of that respectable body of cavalry, which was formed in the city of York, and underwent the trouble and expence attending it with his usual zeal and spirit. His religion had taught him not to meddle with them that are given to change; but to fear God, honour the King, and obey every ordinance of man for the Lord's sake. Hence his loyalty and attachment to the constitution of his country, both in Church and State, remained unshaken, amidst the spirit of faction and insubordination that appeared

in this and other places of the land. He was a steady and consistent member of the established Church, though without bigotry. He loved all, in every denomination of Christians, who appeared to love the Lord Jesus Christ in sincerity, without approving the divisions and schismatical proceedings that have disgraced the late revivals of practical religion. In his temper he was generous, candid, and forgiving; for he had much of that excellent grace of "charity which suffereth long and is kind; which thinketh no evil, but hopeth all things, and endureth all things; which rejoiceth not in iniquity but rejoiceth in the truth." His death, which happened on the very day when he had invited the leading members of the corporation, and some of the principal inhabitants, to the usual feast given by the sheriffs of York, affords a lesson of instruction to the living, which may be disregarded but cannot be misunderstood. The fever which carried him off, and from which no danger was at first apprehended, soon increased to such an alarming height as to overwhelm all his mental faculties, and render him incapable of expressing either his hopes or his fears. Should we judge of his christian character and future doom by the dying sayings which he uttered, we might consider both as dubious. But no one, who was well acquainted with this godly and faithful man, and is qualified to form a right judgment on the subject, will hesitate in pronouncing him to have been a child of God and an heir of salvation.

W. R.

We are sorry to be obliged to defer the insertion of a Letter from Senex, giving an account of the death of another son, but it will appear in our next.

DEATHS.

On Friday, December 10, at the house of the Reverend James Bean, in Carshalton, Miss Higgins. This lady, though frequently in extreme danger from habitual ill-health, was called out of the world at a time, when neither she, nor those about her, had any apprehension of the event. This circumstance deserves notice as a particular warning to those sickly persons, who from unexpected recoveries frequently repeated, grow familiar with danger, and are at last surprised by death; though often loudly summoned to prepare for their departure. Happy, however, will it be for all our readers, if they be found as ready for the change, as the person was whose unexpected end suggests these serious reflections.

At York, Hugh Robinson, Esq. a Rear Admiral in the Navy.

In the 68th year of his age, Mr. Sewell, Bookseller, of Cornhill.

November 6. The Reverend Peli Akehurst, Rector of Buckland, Hertfordshire.

Aged 71, Mr. Allan, of Sloane Street.

November 9. At Cambridge, Reverend John Warter, M. A. of Shrewsbury.

November 11. At Longworth, Berks, in the 90th year of his age, the Rev. John Williams, Rector of that Parish.

November 17. At Frostenden, in Suffolk, the Rev. Christopher Sincar.

Lately, in his 91st year, Rowlls Scudamore, Esq. a justice of the peace for Gloucestershire, and the oldest barrister in England.

November 22. Mrs. Robertson, wife of the Rev. A. Robertson, Savilian Professor of Geometry in the University of Oxford.

December 15. At Shadwell, Thomas Dykes, Esq. of a sudden and violent spasm in his stomach.

ANSWERS TO CORRESPONDENTS.

A friend, whom we highly value, having expressed an opinion, that our notes on Mr. Bogue's Letter, pp. 734 and 736, tended to establish in their full latitude, the doctrines of *divine right and passive obedience*, we think it right to say a few words on the subject, with a view of satisfying our respectable correspondent, as well as any other of our readers who may have adopted a similar idea. The note, p. 734, is no more than a *partial* extract from our Review of Mr. Bogue's Essay, pp. 112, 113. By turning to pp. 114 and 115 of the same review, it will be seen that several guards were interposed to prevent the inference which our friend has drawn. We wish, however, particularly to refer him to our Number for May, p. 320, where he will find our views expressed, with still more precision, by B. T. of whose sentiments we have testified our approbation. We shall only add, that in mentioning Acts v. 29, as affording the only scriptural limitation to the command of yielding submisssion to Civil Government, we mean to consider the duty of *obeying God rather than man*, not merely as confined to that *undisguised and compulsory alternative* to which St. Peter was brought; but as including all those cases, in which we may be required to depart from the general rule of submission to the will of God, either clearly expressed in scrip-

ture or fairly and legitimately deducible from it; for his will, we would strenuously maintain, must ever be the measure, not only of submission or resistance to Civil Government, but of every duty whatsoever.

The following communications have recently come to hand, viz. JUVENIS; J. F. H.; ECCLESIÆ ALUMNUS; P.; CLERICUS SURRIENSIS; T. S. F.; P. J.; J. S.; O. E. A.; S. F. G.; and JAMES.

We are greatly indebted to the modesty and candour of S. R. O., and we avail ourselves of it.

We recognised with pleasure the hand-writing and name of W. R.

If T. B. will read Archbishop Usher's Answer to the Challenge of a Jesuit, article "Of the Limbus Patrum and Christ's descent into hell;" and also Pearson on the Creed, he will probably meet with a satisfactory solution of his difficulties.

J. P. N. if he turn to the 3rd chapter of St. Luke, will find, that not only was Joseph the reputed father of Christ, but his mother, Mary also, lineally descended from David. With the utmost accuracy, therefore, has that prophecy been fulfilled to which J. P. N. refers, Psalm cxxxii. ver. 11. "of the *fruit of thy body* will I set upon thy throne;" nor does it appear necessary to resort to the mode proposed by him of considering a mere alliance of affinity as a sufficient fulfilment of it.

F.'s communication contains some good things, but expressed in so quaint a style, that we cannot with propriety insert it.

We have replied by post to the favour of A CONSCIENTIOUS DEACON.

The communication of A FRIEND, we shall insert with pleasure.

CUSTOS on the propriety of uniting the ministerial and magisterial functions, will appear in our next.

We are greatly obliged to a correspondent who subscribes himself O, for his friendly counsel, which we take in good part, and shall endeavour to profit by. With some of his opinions, however, we do not cordially concur; and we take this mode of expressing our dissent, only because he has given us no opportunity of private communication. Our correspondent censures us for recommending the writings of Dissenters, and he particularizes the sermons of Mr. Jay. If he could have shewn either that our commendation, in this instance, had been excessive or unjust, or that the sermons in question contained principles inimical to the Church of England, we should have stood corrected for our want of discrimination and vigilance. But if, whatever be their imperfections, they tend, in these degenerate days, to raise the tone of practical piety, without betraying any sectarian leanings, we think ourselves *bound* to recommend them. Even the Anti-Jacobin Reviewers have candour enough to yield their tribute of almost unqualified commendation to Fuller and Hall, some of whose writings we concur with them in wishing to be widely diffused. But upon our correspondent's principles, we must banish from our libraries not only Fuller and Hall, but Owen, and Baxter, and Leland, and Lardner, and Watts, and Doddridge, unless a certain lapse of years is to be considered as divesting the writings of Dissenters of their power to injure either the Church or State. We are hopeless of retaining the cordial support of any individuals, who think we ought to adopt such principles. And if the pious, zealous, and useful clergyman, to whom our correspondent alludes, and for whose character we entertain a very profound respect, should execute his purpose of exchanging ours for a more congenial work, we may regret his determination, but we cannot, therefore, change our plan or recede from our principles. After the above censure, we were not greatly surprised that O. should think the Christian Observer "not sufficiently decided for the church," and that its conductors have been "desirous to curry favour with Dissenters." On this point, he and SECTARIUS PACIFICUS (see p. 802) are at issue. Had O. perused the answers to correspondents in our last number, he would, probably, have thought his remarks on our blue cover unnecessary.

The correspondent who has kindly pointed out what he conceives to be a mistake with respect to Irenæus and Polycarp, we apprehend has not read the passage with sufficient attention. (See p. 724. col. 2. line 1 to 25.)

We ought to apologize to the author of the *Sunday Water Party*, for the delay which has taken place in inserting it, and which was owing chiefly to its length. We hope to be favoured with his future correspondence.

ERRATA.

No. XI. Page 759, col. 1, line 37, for *Whitham* read *Whitburn*.
——— line 52, after *life* there ought to be a comma only.

Present Number. 793, col. 2, line 7 from the bottom, for *is* read *are*, and for *characteristic* read *characteristics*.
797, col. 1, line 11 from bottom, for *applies* read *apply*.
799, col. 1, line 7, for *effects* read *effect*.

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THE Readers of THE CHRISTIAN OBSERVER will perceive that some variation from the original plan has taken place in the structure of the work, since its first appearance. This is to be attributed entirely to the inexperience of its Conductors, which prevented their discovering, before they had actually entered on their labours, the inconvenience and even inexpediency of continuing, in all its parts, the arrangement they had adopted.

The Editors request their Readers to correct the following typographical Errors in the First Volume: they arise from the haste with which periodical works must generally be prepared to meet the public eye.

No.	3,	page 162,	col. 2,	line 1,	for *Ingram*, read *Ingham*.
	11,	713,	2,	33,	for *one*, read *no one*.
	11,	728,	2,	18,	for *opposite*, read *apposite*.
	11,	730,	1,	13,	for *Michaelis*, read *Marsh*.
	12,	800,	1,	19,	for *your*, read *you*.
	12,	810,	1,	16,	after *indeed* read *that*.
	12,	812,	2,	4,	dele *which*.
	12,	814,		4,	from bottom, for *mean* read *meant*.
	12,	814, last line, for *submission to, &c.* read *submission, by &c.*			
	12,	822, for *Kokhoff*, read *Kolhoff*.			
	12,	822, for *Verm*, read *Venn*.			

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